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GURUKULA SAMACHAR.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

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THE CULT OF THE AGA-KHAN.

I.

(Pt. CHAMUPATI M. A.)

Before coming to Africa I had heard of the cult of the Aga-Khan and seen some of his followers, bnt could have no idea of the magnitude of the influence which His Highness and the creed he represents have with a section of the masses in these parts. In East Africa the Agakhani s form a large and important section of the Indian population. In every important town they have a Jamaet-Khana and a library for the benefit of their own community alone. Secrecy has been a characteristic of the movement from the time of its inception. To-day too they would allow none but the Khojas, men and women *i. e.*, of their own faith to attend their Jamaets. While sailing for Zanzibar I had the opportunity of travelling in the same boat with a preacher of Agakhanism. My persistent enquiries as to the principles of his faith could evoke only this much information that the first rule of their conduct was implicit obedience to their master, *i. e.* Agakhan and that their scripture was the Qur-an. Asked which commentary of the Qur-an they followed and what books could give an outsider an idea of

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the system of their creed he only prevaricated, naming nothing definite. As it was not my intention to provoke him I kept my silence and let him depart with a promise to see me at Zanzibar and place at my disposal literature bearing on his religion. This promise he presumably could not find time to keep. At Dares-Salam we were again together, at a private meeting. In answer to my request to deliver a public lecture on his religion he said that he was not free as I was. He had to get permission of his Jamaet for whatever he did, and this permission it was difficult to get for speaking in public.

In his Jamaats, I learnt, he had been busy preaching condemning in the course of his lectures some of the teachings of the Arya Samaj, to fortify perhaps the blind faith of his flock. His chivalry consisted in ignorant stabs in the back. A few years ago a fiat had gone forth from the Agakhan that the Arya Samaj was to be boycotted on pain of ostracism by the same community. Himself enjoying the benefits of European education, it is a wonder how the Agakhan persists in keeping his community, the guardian of whose souls he professes to be, in complete ignorance. If his cult stands on the bedrock of truth, why should he hesitate in letting its substance be tested against criticism in the light of day. Like the God of the Old Testament this human deity of twentieth century is most anxious to keep the tree of knowledge intact against human approach. His Adam, however, is seeing his way to fall prey to the guiles of the serpent as the mythical ancestor of humanity in Eden did. The Eden of Agakhan may have to witness the exit of his curious dupes as did the primeval garden of the Biblical God. Some of the restless spirits of his community who have tasted of the tree of life are never so glad as in tilting this knighted—or as some one put it, benighted and benighting—divinit.y.

The income to His Highness from his followers in East-Africa alone is nothing short of Rs. 75,000 a month, out of

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which only 20,000 he spends in maintaining schools and libraries which he keeps rigidly immune 'from outside influence. This grant too, I heard, he is going shortly to curtail. How this bulky revenue is derived I shall describe later, let me first pass briefly in review the history and system of creed of this pseudo-Islamic cult.

HISTORY OF THE SECT.

The Agakhan is a direct lineal successor of the "*Old Man of the Mountain*" of whom we find mention in Marco Polo's Travels. His earlier followers earned a none too covetable title *viz.* 'Assasins.' A detailed account of them is given in Von Hamner's History of the Assasins, a work unfortunately out of print in these days. Sir Bartle Frere contributed to the Macmillan Magazine in 1877 an article on the history of the movement, which was later reprinted in the form of a pamphlet but that too is no longer available in the market. Sir Bartle laid under contribution, besides Marco Polo's and Hamner's books, the files of the well-known Khoja case, instituted by the late Agakhan to vindicate his title to the homage and tithes of his followers. The case brought to light much that had till then been in the dark. A copy of each of these documents was lent me by a whilom Agakhanist, whom the preachings of the Arya Samaj have since converted to the Vedic Dharma.

Sir Bartle traces the origin of the sect to a time prior to that of Hasan bin Saba. The earlier name of the Agakhanis is Ismailis which they still bear. Their history before the appearance of the *Old Man of the Mountain* is so noticed by Sir Bartle:—*

Formally; he (Justice Arnold who decided the case) says, "they (Ismailis) are those among the Shias who hold Ismail, the seventh in descent from Ali, to have been the last of the

* An account of the Khojas the disciples of "The Old Man of the Mountain" by the Late Right Honourable Sir H. Bartle E. Frere.

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revealed Imams ; and who also hold that, until the final manifestation of Ali, who (as an incarnation of God) is to come before the end of all things to judge the world, the musnid of Imamate (or in Latin idiom, the office of supreme pontiff) is rightly held by an hereditary succession of unrevealed Imams, the lineal descendants of Ali through Ismail! (Page 21 Para 41).

"In all essentials the Ismailis were Shias, but they held in addition certain peculiar tenets, such as that respecting the Imamate, which would appear to have been first formalized into a regular system (with different ascending degrees of initiations, and stages of more or less esoteric doctrine) about the beginning of the 10th century of our era, by the famous Abdullah bin Maimun, who taught first at Ahwas in the south-west of Persia, and afterwards at Salemieh in Syria. (Page 21. Para 44).

Von Hamner the author of the History of Assasins condemns the sect, whereon Sir Bartle writes :—

"There would, however, appear to have been good reason for this reproach if Von Hamner is justified in ascertaining that Abdullah taught as esoteric doctrine : (1) The rejection of all fixed rules of religion or morality—that all actions are therefore indifferent, and that only the internal disposition is of any value in estimating their moral value. (2) That the Imams of the true line of Ismail are at present invisible ; therefore true believers must yield implicit obedience to the vice-regents on earth of these secret rulers. (3) Allegorical interpretation of the Qur-an, whereby any moral doctrine may be rejected or defended. The higher grades only of his disciples were initiated into the secret doctrines. The lower were taught the rigid observance of ordinary Muslim rites. (Page 21. Para 45).

The centre of the movement was next shifted to Cairo. Continues Bartle:—

"By his disciples, about the middle of the 10th century, was founded the Fatimite Caliphate of Cairo, which lasted till its overthrow by the Sunni Saladin, about A.D.1171. This Fatimite Caliphate was a dynasty of Ismailis, and was named

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after Fatima, the wife of Ali, the sole daughter of Mohammed. In Cairo, under these Fatimite Caliphs, the religious system of Ismailis, with its secret lodges, its many stages of initiation, and its somewhat mystic ceremonies, was matured and perfected. (Page 22. Para 46).

The seeds of the secrecy and the adaptation of their creed to local beliefs and practices which are still the two main features of Ismailism were laid there. In the words of Bartle :—

" Among the doctrines specially noticed by Sir Joseph Arnold as thus developed are two : " First the universal prevalence among the Ismailis of the practice of " Takiah, " the concealment of religious opinion ; secondly, their method of seeking to make converts by assuming to a great extent the religious standpoint of a person whom they desire to convert, modestly hinting a few doubts and difficulties, and then by degrees, suggesting as the only possible solution of these, the peculiar tenets of their own system. (Page 22 Para 47).

Now comes on the scene the *Old Man of the Mountain*. His earlier, and among the outside public less popular, name was Hasan bin Saba. He was a class fellow of Nizam-ul-Mulk and Umar Khayyam. The three fellow-students had made a pact in their scholastic life that if one of them rose to eminence, he would help the other two. Nizamulmulk became in time the vizier of the king in Persia, and in compliance with his early vow got Hasan admitted to the royal court where he enjoyed the favour of the king. The latter requited the kindness of his friend by playing him false. The vizier, in his turn, outwitted him by employing against him his own weapons to bring about his downfall. This incensed Hasan, who left Persia, and after completing his education in Egypt came back as the apostle of a new faith. He could not preach openly except at the risk of his own life. The rulers of Persia were at the time orthodox Sunnis, the first Sulyukian Sultans. He established himself about 1090 in Mehlat in the moun-

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tain of Herat. There he laid out his earthly garden of paradise on the model of the one mentioned in the Qur-an. The reader will enjoy the description of it met with in the pages of Marco Polo. The object of the erection of that palace of pleasure and the process by which the favourites of the Old Man were granted passage into and out of it and the effect of the enjoyments on their too eager minds are vividly narrated. I make the following quotation from the Travels of the Venetian adventurer:—

"In a beautiful valley enclosed between two lofty mountains, he had formed a luxurious garden, stored with every delicious fruit and every fragrant shrub that could be procured. Palaces of various sizes and forms were erected in different parts of the grounds, ornamented with works in gold, with paintings, and with furniture of rich silks. By means of small conduits contrived in these buildings, streams of wine, milk, honey and some of pure water, were seen to flow in every direction. The inhabitants of these places were elegant and beautiful damsels, accomplished in the arts of singing, playing upon all sorts of musical instruments, dancing, and especially those of dalliance and amorous allurement. Clothed in rich dresses they were seen continually sporting and amusing themselves in the garden and pavilions, their female guardians being confined within doors and never suffered to appear. The object which the chief had in view in forming a garden of this fascinating kind, was this: that Mohammed having promised to those who should obey his will the enjoyments of paradise, where every species of sexual gratification should be found, in the society of beautiful nymphs, he was desirous of its being understood by his followers that he also was a prophet and the compeer of Mohammed, and had the power of admitting to paradise such as he should choose to favour. In order that none without licence might find their way into this delicious valley, he caused a strong and inexpugnable castle to be erected at the opening of it, through which the entry was by secret passage. At his court, likewise this chief entertained a number of youths, from the age of 12,

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to 20 years, selected from the inhabitants of the surrounding mountains, who showed a disposition for martial exercises, and appeared to possess the quality of daring courage. To them he was in the daily practice of discoursing on the subject of the paradise announced by the prophet, and of his own power of granting admission; and at certain times he caused opium to be administered to ten or a dozen of youths; and when half dead with sleep, he had them conveyed to the several apartments of the palace in the garden. Upon awakening from the state of lethargy, their senses were struck with all the delightful objects that had been described, and each perceived himself surrounded by lovely damsels, singing, playing and attracting his regards by the most fascinating caresses, serving him also with delicate viands and exquisite wines; until intoxicated with excess of enjoyments amidst actual rivulets of milk and wine, he believed himself assuredly in paradise, and felt an unwillingness to relinquish its delights. When four or five days had thus been passed, they were thrown once more into a state of somnolency, and carried out of the garden. Upon their being introduced to his presence and questioned by him as to where they had been, their answer was, "In Paradise, through the favour of your Highness" and then before the whole court, who listened to them with eager curiosity and astonishment, they gave a circumstantial account of the scenes to which they had been witnesses. The Chief thereupon addressing them, said "We have the assurance of our prophet that he who defends his lord shall inherit Paradise, and if you show yourselves devoted to the obedience of my orders, that happy lot awaits you." Animated to enthusiasm by words of this nature, all deemed themselves happy to receive the commands of their Master and were forward to die in his service. The conseqnence of this system was that when any of the neighbouring princes, or others, gave umbrage to this chief, they were put to death by these his disciplined assassins; none of whom felt terror at the risk of losing their own lives, which they held in little estimation, provided they could execute their master's will.

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On this account his tyranny became the subject of dread in all the surrounding countries. He had also constituted two deputies or representatives of himself, of whom one had his residence in the vicinity of Damascus, and the other in Kurdistan; and these pursued the plan he had established for training their young dependents. Thus there was no person, however powerful, who, having become exposed to the enmity of the Old Man of the Mountain, could escape assassination." (*The Travels of Marco Polo the Venetian. Every Man's Library, Chapter XXII, page 73 to 77*).

To resume the story in the words of Frere:—

"Colonel Yule (the translator of Marco Polo's travels) enumerates twenty three of the more notable murders and attempts at murder, attributed to these Emissaries between the 11th and 13th centuries. None are enumerated but princes and their viziers. The list commences with Nizam-el-Mulk the powerful minister of the Suljukian sovereign of Persia, and his two sons. He was the early friend and later the successful rival, of Hasan. The list closes with an attempt to murder Prince Edward of England, afterward Edward I, nearly two centuries later, at Acre, A. D. 1272. Two attempts are recorded to murder the Great Saladin; and Raymond, Count of Tripoli and Conrad of Montferrat, titular King of Jerusalam, were among the Christian victims. Most of the attempts were made in the most public places—in the presence of the Sultan or Shah, or in the chief mosque of some great city. (Page 26. Para 95.)

The earlier title of the followers of the Old Man was Hashishin.—says Bartle:—

"The word by which the Ismailis of Almut and Massiat were designated in the Eastern languages was
Page 26, "Hashishin," a word derived from the use of
Para 66. "Hashish" (a preparation of Hemp and Bhang), with which Hassan-bin Saba and his successors subdued the souls, and inflamed the energies, of the Fedawi, 'the self-offering or devoted; whom they employed as their

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blind unthinking instruments of death. The word 'Assassination' has long been naturalised in all the languages, of Europe to signify the vilest sort of murder—murder done to order."

The method, vile as it was, did not remain confined within the locality of its origin. It spread to other countries, as is noticed by the same writer :—

"From these assassins of Almut sprang the assassins of Massiat, a rock fortress north of Libanan, who were the terror of Syria and Western Asia during the second Crusade.

Page 27, Para 67.

The Old Man had now under him a community which he divided into grades.

Page 27, Para 69. "The following are commonly given as the grades of the perfect order ;—

1. *SHEIKH-EL-JEBAL.* The Chief or Old Man of Mountain—the Grand Master, as Von Hamner calls him—the divinely appointed Imam.
2. Three *DAI-EL-KERBAL-KEBIR.* Von Hammor's 'Grand Prior' or Provincial Governors.
3. *DAIS* or Priors, or Master Missionaries.—All members of all these three orders were fully initiated into all secret mysteries.
4. *REFIKS.* Associates or fellows, less fully initiated.
5. *FEDAWIS* or devoted ones—the guards from whom were chosen the Assassins proper. They were initiated no further than was needful to secure blind obedience.
6. *LASIKS* or Novices and Lay-Brothers. '*The Dog Like.*'
7. Common people uninitiated.

The account of the Old Man of the Mountain now ends.

"Hasan-bin-Saba is said to have died A. D. 1124 of extreme old age, being past 90, and having for 35 years never quitted Almut, nor removed more than twice from his chambers to the terrace of his castle.

Page 27, Para 70.

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The Agakhan is a direct descendent of the Old Man of the Mountain. Says Bartle Page 28 Para 72:—

"But to return to the pedigree of Aga Khan, Mehelati, of Bombay,—it is traced by Sir Joseph Arnold through Hassan-Ala-Sikrihi-es-Salam, or 'Blessed be his Name,' called for shortness ZAKARESALAM. Of him it is said:—

Page 28, Para 72,

"By one of his proceedings, ZAKARESALAM excited more horror amongst orthodox Musalmans than had been called forth even by the organized system of assassination established by the Chiefs of Almut. He caused a public pulpit to be raised in the massella or the place of prayer at the base of the castle of Almut, and thence proclaimed himself the Vice-regent of God, abolished all Muslim ordinances of positive religion, declared that the sacred day of the Mohamedan calendar should thenceforth be celebrated as the Feast of the Revelation of the Imam; and that the people should then and there (as from the narrative they appear to have done without much scruple) eat the flesh of the swine, and drink even to drunkenness, the juice of the grape. This was in the middle of the twelfth century (A.D. 1163), and the details of his teaching justify the subsequent practice of orthodox Islam in designating the Ismailis as specially the "Mulahid" or Impious—a term previously appropriated to the Karamathites in general. Hassan Zakaresalam was himself cut off by the dagger, and after the Grand Mastership of the assassins has passed through the hands of four successors, in A. D. 1258, Almut was captured and destroyed by Holagou, grandson of the great Zinghis Khan; and a few years afterwards the assassins of Massiat, and other rock fortresses in Syria, were surprised by the Mamlook Sultan of Egypt.

Subsequently however the fortune of the Ismailis took a happy time.

Page 28, Para 75.

"With the establishment of the Suffavi dynasty, Persia became Shia in religion about the commencement of the 16th century of our era, and all active persecution of Ismailis ceased; and after the troublous times of the

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Afghan invasion, and of Nadir Shah, and during the period preceding the rise of the present or Kajar dynasty, when the Zend princes had the principal power in South of Persia (say from A.D, 1750 to 1786), we find that Abul Hasan, the grandfather of Agha Khan I (of the present Chief the great-great-grandfather) was Governor of the very important city of Kerman.

" Macdonnel Kinneir, 60 years ago, in his ' Topographical Page 29, History of Persia ' speaks of the remnant of Para 76. Ismailis, known as 'Huseinies' who were found near the ruins of Almut. They regarded as their Imam the father of the first Aga Khan, and Khoja disciples from India were still in the habit of making pilgrimages to his residence. "

The story though lengthy is charming. It comes gradually to modern times, the times of the Aga Khans, a title first assumed by the grandfather of Sultan Muhammad, the present Sir Aga Khan.

"Aga Khan's (the present chief's grandfather's)own personal Page 29, history has been adventurous and romantic. His Para 77. grandfather, Abul Hassan, was Governor, under the Zend princes, of the important city of Kerman. On quitting that office, Abul Hassan went to reside in the district of Mehelati, where the family appear to have long had considerable possessions, and whence Aga Khan derives his territorial title.

" In that year Aga Khan raised the standard of revolt and Page 30, seized the Government of Kerman, where his Para 80. grandfather had once presided, and where he himself had numerous adherents."

The advent of (the first) Aga Khan to India and his connection with the British Government is the next episode in the interesting story brimful of romance.

" Making Kerman his head-quarters, he kept up the fight with various fortunes till 1840, when overpowered by numbers, he with difficulty made his escape, attended by a few horsemen through the deserts of Baluchistan, to Sindh, where he was hospitably received by the Talpoor Ameers. In Sindh he found

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no money difficulties to contend with. The Khojas of that province had always been amongst his zealous adherents, and from them and his other Khoja devotees in various parts of India and the East he received ample supplies. That extraordinary levy of 'Bukkus' described as payment by Khojas to their spiritual head of 'a 10th of their whole possessions,' was probably last resorted to at this period of emergency and distress.

"Supplied with such resources, Aga Khan was able to raise Page 30, and maintain a body of light horse, who, during the Para 81. later stages of the Afghan war (in 1841 & 1842), were subsidised by Captain (now Sir Henry) Rawlinson for service under General Nott in Candahar. He accompanied general England on his return to Sindh. For these services, and for others which he was enabled to render to Sir Charles Napier in his conquest of Sindh in 1843—44, Aga Khan (the present Chief's grand-father) received, and (his grandson) still enjoys, a pension from the British Government of India.

The present occupant of divine *gaddi* is keeping up the traditions of his father and grandfather in evincing steadfast loyalty to the British throne. In the last Anglo-German war he offered his services in whatever capacity it might be deemed useful to employ him. Unlike his remote ancestors who could submit to no rule but their own he is content, strange as it may seem to some, with his rigidly loyal divinity. The ancient restless spirit fostered amidst hazaradous adventures has given place now to peaceful citizenship. The Aga Khan has thought fit to be wedded to a French woman who as his true better half, must regard herself fortunate in being exalted to the better portion of his divine office. His followers, it is a pity, do not so divide their homage, though to the child, a recent issue of the marriage, the Aga Khani Missionary to whom I have already referred told me, they will not grudge their adoration, if the present His Highness appoints him his heir. The next Aga Khan will thus in all probability be an

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Indo-French prince. Whether he will continue paying his divine homage to the throne of England is yet to be seen. To the Agakhani it is an infinite solace that the God whom he worships Shia-like thrice a day is a thrice faithful subject of His Imperial Majesty. The God may have lost but the citizen is thought to have gained by coming down from his dreadful throne in Almut from which Assassins used to be sent out to execute the fell commands of the potentate, to the comfortable cozy atmosphere of Paris from which *Firmans*, to encourage loyalty and peace are from time to time issued. The Arya Samaj is in His Highness's bad books, but the punishment of the Aryas is only boycott of their meetings, not assassination as in the old days. Lord be thanked for the change!

THE COMING RENAISSANCE.

(By T. L. Vaswani).

[From the author's recent publication named *Witness of the Ancient*.]

Modern Europe lies exhausted, lies wounded. Francesco Nitti, an eminent Italian statesman, goes so far as to say that "the whole of Europe is decadent." "All of Europe," he adds, "is going downward." And again:—"Every day that passes Europe is sinking rapidly." The more I think of it, the more I feel that for a new inspiration Europe must turn to the Culture of India. It is a culture pre-eminently spiritual. Western education on its two sides, classical and scientific, has a great value for modern India. But we must distinguish between Western culture and Westernism. In India there has been a confusion of the two; and not a few of the educated youth look upon the Ancient Ideals as outworn superstitions of an infant race. Westernism has infected not a few with a creed of that lower materialism which resolves the soul into a phenomenon of matter. And I sometimes think that back of the school of violence in Western politics is a frank philosophy of material-

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ism. Westernism has taught not a few to make material efficiency the one great test of progress, so that you are civilized in the measure you develop the art of killing or exploiting the weak! Ancient India was a culture-state but went down in the day our culture stood in aristocratic aloofness from *life* and religiou became identified with a creed of inaction! Western education roused us from inertia; but Westernism made us irreverent of *Ishwara's* revelations to our Race and imperilled the values of the Indian Ideal. We came out of a Dark Age only to enter into the Darkness of an imitation-cult. It taught us to worship the idols of power and machinery, money and goods. We forgot, as Ford himself has recently reminded us, that these are "useful only as they set us free to live and are but means to an end."

It is no 'exclusivism' I advocate. We must not, we cannot ignore the modern. There are elements in modern life which we must accept, appreciate, assimilate for the enrichment of our national existence. But there are also elements in it—its ultra-materialism, its industrialism, its secularism, its mammon-worship, its daily defiance of the Unseen—which India must repudiate if she is to be true to her own self and enter into the service of Humanity. The New Renaissance I look for will be greater than the Greek renaissance. Aye, greater than that of the period of Michael Angelo. I believe Destiny is driving India to a mighty deed of sacrifice. And when out of the sacrificial ashes India will arise regenerated and looking Freedom in the face like one that meets the morning Sun, the world will see her stand with Ancient Wisdom in one hand and Modern Science in the other. There are, I know, very, very few today, in Hindu society to bear witness in their daily lives to the beauty of the Ancient. Not a few, I know, are degenerate descendants of those mighty ones who made India a model nation in the long ago. But believe me the great Brahmins of the Past were not credal, were not sectarion. They were wor-

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shippers of Truth and Love. They were not narrow priests. Think of the great figures of the Indian history,—Krishna, Ram, Buddha and Mahavira. None of them was born in a Brahmin family. But the Brahmins acclaimed them, in due course, as *avataras*, revealers of the Eternal Divine. In other lands they persecuted the Great ones. Jesus was crucified; Mahomed fled from Mecca to Medina; Mansur was sent up the gallows; Bruno and Savanarola were burnt. In India there were no persecutions in the name of God, no *zid* in the name of religion. The Brahmins had many names for God; one of them was "Truth." And the Brahmins of old paid homage to Truth where they saw it. How gladly they sat at the feet of the Greeks to learn science and medicine!

CONTEMPORARY THOUGHT REVIEWED.

ASPECTS OF THE HISTORY OF HINDU ASTRONOMY.

Mr. Sukumar Ranjan Das M. A. coutributes a learned article on the above subject to the December number of "*the Indian Historical Quarterly.*" In the course of the article he observes:—

In that early age when perfect instruments had not been invented, it was a most remarkable achievement for Hindu astronomers to have determined lunar and solar eclipses with such correctness as would have stood the strictest scrutiny of scientific investigations. The Hindus were at a very early date well acquainted with the facts of the eclipses. They had rules for calculation of the various phases both of lunar and solar eclipses, the times of beginning, middle and end; and notwithstanding, the fact that the superstitions of the people in general had greatly deferred the progress of astronomical investigations in early times, the cause of the eclipses was well understood by the Hindu astronomers, as is shown by the following extracts from the *Siddhanta Shiromani* Ch. 8, 1-6:—

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"The moon moving like a cloud in a lower sphere, overtakes the sun; hence it happens that the Western side of the sun's discs is first obscured and that the Eastren side is the last part relieved from the moon's dark body and to some places the sun is eclipsed and to others it is not eclipsed.

At the change of the moon it often happens that an observer, placed at the centre of the earth, would find the sun, when far from the zenith, observed by the intervening body of the moon; whilst another observer on the surface of the earth will not, at the same time, find him to be so obscured, as the moon will appear to him to be depressed from the line of vision extending from his eye to the sun. Hence arises the necessity for the correction of parallax in celestial longitude and latitude in solar eclipses, in consequence of the difference of the distance of the sun and the moon.

When the sun and the moon are in opposition, the earth's shadow envelopes in darkness. As the moon is actually enveloped in darkness, its eclipse is equally seen by everyone on the earth's surface, and as the earth's shadow and the moon which enters it are at the same distance from the earth, there is, therefore, no call for the correction of the parallax in a lunar eclipse.

As the moon moving eastward, enters the dark shadow of the earth, its eastern side is first of all involved in obscurity and its western side is the last portion of its disc which emerges from darkness as it advances in its course.

As the sun is a body of vast size, and the earth insignificantly small in comparison, the shadow cast by the sun from the earth is, therefore, of a conical form, terminating in a sharp point. It extends to a distance considerably beyond that of the moon's orbit.

The length of the earth's shadow and its breadth at the part traversed by the moon may be easily found by proportion."

From the above extracts we see that the correction of parallax in latitude and longitude is of great importance in calculating eclipses accurately, and hence we are led to believe that the Hindus had a thorough knowledge of this phenomenon, even in the Vedic age when eclipses were correctly calculated for religions purposes.

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Aryabhatta had anticipated Copernicus. Says the writer !

But about this time Aryabhatta maintained [in the beginning of the Christian era, (see Brennand's *Hindu Astronomy*), or 5th century A. D. (Kern and Colebrooke)], the diurnal motion of the earth round its axis. 'The starry sphere,' he affirms, "is stationary and the earth making a revolution produces the daily rising and setting of stars and planets." The commentator, Prithudaka Swami quotes the following lines in support of the above view.

Bhupanjarah sthiro bhur evavrtyavartya pratidaivasikau.
Udayastamayau sampadayati naksatragrahanam.

The idea of heliacal rising and setting of stars and planets was first fully developed in Europe by Copernicus in the 15th century, and before him it was not recognised, though some rudimentary hints were thrown by Pythagoras in the 5th century B. C. Aryabhatta promulgated the above theory in its present form in the beginning of the Christian era or 5th century A. D. at the latest. We are therefore inclined to believe that this theory had its origin in India and was introduced into Europe through the Greek medium, where it was given its present practical garb. After Ptolemy the study of astronomy became obsolete in Greece and when the Arabs came as a conquering nation to settle in Europe, they grew fascinated by this ancient science and took up its study seriously. At first a few Greek treatises were translated but soon by the untirring energy and exertions of Al-Badauni Abul Waza and others there came a new spirit of astronomical researches among the Arabs and as the result a few theories on precession and the lunar orbit were discovered. However, the above arguments lead us to believe that Hindu, Chinese and Babylonian systems grew up side by side, and under their fostering influence was developed the astronomy of the Greeks and the Arabs.

POST MORTEM EXAMINATION IN ANCIENT INDIA.

Mr. Girindranath Mukherji writing on Sàlihotra in the same number of the quarterly refers to the fact that,

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according to the Arthasastra of Kautilya, *Asumrtaka-pariksa* or examination of bodies of men who have died recently was regularly conducted not later than the time of Chandragupta. Says the writer:—

Report of such an examination was necessary in higher courts of law "Kantakasodhana Courts" during the reign of Candragupta. Bodies of men who committed suicide by hanging, drowning, poisoning, etc., were kept in an "examination room" which was set apart for the purpose. Such examination rooms, corresponding to our morgues, were established in the different provinces of the empire. Here all accidental cases, homicidal, or suicidal, were kept for examination and reported as to the cause of death to higher authorities who dealt with the cases accordingly. To prevent decomposition, dead bodies were kept immersed in oil or liaginous preparations. (*Asumrtakapariksa* in the *Arthasastra* p. 215—217). At least we know of two instanses of the use of oil as a preservative to dead body: when Dasratha died, Rama was away in the forest, and Bharata was away in the house of his maternal uncle, the dead body of his father was kept by the minister immersed in oil in an iron pan. Similarly the dead body of Nimi was preserved in oil.

EXAMINATION OF SUDDEN DEATH IN THE ARTHASASTRA.

"In cases of sudden death, the corpse shall be smeared over with oil and examined.

"Any person whose corpse is tainted with mucus and urine, with organs inflated with wind, with hands and legs swollen, with eyes open, and with neck marked with ligatures may be regarded as having been killed by suffocation and suppression of breathing.

"Any person with contracted arms and thighs may be regarded as having been killed by hanging.

"Any dead person with swollen hands, legs and belly, with sunken eyes and inflated navel may be regarded as having been killed by hanging.

"Any dead person with stiffend rectum and eyes, with tongue bitten between the teeth, and with belly swollen may be considered as having been killed by drowning.

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" Any dead person, wetted with blood and with limbs wounded and broken may be regarded as having been killed with sticks or ropes.

" Any dead person with fractures and broken limbs may be regarded as having been thrown down.

" Any dead person with dark coloured hands, legs, teeth and nails, with loose skin, hairs fallen, flesh reduced, and with face bedaubed with foam and saliva may be regarded as having been poisoned.

" Any dead person of similar description with marks of a bleeding bite may be considered as having been bitten by serpents and other poisonous creatures.

" Any dead person, with body spread and dress thrown out after excessive vomitting and purging, may be considered as having been killed by the administration of the juice of the *Madana* plant.

" Death due to any of the above causes is sometimes under the fear of punishment, made to appear as having been brought about by voluntary hanging, by causing marks of ligature round the neck.

" In death due to poison, undigested portion of meal may be examined in milk. Or the same extracted from the belly and thrown on fire may, if it makes '*citcita*' sound and assumes the rainbow colour, be declared as poisoned.

" Or when the belly remains unburnt, although the rest of the body is reduced to ashes, the dead man's servants may be examined as to any violent and cruel treatment they may have received at the hands of the dead.

" Similarly such of the dead man's relatives as a person of miserable life, a woman with affection placed elsewhere or a relative defending some woman that has been deprived of her inheritance by the dead man may also be examined.

" The same kind of examination shall be conducted concerning the hanging of the body of an already dead man.

" Causes such as past evils or harm done to others by a dead man shall be inquired into regarding any death due to voluntary hanging.

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"All kinds of sudden deaths centre round one or the other of the following causes :—

"Offence to women or kinsmen, claiming inheritance, professional competition, hatred against rivals, commerce, guilds, and any one of the legal disputes is the cause of anger; anger is the cause of "death." (Arthasastra, translated by R. Shamasastry).

THE THAKORE SAHIB OF MORVI ON RISHI DAYANANDA.

From the 6th to the 11th of February Tankara, the birthplace of Rishi Dayananda, was the scene of centenary celebrations. Thousands of men, women and children assembled on the occasion. The following is the full text of the address of welcome delivered at the first meeting by His Highness the Thakore Sahib of Morvi in whose territory the place of pilgrimage lies.

It affords me very great pleasure to see you all assembled here to celebrate, with such love, cordiality and enthusiasm, the centenary of that great man, Maharshi Dayanand Saraswati of sacred memory who was born in this town of Tankara under my State and to accord you a hearty welcome.

When in December last my friend the Thakore Saheb of Virpur expressed to me your desire to hold the celebrations here, I was not a little gratified at the great regard you entertained towards the land of birth of that high personality. For, it is not a matter of small pride to me that my State happens to be the birthplace of a personage whose massive intellect, unswerving courage and ideal life have laid a deep impress on the people of all India, have sown seeds of religious fervour and patriotism and have awakened the people to self realisation.

It is naturally a matter of extreme gratification to the ruler that his Morvi and Tankara which fill but a small place in the vast continent of India, should be visited by illustrious Sanyasins, Ruling princes, literary Savants and other gentlemen, at great personal inconvenience and from distant places and that they should exalt this small town into a place of pilgrimage.

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I am inclined to believe that Providence has been especially kind to the land of the Morvi State : for, the present occasion reminds us of two or three personalities whose birthplace was this State. The name of the Jain philosopher Kavi Raichandraji must be known to most of you. He was born in Wawania under this State. Morvi was again the birthplace of that illnstrious Sage, Mahamahopadhyaya Shigra poet Shastriji Shankarlal Maheshwar. It has been the birth place of our Sir Prabhashanker Pattani K.C. I. E. also. I need not say that each of these personalities has made his mark and has left an indelible impress each in his own Sphere.

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The president of your Reception Committee has dwelt upon the distinguishing features of Maharshi's life and therefore I need not expatiate further on the subject. But to me what stands out prominent are his precepts for the observance of strict Brahamacharya and the attainment thereby of full physical development and for the love of Swadharma and the inculcation thereby of a spirit of self-realisation and Service.

It goes without saying that the prosperity and advancement of a nation depends in a great measure on the preservation of its Religion. And it is the duty of every Ruler to see that all religions are treated with equal consideration and receive equal treatment and protection. If therefore we have been able to minister to your comfort and convenience, in however small a measure, I do not think we have done anything more than our duty and it is very kind of you all that you should express your satisfaction for what has been done.

I know, cow-protection is the chief Sutra of your Samaj. It is the main principle of all the Hindus also. You must all be aware that cow-killing has been prohibited in this State since olden times. Not only this, but you will be interested to hear that there is a prohibition against the killing of any agricultural cattle and that the orders in this behalf are rigidly carried out.

It need not be pointed out that it is the supreme duty of all thoughtful persons to aim at the advancement of their country and to adopt measures for the attainment of that end. Investigating the causes of our present degeneration it appears that the

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people have failed to act up to the noble ideals of life and that accounts to a certain extent for our present deplorable economic condition also. What is greatly to be regretted is that the land which has been endowed with the divine Vedas, with such unrivalled granths as shri Bhagwadgita, Mahabharat, Ramayana, Bhagvat &c. and in which various Acharyas, Mahatmas, Sanyasins and poets have said so much and so often on the ideals of life, should be lacking in such Sadachar as should be expected in them.

I think there can be no two opinions on this point. If therefore the followers of your Samaj, by leading an ideal life themselves, will be unceasing in their efforts to inculcate those ideals on others, I feel confident that we shall attain happiness in this world as well as in the next.

I thank you again for the welcome you have extended to me, wish you every success in the aim and objects which have drawn you here and I heartily pray that God may grant that many more personages like the illustrious and venerable Maharshi may rise among my subjects and that the whole country and this State may benefit by the noble example of their lives.

THE WORLD'S WORST IN CRIME.

Western Civilization has been much applauded. It has certainly been responsible for the multiplication of comforts but it is doubtful whether it has advanced the cause of righteousness or extended the jurisdiction of Dharma. Dr. Sudhindra Bose writing to the *Modern Review* for February gives some telling facts which prove the contrary. Referring to Chicago he says :—

Chicago, in the point of population, is the second largest city in America and third in the world. Now the murder rate in Chicago for the current year is a little better than one a day. Last year there were 347 murders, the year before that 270. It makes Chicago "The crime capital of America" nay, the crime capital of Christendom.

Ring Tide of crime.

There is no crime wave ; it is a crime tide which has been rising progressively in the United States, for the last

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quarter of a century. The murder-rate, according to Dr. Frederick L. Hoffman, the consulting statistician of the Prudential Insurance Company of America has doubled in twenty four years. Forty thousand Americans were killed in the late European crusade for self-determination. Now the number of murders in the United States since the great war is larger than the number of Americans lost during the war. The annual toll of felonious homicides in America exceeds 11,000. During the last fifteen years, the murder rate in the Republic has been between 80 *and 100* per thousand. In Japan, Great Britain, Ireland, Holland, Switzerland and Norway, the murder-rate runs from *3 to 9 per hundred thousand.* "A point has been reached in our national life," says Dr. Hoffman, the most accurate authority on the subject "where no one is safe anywhere at any time. Murders are committed with fiendish cruelty and often with superhuman ingenuity which baffles the authorities and defeats the ends of Justice," A strange commentary upon the progress of American civilization.

According to the recent report published by the Associated Press of the United States the toll of human life taken by motor vehicles last year in this country was at the rate of more than two for every hour in the day. America's death-rate due to automobile accidents leads the world, being 14·8 fatalities for every 100,000 population against 5·3 in England and Wales and 4·3 in Scotland, 4·6 in Newzealand and 3·6 in Canada during 1923. Figures for 1924 show that for 158 American cities the automobile accident death-rate was 19·4 per 100,000 population, causing not less than 17,400 deaths in automobile accidents not counting accidents which involved railroad trains, or street cars and automobiles."

Speed-lovers obviously think more of amusement than of human life. In the city of New York, *300* children are slaughtered every year by automobiles. In Chicago, 250 children are killed annually. Thus in these two cities alone, 550 children are massacred every year by auto-mobiles. At this rate one may calculate that in the entire United States no less than 7,000 innocent children become victims of automobile fatalities. "What should we say,"

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asks a correspondent of the New York Nation, " If the Turks were to massacre 7000 Christian children every year ? "

Enormous property losses are also suffered each year by the American people through robbery. Boys and girls hold up trains with automatic revolvers. Train robberies have become so frequent, that for the past two years the Post Offices over the greater sections of the country have stopped sending registered mail by night trains. Mail coaches even during the day time, are armed with small artillery.

Since last October, the main Post Office and each of the eighty three branches in the city of Boston have been turned into miniature fortresses with expert rifle and pistol-men as guards. Post Office receipts are transported in steel-armored trucks, each manned by four men who are experts with the pistol. Every Post Office Clerk serving at an open window is armed with an army revolver That is in Boston, "the Athens of America," " the hub of the world."

Last year, six times as many people were robbed in only two American cities, Chicago and New York, as in the whole of the British Canada. "William J. Burns, formerly head to the Bureau of investigation of the Department of Justice, estimates that more, than Rs. 300,000,000 a year in property is stolen from rail road, express and steam-ship companies and from trunks and piers," reports a writer in the *New York Times*. "Figures published by the American Bankers Association for the year ending August 31, 1922, show that among their members alone there were 136 hold-ups and 319 burglaries representing a loss of Rs. 3,673,467. That means that every day in the year there is a bank robbery or hold-up of importance, not to mention those committed against banks that are not members of the Association. " What ! America is at the mercy of Crooks and Thugs ? Is robbery becoming an American national habit ?

Horrors of Lynching.

As a result of ceaseless campaign of agitation by Negroes, there has been in recent years a considerable decrease of lynching in America. Lynching however is not yet abolished. For thirty years prior to 1919 the average number of lynchings per year was 107.

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During the last five years from 1920, to 1924, the number of persons lynched was 234. Every State in the Union except four has had one or more lynchings in the past forty years, the exceptions being Vermont, New Hampshire, Rhode Island; and Massachussettes.

The writer quotes as follows from Dr. Max G Schlapp.

"We are headed for a smash in this country if we keep on the way we are going. There is a curve in the emotional stability of every people which is an index of their growth and power as a nation. On the upswing, the nation expands and prospers and gains in power with the normal development of emotional life. Then comes a time when emotional instability sets in. When it reaches a certain point, there is a collapse. We have almost reached that point. The emotional instability causes crime, feeble-mindedness, insanity. Criminal conduct is a pathological matter, just as other disorders.

REVIEWS AND NOTICES.

The History of the Assassins. Translated from German by Oswald Charles Wood M. D. Price Rs 1-8-0. *Published by Swami Shradhanand Ji, 17 Burn Bastion Road, Dehli.*

Swami Shradhanand Ji has done a distinct service to students of history interested in religious aspect of it, by bringing forth this obsolete book in a nicely got up volume. His learned introduction gives food for thought and enhances the utility of the book. The book mainly deals with the Ismailia sect of Mohammedanism which gave birth to notorious 'Order of the Assassins' who shocked the whole world by their cold-blooded murders and other nefarious activities. The book amply illustrates how clever-minded, self-seeking rascals masquerading in the garb of religious leadership dupe the

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illiterate masses and make them instruments for their most diabolical acts. Scoundrels acting as prophets, mesiahs, avatars and religious divines have proved greater scourge to humanity than worst of epidemics. In the doctrines of Ismailis can be traced the origin of Agakhanism and Khwaja Hassan Nizamism which mainly thrive on deceit and deception. We recommend this book to all.

ANAND PRIYA.

संस्कार चन्द्रका *By Raj Ratan Rao Bahadur Atma Ram of Baroda and Pundit Bhim Sen. Published by Jaydeva Brothers Baroda. Third Edition Price Rs. 4.*

Sanskar Vidhi is the authentic work on Vedic rituals called Sanskaras written by Maharishi Dayananda. The work under review is a detailed commentary upon that immortal work. The principal author Rao Bahadur Atma Ram is a scholar well versed in Eugenics and Comparative Philosophy. His explanations of the various rituals and his analysis of the psychological, physiological, biological and psycho-physical bases of the various ceremonies are original, thought-provoking and convincing. The present edition has been enlarged and thoroughly revised. No Hindi knowing Vedic Dharmist should be without a copy of this invaluable work.

Rigvedic Culture. By Mr. Abinash Chandra Dass, M. A., Ph. D., Lecturer in Ancient Indian History and Culture, Calcutta University. Published by R. Cambray & Co., Calcutta.

The present work is the companion volume of the author's " Rigvedic India." Although we do not see eye to eye with the author as regards the interpretation of many Vedic texts, it must be freely acknowledged that our learned friend has brought deep scholarship and

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profound erudition to bear upon the writing of the book. Every page bears marks of extensive study and wide reading. The information condensed about the various aspects of Vedic culture is encyclopædic. There is hardly any department of individual or corporate activity with which the author has not dealt exhaustively. The work is invaluable not only for scholars but also for all Indians who would like to be afforded glimpses of the teachings of the ancient-most scriptures of the human race which Indian Philosophers dating from the dawn of culture have always regarded beginningless records embodying and preserving eternal truths and imperishable principles of thought and life. The references are carefully given and the marginal notes are most helpful.

ARDEEKAY.

EDITORIAL REFLECTIONS.

THE WONDERS OF ARCHÆOLOGY.

Researches in Archæology have dealt in a cavalier fashion with the Development Hypothesis. We find that the ancient peoples who, according to the theory, ought to have lived in pits dug in the ground or in caves built palatial structures thousands of years back which are at once envy and despair of the moderns, however much the latter may pride themselves on the possession of superior mechanical contrivances. In order that the sacrosanct Development Hypothesis may not be disturbed and its infallibility not questioned, it has been gratuitously assumed that Indian civilization cannot have commenced earlier than 2000 B. C. Astronomical evidence has already shattered this view, for in the Vedas we find astronomical observations accurately described

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which could not have been taken earlier than 30,000 years back. Archæology has now come to the aid of Astronomy. The wonder cities of Sindh which have been recently unearthed and where the work of excavation is still going on go to prove that at least 5000 years ago India possessed a mature and developed civilization, the beginnings of which appear to have been lost in the mists of incredible antiquity.

A special correspondent of the *Times of India* writing from Mohenjo Daro under date February 20 gives interesting details of the new finds. Speaking of the ancient walls he says:—

"Standing at that first site, we glance around, and our attention is drawn to a second feature of the work, namely, the massiveness of the brickwork in the ancient walls. All the bricks are exceptionally well-made of baked clay and are very well preserved. On looking closer at one of the excavated walls we see that underneath it is a span of anything up to five feet of " kutcha " brick foundation, which in its turn is laid on a basis of mixed debris of brick and earth, beneath which again comes another solid wall of good brick. That is as far as the archæologists have gone at the moment, but we are told that similar layers of different walls will probably be found down to a depth of some thirty or forty feet below the twenty feet already excavated from the surface, a suggestion which lays itself open to many interesting surmisings, such as the possibility of one town having been constructed upon the ruins of another which in its turn had reared its head over the ruins of a still older town belonging to, perhaps, an earlier civilisation."

This is wonderful indeed, but much more wonderful than this is the drainage system. Says the writer:—

"But we must hurry on, and so we are led down a narrow lane between two blocks of houses the rooms of which are gradually becoming visible as the debris is removed. Down

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the centre of the lane there runs a covered ridge, which is revealed to us as a sloping drain, lined in some cases with lime mortar, and into which there flow drains, also covered with brick, from every house that skirts the passage-way. Tracing this drain along, we find that it runs into a larger drain at a turn in the lane, a sufficient drop at the bend being clearly visible to render a regular flow possible. This excellent system of drainage, is, we observe, laid on to all the buildings, both large and small, and is discernible even in the narrowest lanes, whilst if we step inside one of the houses we find that the drain leads out from a bathroom with a paved floor situated close to the family well which is in the corner of the room. In one instance, in fact there is a bricked-in series of earthenware pipes, apparently leading down from an upper storey, noticeable in one corner of the large room, and passing under the floor to the drain in the outside lane. *This intricate and scientific system of draining is the third feature of our tour through this dead and silent city of the past.*"

Here are details of the valuables found in the houses of this sleeping city :—

"As we proceed, our guide at each batch of rooms tells us that in such and such a place a silver vase full of gold and silver jewellery was discovered underneath the floor ; that in another spot a burial urn was unearthed ; that elsewhere important seals were dug up ; that in another room a series of lovely pottery vases was found ; and that in that doorway a broken statuette was laid bare to see light of the twentieth century after its sleep of nigh five thousand years. We are even shown a room wherein fourteen skeletons were exposed, whilst to corroborate the story we are taken shortly afterwards down a narrow little lane and shown three skeletons, the earth having been carefully and laboriously scraped away from every little bone so that it stood out in relief, a task which took several days. Room after room in these neat little houses, each with its spacious and simple courtyard and

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each with its unrevealed romance, is passed ; and in almost every one there has been some find made, either in the form of whole or broken pottery or in the shape of toys, beads and varied trinkets. A finely-shaped bust of a bearded man was discovered in one corner the first statuette to be found on the site illustrative, perhaps, of the type of people who once inhabited this buried city, whilst another important discovery announced to us was that of a square piece of silver bearing the unmistakable cuneiform signs of early Babylonia. Copper and bronze pieces have also been picked up here and there, but so far there has been not a single example of iron. A whole menagerie of mud animals is shown to us, and some of the daintiest little porcelain trinkets and pottery vases, whilst at the end of one of the wider streets we notice as we pass a bricked-in dustbin in which several valuable finds were made."

About the antiquity of these buried cities and the far-reaching issues involved in the discovery, the writer makes the following pregnant observations:—

"Nevertheless, we did find out something definite from our tour. Whatever may be the precise age of these remains, there can be no doubt that the latest of them go back to what is known as the chaleolithic period of the third millennium B.C., which makes them at least five thousand years old. That is to say, these excavations are of supreme importance in that they provide us with an entirely new background for our picture of Indian culture, both historic and prehistoric. And the discovery of that background, even in the barest outline, is the task which the excavators in Sind have for the past three months been devoting themselves with unremitting energy under the most trying circumstances and with the most meagre facilities for comfort and convenience, and they will continue to do so for about another month. Then they will pack up and safeguard their hosts of treasures (about which we have scarcely enumerated a tithe in this sketchy survey) and retire to more congenial climes to study what

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they have exhumed from the bosom of Sind ; and who knows what momentous announcement they may not make before they start their work again next November ?"

ELDER BROTHERS AND THE THEOSOPHISTS.

The Foundress of the Theosophical Society, Madam Blavatsky, whenever she was floored in argument and could not prove her case in regard to Occcult phenomena, fell back upon the improved and the improvable contention that what she taught she had got from the Mahatmas who were living in Thibet and with whom she was constantly in communication. Thibet had not, then, been explored and it was as impossible for the great Russian wizardess's critics to disprove her statement as it was for her to prove it. Offers were made to various persons to become intermediaries and they were confidently assured that messages from the adepts or Mahatmas would be found and all that they had to do was to publish them. Madam held, however, that the Mahatmas were men. We take the following from the draft of an article in H. P. B's handwriting which has been printed in the January number of the '*Theosophist*':—

"We know of *no* "*race* of beings" styled the adepts or Mahatmas. *We know only of mortal men, as we are ourselves who, though born in the same way as we are born and subject to death in the end, in common with all humanity of one fifth race—have nevertheless by self-restraint, purity of life, and steadiness of purpose become adepts. These we know and no others*.....I am one of those, who have seen them, lived near them, and have as much proof of the existence of these revered Masters as I have of those of Mr. Loyd and his Guru Mrs. Kingsford" ....."and so many others who have been blessed for a longer or shorter time with the Master's presence, in their own living bodies.

It would have been interesting to find out how H. P. B. travelled to Thibet, who gave her the passport—

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whether it was conveyed to her by occult methods or optical illusions were created by volitional pressure—and presuming that she did reach Thibet, in what language conversation was carried on between the Mahatmas and herself, since she did not understand Thibetan and the adepts had not learnt English, French or Russian or was it the Mahatmas, who came over to India. In that case there could have been no difficulty in arranging for their *darsana* either in the Albert Hall London or the Town Hall Calcutta. Why was not this done? Perhaps these mysteries feed the flame of faith in persons whose mental pabulum is mysticism and who cannot mystify others unless they go through the process of mystification themselves. All that was in H. P. B's time when Thibet was unexplored Now that land of mysteries has become comparatively more accessible and all such statements are capable of verification, we are told that the Mahatmas are not mortals—they are superhuman. In the January number of the *Theosophist* appears what purports to be, "A message to the members of the Theosophical Society from an Elder Brother."

In that message we are told:—

"It is the Law that our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome. And only at long intervals, so far has He been able to bestow upon you the priceless benedictions of His immediate presence in your midst. *We* have to wait. So be it. Yet, if His welcome lasts perchance grows, He may dwell long with you, and the doors thus be flung wide open between our world and yours, and between other worlds and yours, that they may become one World, Ourselves restored to our natural place among our younger comrades, and Devas and mankind be once more together in happy comradeship.

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Although the passage is hard to beat in point of ambiguity, dubious wording, obscure verbiage, mystifying circumlocution, contankerous paraphrases, yet if plain English words are not to be perverted from their normal sense and clear meaning, the implication is unmistakable that the Mahatmas are not mortal but immortal, that they do not live in Thibet for that would be living in our midst, that their world is different from ours and that at one time they lived among men but at a subsequent period withdrew themselves or were withdrawn. It is also suggested that when the Lord of the Devas is with men, He ceases to be in physical communication with His brethren. It is not clear how, on the hypothesis that all souls have lasted from eternity and will go on for ever, can any of them be styled younger. Again, the pertinent question can be raised in what language was this communication written and on what sort of paper. Could not a facsimile of the original communication in the handwriting of the Elder Brother be prepared and cinematographed? Is the message printed in the *Theosophist* a verbatim copy of the original or a translation, ? If it is a translation who is responsible for it and what are his or her qualifications for the task. Everybody knows that Dr. Besant has only a nodding acquaintance with Sanskrit and does not know a word of Thibetan.

The elder brother is represented as having paid the following glowing tribute to Mrs Besant:—

"We lend to you again for further inspiration and wise leadership your valiant President, our consecrated representative in the outer world, our cherished dearly loved brother. For many years she will remain among you and she will guide you—if you will—along the pathway we have chosen for our society."

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What is the precise meaning of this lending of the P.T. S.? Is she a lent officer deputed to work in the subluminary universe for a time and Mahatmatise the world just as pioneers of occidental civilization go to the orient to civilize and westernise "savages"? If so why did she not begin her beneficent work at once instead of becoming a disciple of Bradlaugh who laughed all mysticism to scorn and believed only in what perceptional experience taught him. Must a Deva or a Devi forget himself or herself as soon as he or she plants his or her feet on *terra firma* and pass through labyrinths and mazes of scepticism and free thought before he or she recalls to mind his or her message and his or her mission. If that is the inscrutable Law, will the Lord of the Devas also, before He finds himself, lose himself and will He find himself found out by worthy disciples before he is called back to himself. These are a few puzzling questions which suggest themselves to us? One question more and we have done so far as this note is concerned. Why is Dr. Besant called a brother and not a sister? Has the charming sex not the same rights as the sterner sex even among the Devas? Is womanhood a mark of inferiority even there? Must a leader of men possess a masculine soul even though she has a feminine body? Or is the word "brother" a mistranslation? In that case what guarantee is there that the rest of the message has been correctly rendered into English? Will Dr. Besant Mr. Jinrajdas or some other Occultist throw some light on these questions and endeavour to illumine souls, which like ours, are darkened with the superstition of logic and benighted with the folly of common sense? Of course it goes without saying that so long as logic and common sense control even partially the intellects and hearts of educated men, such hocus pocus and balderdash will not be

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swallowed except by disciples who have pledged their reflective faculty with the P. T. S. and refuse to claim redemption thereof. Blessed are devoted disciples that will not see for theirs is the kingdom of blind faith, alluring illusions, delicious hallucinations and luscious make-believes. Blessed are those who will not question Besantine Infallibility, for they will mercifully be spared the tortures of reasoning, the rigors of raciocinative logic, the agonies of doubt and the throes of the travail of the spirit. They have been generated, but will not be regenerated. They have the experience of being born once, and do not need to face the worries of a second birth and become twice-born. The Besantine Gospel brings contentment even though it be tantamount to intellectual inertia. It brings peace of mind even though it be the peace of *Tamas* not that of *Sattava*—that is the peace of mind of those who have never known the purgatory of doubts and therefore felt no craving for the paradise of reasoned conviction not that of inquiring minds that will not lull doubts to sleep but face them and silence them after an open combat. So long as there are people who will court self-delusion, the Besantine creed will not languish for want of supporters.

THE BENGAL DETENUES.

The entire country is agog with commotion and seething with suppressed indignation because some of the Bengal Officials, actuated by a spirit of melancholy meanness, have refused to defray the cost of certain religious ceremonies, which the detenus felt impelled by their conscience to perform, and thus driven those valiant patriots to a hunger strike.

The Legislative Assembly has passed a vote of censure upon the government and the last day of Feb-

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ruary was observed as a day of fasting and prayer throughout Bengal. It is cowardly enough to detain respectable persons in custody without trial in the face of challenges openly flung in the face, but it is positively scandalous and disgraceful to refuse them, in their enforced incarceration the consolations of religion. You torture the body of law-abiding fellow-citizens and loyal British subjects merely because you cannot meet propaganda by propaganda and when you find that you cannot thus break their resolve and compel them to kneel before you, you stand between them and their God and thus inflict subtle pain upon them. We hope that the conscience of the Christian Anglo-India and Christian England will have a rude awakening and will compel those responsible for this outrage to reverse the unchristian act of which they have been guilty. If this is not done, India will have to seek means to vindicate the right of her brave leaders to worship God in their own way—even when they are clapped in gaols for no fault except that of loving the motherland too well.

SOME HOME TRUTHS.

It is interesting to note that those who sponsered the present unnatural system of education, which effectively smothers indigenous culture without bringing about an assimilation and absorption of foreign sources of inspiration, damned it with faint praise and looked forward gleefully to the day when it would no longer be necessary to continue it. We quote below paragraph 29 from Macaulay's Minutes :—

" We must at present do our best to form a class who may be interpreters between us and the millions whom we govern—a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class

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we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population."

Macaulay's initial mistake lay in this that he expected denationalised people—foreign in tastes, in opinions, in morals and in intellect—to take pains to build up national literature. Those that were to be taught to cultivate a studied contempt for the intellectual and spiritual heritage of their race could never think it worth their while to devote themselves to the vernacularisation of scientific learning. Moreover it was impossible for persons taught through a foreign medium to perfectly assimilate what they had learnt and for persons not taught their own vernacular and classical language thoroughly to acquire the inclination or the capacity to build up literature in their mother tongue. The result is that the day anticipated by Macaulay has not yet dawned. Alexander Duff shared Macaulay's sentiment for in 1833 he made the following statement :—

The sentiment expressed here fits in with Rev.Duff's statement made in 1833. "I saw clearly and expressed myself strong to the effect that ultimately, in a generation or two, the Bengalee, by improvement might become the fitting medium of European knowledge. But at that time it was but a poor language like English before Chaucer, and had in it, neither by translation nor original composition no works embodying any subjects of study beyond the merest elements."

In the First Annual Report of the Committee of Education we note :—

"We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed."

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Again we find it clearly stated in Wood' despatch (1864) :—

" It is neither our aim nor desire to substitute the English language for the vernacular dialects of the country..... any aquaintance with improved European knowledge which is to be communicated to the great mass of the people can only be conveyed to them through one or other of these vernacular languages. "

But the avowed intentions of the Government have not materialized and the chief reason is that the new class of brown Englishmen created by Macaulay's system have out-Macaulayed Macaulay himself in their contempt for the civilization and traditions of their land, They are ashamed of their ancestory and would rather be imitation Europeans than genuine Indians. Many of them could send their infant children to Convent schools so that they may unlearn even that much of the mother-tongue which they had been taught to lisp while sucking at the breast of their mothers. We know fathers who are proud of the fact that their infant sons and daughters cannot utter one consecutive sentence in their mother-tongue but can sustain a conversation in English taught by the English Governess or picked up at the Convent School. They could see their children speaking English with the English accent as if to the manner born. Such sorry specimens of mongrel nationality—men and women who will have ceased to be Indians and whom the English would at least regard as being caricatures of their distinctive culture—are in the course of creation. How can such persons who can have in them no natural incentives for the service of the mother-land and in whose hearts the flame of patriotism can never burn,—for you cannot be expected to love that for which you have no respect—be expected to lead ill-starred India

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to its appointed destiny. There can, therefore, be no freedom for Indians so long as her rising generations are not rescued from the asphyxiating atmosphere generated in Government Schools and Colleges by a system of education subversive of all national self-respect, destructive of all springs of inspiration and suppressive of all that is conducive to patriotic fervour. Maharshi Dayananda, the founder of the Arya Samaj, was the first great man to scent this danger to the growth of healthy nationalism and to recognise that so long as the youth of India were not taught in national seminaries giving the foremost place to the study and conservation of national culture and at the same time Indianising all that is best in occidental thought the bondage of India cannot cease for intellectual slavery is always the chief prop of political servitude. The Gurukula at Kangri Hardwar was started 24 years ago to carry into effect Rishi Dayanand's Scheme of Indian National Education. It has had a brilliant career and has sent into the world graduates who are building a glorious literature in Hindi and are withal serving the motherland in various other ways. The Ganges flood swept away the University buildings and the institution is consequently badly in need of funds.

Its anniversary comes off in the first week of April. We have every hope that men and women who care for the cultural swraj of India—which is a *sine qua non* of political Swaraj—will contribute liberally to the Gurukula funds and assemble in their tens of thousands at Hardwar on the occasion of the Gurukula anniversary.

THE SOUTH AFRICAN IMBROGLIO.

In South Africa the doom of Indian settlers is sealed. A Select Committee has doubtless been appointed, at the

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instance of the Government of India, to which has been referred the principle as well as the provisions of the obnoxious Bill. But since the Bill is to be rushed through Parliament in April, only the Paddison Deputation is to be permitted to tender evidence, no "agitators' are to be sent from India; this so-called "concession" is a mere eyewash and does not mean much. The South African whites are much too self-centred to listen to arguments based upon natural rights and sanctity of solemn agreements. They know only one natural divinely ordained right and that is the right of the "colourless" people to exploit the "coloured" in the interests of "civilization." The "coloured" people have only one right and that is the right to live as hewers of wood and drawers of water. They have also a duty and it is to suffer all indignities cheerfully and gratefully in return for this right, the exercise of which is contingent upon one condition and that is this that they must be prepared to suffer extinction if the interests of "civilization" require the weeding out of the "unfit" *i. e.* non-European races and the survival of the "fittest" *i. e.* European people. If the South African Indian settlers do not see the logic of this piece of reasoning and are determined to enforce treaty rights, there is only one way to do it and that is to resort to Satyagrah and to make it impossible for the dominant and governing classes in their adopted country to rest in peace, so long as their conceptions of right and wrong are not revised in accordance with eternal verities embedded in the nature of things.

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GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

Winter is almost over and Spring is approaching. Beautiful blossoms meet the gaze at every turn. The fascinating Kesu flowers are a characteristic feature of the landscape on all sides. Trees so dry and scared till recently are throwing forth fresh leaves. Mornings and evenings are very pleasant. The sun is rather fierce at noon but a mild wind which is constantly blowing moderates its intensity and renders the weather very cool and pleasant. There are occasional showers of rain accompanied by strong windstorms.

EXAMINATIONS.

Annual examinations are taking place. The examination of the candidates for the degree this year is over, the rest will come off in the month of March. The students are busy preparing for their examinations. Candidates for the Adhikari Pariksha have come from Gurukula Indraprastha to Gurukula Kangri where they will prepare till their examination which begins on the 15th of March.

THE GURUKULA ANNIVERSARY.

The next Gurukula Anniversary will take place during Easter Holidays from the 2nd to the 5th April both days inclusive, in the Gurukula gardens at Mayapore

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near Hardwar Railway Station. Great preparations are being made for the occasion. The programme will be very interesting. Provisions are being made for the comfort and convenience of visitors. Some Dharmshalas in the immediate neighbourhood have been secured for their accommodation. Tents will also be pitched for the same purpose. Those who attend will surely be amply repaid for the expenses and trouble they incur. It is hoped that people—men, women and children will attend in large numbers and make the Anniversary a grand success.

DEPUTATIONS.

Several parties of the members of the staff have gone on deputation to collect subscriptions for the Gurukula. Principal Rama Deva and Professor Deva Raj Sethi have gone to Bombay. Pundit Satyabrat and Pundit Satyaketu will go to several places in the U. P., and the Punjab. Pundit Deva Sharma and Professor Mukh Ram will visit Meerut, Rohtak and other places near Delhi. Dr. Radha Krishna will go to several places in the Punjab, and Pundit Amar Nath Sapru to Lucknow and other places in the U. P. It is to be hoped that the people will make a liberal response and the efforts of these workers will be crowned with success.

BAND IN THE GURUKULA.

Musical instruments requisite for a band have been bought and College students are learning to play upon them. The institution will thus have a band of its own for the anniversary and other festive occasions.

GURUKULA INDRAPRASTHA AND GURUKULA KURUKSHETRA.

The anniversaries of Gurukula Indraprastha and Gurukula Kurukshetra came off in the last week of February.

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Volume XXV. No. 3. Whole No. 211

THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Cult of the Aga Khan—Pt. Chamupati, M. A.

Religion of Shakti—Prof. T. L Vaswani M. A.

Theism of Indian Saints G. A. Chandavarkar, B.A., M.R.A.S.

In the Face of a Crisis—

Full contents inside cover.

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CORRIGENDA.

Page 118 line 12 read chanted for changed.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

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THE CULT OF THE AGA KHAN.

II.

CREED, ETC.

(BY PT. CHAMUPATI. M. A.)

The Agha Khanists pay nominal reverence to the Kuran which, in common with other Mohammedans, they are now-a-days being taught to regard as their scripture. Their daily recitations contain very little from the Kuran. In Ganans—a corrupt form of Jnana—*i. e.* hymns which they read for their spiritual upliftment, the Kuran sometimes comes in even for denunciation. For instance in the Ganan 64 at P. 15 of *100 Ganan ki Chaupari* there occur the following stanzas :—

Rove rove Hindura duja Musalman
Rove Brahman Joshira vachan pustak Puran ji.
Rove Mulla Kajira heje parhan Kuran
Rove jinda Jogira baitha madhiye masan.
Rove Kuda Sunni sag saccha shah na sambhan.

Weeps the contemptible Hindu, the Musalman,
Weeps the Brahman astrologer, who reads the Puran,
Weeps the Mulla, the contemptible Kazi, who reads the Kuran.
Weeps the living Jogi who sits on the shrine and in the crematory.

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Weeps the false Sunni, the dog who recognises not the real Lord.

The highest authority attaches to the commandments of the Hazir Imam, i. e. the living incarnation, who at present is no other than H. H. Aga Sultan Muhammad, the well-known Aga Khan, whose reputation in the outside world is more political than religious. During his tours in East Africa and India, extending over a period of eleven years, *viz.* from 1899 to 1910, he gave certain verbal injunctions to his Jamaats. These were collected in the form of a book and translated into Gujrati. With his special permission this rendering, entitled Kalam-i-Sultan Muhammad, was printed. It contains the facsimile of his order which follows in English :—

'This book is for private circulation.'

The booklet was shortly withdrawn, for if the Aga Khan seems to fear anything most, it is publicity. Stray copies however remained with their possessors, one of which was brought to me. In it the Aga Khan holds the Kuran in veneration only slightly greater than that which he shows to other similar scriptures. In *Firman* 40, he says :—

'The Torah, the Zabur, the Injil and the Furqan were meant for the time (when they were revealed.) So, too, is the Kuran true. The order of the last book has been disturbed—how, I alone can tell you.' In *Firman* 21 he declares :—'The True Path does not take origin in books but is born out of love. The Kuran was revealed 1300 years ago. For you the Ganans that are 700 years old are sufficient.' In *Firman* 11 he says :—'The Ganans of Pir Sadruddin are a rendering into Hindi of the Kuran.' In *Firman* 41 which belongs to the year 1899 he even promises to lay within the reach of his followers the real meaning of the Kuran within some five or six (literally seven) years by which they may know how the text has been tampered with. The promise, however, has remained till now a bare promise, of which, even after the expiry of thrice the time it asks for its fulfilment, there is little prospect of being ever kept. The Aga Khan appears loth to give up paying lip homage to the Kuran. In his heart of hearts he is

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convinced of the temporary character of the commandments contained therein, which he implicitly says, applied to the age when Muhammed taught (vide. *Firman* 40 above.) His Indian followers have been fed on later compilations by *Dais* such as Pir Sadruddin, who calls himself by four diverse names, devised to suit varied occassions, *viz.* Sadruddin, Sahadeva, Harischandra and Bar Guru, and after him Pir Sahibdin, Pir Shams, Ahmed etc. etc. The works of these teachers are said to be in Sindhi. I have gone through some of them, and find in their language very little connection with the present Sindhi dialect. These preachers seem to have flourished in the east of Sindh and to have extended the sphere of their influence up to Multan, where in his *Das Avtar* Pir Sadruddin says the tenth incarnation will take place. The tomb of Pir Sadruddin is in Uch in Bhawalpur State. In the teachings of these *Dais* there is not the least trace of the doctrines of the Kuran. They profess, on the other hand, to derive inspiration from the Atharva Veda. In the *Arati* recited daily in the Jamaat Khanas it is expressly stated :—

Atharva Veda manhi jo koi mahir
Dasma din dayal Prabhu baitha chhe jahir.
He who is conversant with the Atharva Veda,
To him the merciful tenth Lord will be manifest.

The Aga Khanis are Shiahs in as much as they have sincere reverence for Ali whom they regard to have been, or to be the prospective, 10th embodiment of God, and from whom the present Aga Khan is thought to derive, by physical heredity, his divinity. Their name for Godhead is Oham, a corrupted form of Om. Says Ahmed in his Siharfi :—

Oham niranjan ek vriksh jo kita
Un ko dali do hi dita.
Ek nur Muhamad Mustafa
Duja nur Ali Murtaja.
The absolutely detached Om brought forth a tree
And gave it two branches,
One Muhamad the Chosen,
The other Ali, the beloved.

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The tenth incarnation is believed to have been preceded by the nine principal Avatars of the Hindus, *viz.* the Fish, the Tortoise, the Boar, the Man-Lion, the Dwarf, Rama, Parshurama, the Buddha and Krishna. The tenth, Ali is sometimes mentioned as having already come while in other places prediction is made of his future advent. In the *Dasavtar*, which is read in the Jamaats on all important occasions, a brief story is told in verse of all these incarnations. The last chapter glorifies Ali, who is identified with Nishkalanka and whose account is received most reverantly, the Jamaat standing while it is recited. The object of the incarnation is stated in these words :—

'Bhakta uddhariye, asur sanhariye, danav dariye,
'Gatiyan tariye, asha puriye, vacha paliye,
'Shankha Chakra lese Shah hath.'
'Save the devoted, kill the devils, saw the fiends,
'Take (us) across Sansar, fulfil hopes, keep promises,
'The Lord will take in his hand the Shell and the Disc.'

Who will after this say, Ali is a Muhamadan deity ?

The place of his appearance is to be Multan in Jambu-Dvipa. Says Sadruddin in the next line:—

'Shah Jambudvip nu ray avse Shah Mulastan mahin !
'The Lord will be the King of Jambudvip and will
'come in Multan.'

At the interval of a few stanzas is given the parentage of the Lord :—

Mata to Bibi Zulekha, pita to Hasim Abu Talib,
Guru to Nabi Muhamad,.....Shakti to Bibi Fatima Zuhra
His mother will be Bibi Zulekha, father Hasam Abu Talib,
Ppreceptor Prophet Muhamad, power Bibi Fatima the
Bright.....

The last stanza (if it is a stanza, for it has neither metre nor ryhme) suggests a riddle, *viz.* whether all these people who are to be the relatives of Ali are to be born again in his new home, or are these to be different personages from the heroes and heroines who had their being in Arabia thirteen centuries ago. A vague hint is thrown out in another book,

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wherein manifestation of the divinity is stated to have been in the North in Sat Jug, in the East in the Treta, in the South in the Dwapara, while in the present age it is ordained to take place in the West, by which quarter possibly Arabia is meant.

"Kreta Juge dvar uttari se hua, Treta jug men purva men rachaya,

"Dwapar men Dakhshin aj kal Paschim, Mahdi Sahib nam banaya."

The reader may find it hard to reconcile all these statements, but to the credulous Ismailli, who is an absolute stranger to doubt, no such contradictions can suggest themselves and disturb his faith. The Ismaili would have no objection to transmigration if this could solve his puzzle. For as a reward of devotion to the 10th Avatar is promised emancipation from rebirth.

Je koi sambhle das avatar, pame moksha mugad dwar.
Je sambhle nar ne nar, tene avagaman nahin samsar.

(Ibid.)

Those who recognise the tenth Avatar, attain to the door of beatitude, of salvation.

Men and women who recognise him, are no more subject to transmigration.

The Ismailis, my informant told me, have no faith in resurrection of the body on the day of Judgment. Transmigration is, on the other hand, woven into the very system of their belief. They have even the figure 84, 00, 000, enumerating vaguely the births to which the soul according to Puranism is subject. In his *Firman* 77 in the book referred to above, the Aga Khan refers to the well-known stanzas of Maulana Rum relevant to this topic, whether to emphasise evolution or transmigration he has not made clear. The *Pirs* unmistakably had transmigration in mind.

Sacrifice of animals on the Id day which is thought to be an essential of Islam is prohibited to the Ismaili. Pir Sadrudin writes :—

Kreta juge Kunjar dan, Treta men tanji,

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Dwapar hota gurmen Gay, Ajkal vare aja dan raehya.

In the Sat Yug elephants were sacrificed, in Treta buffaloes and in Dwapar cows, but now-a-days goats are ordered to be offered.

Sadrudin's son, however, forbade the offering even of a goat substituting instead the sweet porridge, made of ghee, sugar and corn flour. In the present *Ghat Pat Kriya*, therefore, of the Ismailis, after the distribution of handfuls of water in which a pill of the earth of Karbala is dissolved, sweet porridge is partaken of.

To the other essentials of Islam too, the Ismaili gives a wide berth. Says Sadruddin in his *Sat Panth Shastra* :—

Musalaman Makke Madine jave sahi
Hathe Kuran pur Haq na lahi
Gala Kate ne haida khae
Kare jihva koi bahist na jae
Em je nera hove per,
To katal karave apne gher
Haj namaj roja kare
Kuri kriyae koi kam na sare.

The Musulaman does go to Mecca and Medina, with Kuran in hand, but Haq he finds not.

He cuts away throats and eats hearts, to appease simply his plate ; he does not thereby go to paradise.

If thus is the destination drawn near, why does he not kill his own ?

Pilgrimage, prayer and fast, false practises these, leading to no good.

Ismailis used to go on pilgrimage, in the time of previous Imams, to Persia where their living divinity at the time had his abode. The Aga Khan seems to have dispensed with this practice. He lives with his French consort in Paris, and feeling it would be awkward to receive his votaries there, comes to pay them his periodical visits in their own homes. There he is worshipped like a God. The *Khojas* spend away lacs to make his advent a right royal festival. The smallest article he uses acquires thereby a sanctity which raises its

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price to thousands of rupees in lieu of which it is bought in regular auction. He holds *Jamaats* where his hands are kissed and every word that drops from his mouth is treasured as divine revelation. In *Firman* 69 he says :—

'I am with you as often as you repeat my name in prayer.....To all appearances away, I am in the heart of the lover, and without love even those that are by my side find the proximity useless.'

And again in *Firman* 206 he says :—'The living Imam, though he is not present to the senses, is present. The living Imam does not manifest himself everywhere.'

The Aga Khan does not seem to relish the belief of his community in the first nine Avatars. In *Firman* 33 he exhorts them to 'give up talking of nine incarnations and sing the praises of only the 10th., i. e. himself.' 'For,' he says, 'first you were Hindus, therefore Sadrudin taught you of them, but now is not the time of the Hindus.' What confession could be more candid that the Ismaili *Dais* have hitherto been practising uniform humbug ? To propitiate the polytheistic taste of the follower they did not hesitate in giving him false teaching.

The *Bihisht* of Islam, too, appears to be equally repugnant to the Aga Khan. In *Firmrn* 176 he likens paradise to the present world of the senses, and declares that 'the goal of the soul is something else.' In *Firman* 35 he denounces *Pardah*, 'For,' says he, 'the veiled woman will not be able to recognise her co-religionists in the next world.' 'She has come here like the bull and will go away like him too.' What these hints and similies signify, some mystic of his own persuasion may understand.

In *Firman* 8 he hits himself against polygamy. 'By taking more than one wife, one gives the philip to passion. One should take only one wife.'

These are wholesome reforms, calculated to materially benefit the community. But to the spirit of Islam they are as much opposed as Islam in its origin was to non-belief.

In *Firman* 185 the Aga Khan gives the lie direct to Miraj.

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'For,' says he, 'the night of return was the same as that of departure. And again God is everywhere.'

The reader will perceive that the Aga Khan has indirectly denounced every objectionable teaching of the Kuran. He appears to be intelligent and his mind seems to be clear about the social needs of his votaries, and yet his persistence in having his name recited as God in the course of prayer in his *Jamaat Khanas* cannot but make one doubt the honesty of his inner motives. He would like to see his community anything but skeptics about his own divinity. Thrice is *dua* repeated in the *Jamaats*, and in every *dua* the name of the Aga Khan is changed thrice, besides once in the course of enumeration of the lineal successors of Ali, which strange formula forms part of the prayer. The Ismaili prayer is an incoherent congeries of pious wishes, most of them concerning welfare in the world. The names of the sacred pentad of Islam, *panjtanpak*, are regularly changed. Muhamad is recognised as prophet, but Ali is *Sahih Allah*, the true God. The Shiahs, even at the cost of monotheism, appear in this comparison to give proof of a sense of proportion in them. If Muhamad is prophet, Ali should be God, such is the undoubted superiority of his character over that of his father-in-law. His name is the most often repeated. The Bar Guru, i. e. Sadrudin, the author of this disconnected jumble of, as it were, parenthetic formulæ comes in for remembrance with the rest. A wish is expressed for the sayings of his progeny being blessed, by which the Pir evidently means to make the office of Dai hereditary in his house :—

Sahib Bar Guru aulad je Kalam men sig vije nasib karin.

Lord ! Bless the sayings of the progeny of Bar Guru.

In this however the subtle Pir has been baulked of his none too unselfish design, for the Aga Khan is now-a-days both Imam and Pir, appropriating to himself the perquisites of both the dignitaries i. e. one-tenth and one-fortieth respectively of the income of his followers. The Ismailis, however, chant the prayer on without the least idea of its absurdity now that the line of none too prudent Pir has ended.

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The greater part of the prayer is in Sindhi of the eastern part of Sindh. In it are interpolated a few formulæ of Arabic, one of them a verse of the Kuran, and the rest distorted pieces of inidiomatic and ungrammatic travesty of the tongue of the Arabs. The Jammaat in the course of its worship bows down at certain junctures, but between these postures and the genuflexions of the Namaz there is not the least resemblance.

THE DASAUNDH.

Attendance at prayers is by no means necessary. The only indispensable duty of the Ismaili is the payment of Dasaundh or tithe to the Imam and Pir. In Ganan 15, in the 4th. part of *10 Ganan ki Chopri* (P. 23) says Pir Hasan Shah :—

Dasaundh Sahib ji ne al jo ji,
Pachhe jamjo chokho dhan re.
Swamira jo, lekho mangse ji
Tumhe nische jano nirdhar re,
Pir Hasan shah ine boliya ji,
Momin bhulso to tharo han re.

Give away the tithe of the Lord, and what is left is best food.

The Lord must have his due, know this for certain.

Says Pir Hasan Shah, if you forget it, O believers, you take a grave risk.

In Firman 121, the Aga Khan emphasises the same obligation Says he :— 'If you do not pay the tithe, what will you get after death? What you pay is for your own good.'

We have already noticed how to one-tenth, the tithe of the Imam, has been added by the combination in the present Imam of the offices of both *Imam* and *Dai*, also one-fortieth, whice was originally the share of the Pirs.

OTHER PERQUISITES.

A few years ago the present Aga Khan announced his intention to abolish the tithe altogether, and in order that his followers may not be deprived of the blessing which accrues from payment of the tithe thereafter, he fixed a lump sum five hundred, which paid, the dutiful Ismaili would have no

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arrears of the tithe subsequent to that date. The credulous have not been loth to avail themselves of this gracious concession of the bounteous Lord and are paying away the usual tithe in addition, for the lump sum does not cover the dues before the date of promised abolition of the tithe. The logic of the Ismaili has never questioned the legality of payment of this extra sum on the part even of the deceased who have left no arrears. Another lump payment of Rs. 1200, and yet another of 5000 have been devised. Those willing to be initiated into the esoteric practices of their order have to make a present of only Rs. 75 to His Highness who formerly taught them in lieu of that sum to recite the first half of the Islamic *Kalima* punctuating the process with inhaled and exhaled breaths, but now has facilitated the practice by substituting for it inscription in imagination on their hearts in Arabic characters of the word *Al-Hay*, i. e. the life-Giver.

These are some of the devices by which the Aga Khan, custodian of thousands of human souls, is by filling his coffers making entrance into Heaven easy for his followers. At the age of eight when his father died, and he was called prematurely to the vacant office of Imam, his first announcement to his followers was that while his father and grandfather had been fond of horse-races and hunting, his passion was to take them all to heaven. His subsequent career appears to be in keeping with that precocious promise.

THE GANANS.

A word may be said in conclusion about the Ganans of the Pirs, of those especially which do not form part of the regular ritual, and yet whose recitation is regarded to have a solacing effect on the soul of the chanter. I am inclined to place them in a line with the mystic writings of Mediæval Faquirs of India, whose intellectual acumen was none of the highest, but who by giving a symbolical meaning to the religious rites and practices of Yoga of the Hindus; of which they knew nothing but which they hesitated not on that account, in crying down captivated the minds of the masses whom too

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they found equally ignorant but less ingenious. In their songs one meets with the names of *Pingala* and *Susumna* and *Meru* and *Anahat* and such other terms of Yoga. One uninitiated into the practices of Hatha Yoga may infer that these Pirs were perhaps conversant with occult performances. A moment's reflection, however, over the declarations which these imposters are never tired of making *viz.* that they are taking to Vaikuntha a large following which in the case of Sadruddin is 71000, much more numerous, according to his own account, than that of either Prahalad or Dhruva, his predecessors, makes one easily see through the mask. The effect of recitation of such songs in which are enumerated numberless blessings, without among them any intellectual interconnection whatever, which the bliss of the votary is said to excel, is to atrophy the mind and give it a false sense of pleasure which is a result simply of mental lethargy. Such matter was the stock in trade of the Mediœval Sadhus, and the Pirs of Aga Khanism were not slack in laying hand on those popular terms which they wove, with the skill of amateurs that they were, into their extempore songs. The level of the mass mind was no higher. The intellectual bankruptcy of the guides was their chief passport to popular acceptance. Shams Tabriz, a poet of no mean order in Persian who, however, makes no original addition to literature, sinks to the common level, the level of vulgarity, in Sindhi. He attends *Garbis* or dances of idolators, of whom he gives a dim description in his own *Garbis* or songs, written on the same model but with a different import. In these he traces the process by which he first got entry into, and then brought about conversion of, the idolaterous dancers. The Ganans of the Pirs have had one beneficial effect, *viz.* that they have kept the Ismailis close to the Hindus. Islam could not have offered them better mental stuff, for that too is the product of intellectually poor minds. In his Firman 157 the Aga Khan says :—'The Ismailism is akin to Hinduism, to Sufism more so.' In his characterisation of his community's faith, I agree with the Aga Khan, though the serious phase of the Arya

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religion, requiring mental and spiritual effort has either escaped his *Pirs* or has been studiously avoided by them, as by every superficial student, who is, as fitted by his temperament, captivated by a surface study of the outer doctrine but loth to devote himself seriously to its deeper approaches. The Theosophical movement is an instance in point.

THE CALL OF THE PRESENT

Let me, however, not digress. The need of an awakening in the Ismailis will be patent even to a casual student of their religious life. It should come simultaneously from both within and without. The duty of the Arya Samaj is in this respect clear. The exploitation of the best resources of a commercially prosperous community by an individual whose only apparent interest in them is to keep them intellectually blind and socially and spiritually his own slaves is a spectacle that will at once appal any follower of Dayananda. Whether the Ismailis accept the creed of the Arya Samaj or not is their own look out. Our present objective should be to make them alive to the state of spiritual and social bondage to which through a blunder of their, or what is the same thing, our ancestors they are by chance heirs. The dismal of darkness in which they are passing their intellectually none too enviable days has to vanish, aye vanish once for all. Admit into it a streak of intellectual religious light and the spell of the shadow of Aga Khan which looms large in it, will in an instant break down. Ours is not to add to our flock, which, by the way prospers, by the intrinsic virtue of our truth. Ours is to dispel ignorance and spiritual bondage, and instal in its stead light, which latter is an automatic process. If the Aga Khanis are under an embargo not to approach the precincts of the Samaj, the influence of these precincts can surely be carried near them by private reasonings with your economic and social associates. Agakhanism has succeeded by individual conversions, a result of preachings in private. It will fall like its founder, Hasan-bin-Sada, before its own weapons. When the reform movement has once caught, masses will

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succumb to it with lightning speed, of which at present we can form no idea.

The enlightened members of the community itself have on them an even greater obligation. They are *of* the community. If their hearts burn for reform, which I personally know they do, why not take courage in both hands, and face danger, of which to me simply an empty spectre seems to hang on their hearts ! By a simple gesture of their hands they may turn the scales on His Knighted (or, as they say, benighted) Highness. His influence and position in the states of the world depends on the community., For if they were not at his back, he would be non-entity. Let him pay a little for this immense advantage to him of their homage. Even if they cannot succeed in making him disgorge what he has till now unrightfully gulped, they can at least stop the incessant drain on their resources from continuing any further. Make hay while the sun shines. Every precious moment lost detracts from the good that may be done to our own fellow-brothers. Our sacrifice shall be their gain, which will recoil with double force on us. God-speed, brethren. Be up and doing. The mission is of the Lord, aye, of the Lord of all beings. It is His to see that it succeeds.

RELIGION OF SHAKTI.

By T. L. Vaswani.

Spirituality is not running away from "dharma" or life's appointments and obligations. Spirituality is a conquest ! Religion is not retreat. Religion is life. India went down in the day she separated religion from life. Shri Krishna's message is not a creed of quietism or inaction. Spirituality is a shakti. Religion is life of the Atman. And all tasks are sacred which express the life, the *Shakti*, the energy of the Atman. Religion is not spiritual indulgence. Religion is active service inspired by reverence for God.

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(1) There is the God below you ; (2) There is the God above you ; (3) There is the God within you. So you have the three duties.—dana, yagna, tapas. By dana is meant not merely the giving of some money in ' charity ' but the giving of love and sympathy. Dana is not mere alms-giving ! dana is not philanthropy ! dana is service inspired by reverence for the poor. Dana is worship of the poor. Charity given in pride or for show and self-advertisement is not *dana*. Don't patronise the poor, *worship* them ! For they are of the Body of Shri Krishna. Give a fragment of yourself to the poor. One tear of prayer is more precious than ten thousand rupees of a rich man who gives with no reverence for the poor. On their sufferings alas ! is built the present order ; and " civilization " sacrifices their life to the comfort and motor-cars of the rich. And when I speak of the " poor " I include in that class, also, the " criminal " and the " fallen." Regard the " criminal " also as a man and, therefore, as a God,—suppressed. The prison system must be reformed. Criminals, too, are humans. And the " fallen ones ? Did not Jesus bless them ? And concerning Krishna we read that when a " harlot " was kissing His feet with her tears, the princes who were present were annoyed and they asked the Lord why He allowed a fallen woman to " insult " Him thus. But He, the Lord of Love, smiled and answered them :—" Disturb her not. She knows better than you ! For she has faith and love !" The " fallen," too, are humans. The poor are the forms of the Lord. Not they only but, also, the lower animals. They are the sub-human God. While the influence of Indian ideals is gradually growing upon groups of earnest men and women in the West, the concepts of the West are invading the minds of the Indian youth ; and I know of many to-day who argue that they need flesh-foods for health and strength. Do we really expect to buy health and happiness in the slaughter-house, ? I ask all to give up meat and have love in their

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hearts for bird and beast. They, too, are our " brothers " in the one Kingdom of Life. They, too, are to ascend the Ladder of Evolution. They, too, are *rupas* of the Lord of Love.

Yagna I interpret as worship of God. Modern India, alas ! has forgotten her God, and so we wander in weakness. Yagna should be our daily duty. Prayer is a mighty force, a great *shakti*.

Tapas is self-reverence, self-control. Tapas is the sacrifice asked of the youth. Yet so many to-day run after luxuries. Bhoga, not Brahmacharya, is the ideal of many an Indian student of to-day. In this Triple Reverence,—reverence for the sub-human God, reverence for the Eternal Purusha, and reverence for oneself and the powers within the self—in this Triple Reverence is the essential message of Dharma-Yoga,—The Yoga of Discipline and Duty. It is the Yoga the youth must practice to serve the Nation and the Lord.

VEDIC KOSA*

A REVIEW.

I.

Some time ago the first instalment of this volume was published by the Research Department of the Dayananda Anglo-Vedic College and more were at the time promised. The book under review redeems that promise ; instead of being published in parts the whole work has now appeared complete. It covers about 700 pages, to which an introduction running over about a hundred pages by Pandit Bhagavaddatta has been prefixed.

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* Lala Dwarka Das Memorial Volume compiled by Hamsaraja, with an introduction by Bhagavaddatta. To be had of the Superintendent, Research Department, D.A.-V. College, Lahore. Price Rs. 12.

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The Kosa itself is a result of patient labour by P. Hamsaraja the compiler. Care appears to have been taken to leave very few mistakes, though some have yet crept in. At page 477, for instance, the word whose significances begin at the top is *Varsa.* The last two meanings included under this word, seek, however, to explain *Valmika* instead of *Varsa.* By somebody's omission the word *Valmika* has been left out in the left hand column, and in its place ditto inserted. The paper used is not uniform, and the printing much too sparse for a dictionary. The book will be of great use to students of the Veda.

The foreword at the beginning contains a history of the origin of the idea of the compilation of the dictionary. It was the dream of Pandit Bhagavaddatta that has found realisation in the labour of Pandit Hamsaraja. Then follows introduction which comprises three sections. In the first section is discussed the time of compilation of the Brahmanas. In the second it is sought to be proved that the Brahmanas do not form a part of the Vedas but that the two sets of books are distinct from each other. In the third the origin of the derivative method of interpretation of the Vedas adopted by Yaska and Dayananda is traced to the Brahmanas.

Pandit Bhagavaddatta's chronological hypothesis is that the Brahmanas, in the shape we have them now were given the last touch of the compiler in the time of Mahabharata, which period he himself explains as that beginning a hundred years before the war of Mahabharata and ending as much later than that event. The date of the war, according to him, is about 3000 B. C. His data for this conclusion consist of the names occurring in the Brahmanas, of persons living, according to him, at

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or about the time of Mahabharata. That the same names may have been borne by persons living in an earlier or later age he refuses to believe and attempts to refute. The first teacher of the Brahmanas was, according to him, Brahma who lived at the commencement of human creation. Only his name and that of Manu belong to the pre-Mahabharata age. Then either the composition of Brahmanic material was suspended as a useless exersice or perhaps it was not considered worth while to immortalise the names of composers of these later ages, till under the magic spell of Vyasa, there occurred all of a sudden a mushroom growth of teachers, after whom it was thought advisable to give the Brahmanas their final redaction, probably to rescue from oblivion these sages of beloved memory. The occurrence of names belonging to a certain time in a book is no doubt evidence of its compilation after that time. Why, then, if the persons mentioned in the Brahmanas, be in fact Mahabharatic, place the last edition of this literature in the time of Mahabharata and not later? A book may be written now in which the characters may all be of a prehistoric age. That the contents of the book were arranged at a particular time and not interfered with later requires some more direct proof than the existence in the book of historical details of that time alone. All previous ages are precluded by such evidence from the assignment of a final setting to the compilation, not so the ages that follow.

At page 15 reference is made to a logomachy with Yajnavalkya, in which Shakalya is said to have taken part. On the next page is given a line of disciples in which Shakalya figures in the seventh generation from Paila, who, a little earlier, has been given out to be a

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pupil of Vaishampayana. Vaishampayana is declared at page 10 to have taken his lessons from Vyasa. Vyasa is a contemporary of Bhishma. Bhishma says at page 14 that he learnt from Janaka of a dialogue between him and Yajnavalkya. By these descriptions it would appear that Shakalya belongs at the earliest to the ninth generation after Yajnavalkya. Allowing any the least number of years, say ten or fifteen, which, as our own observation of generations of pupils in Kashi even in our own age seems to indicate, is to all appearances too short an interim between the commencement of one generation and another, Shakalya could never have been of an age to indulge in a catechistic wrangle with Yajnavalkya, and when defeated, feel crestfallen.

At page 17 the span of life of the *rishis* is surmised to have ranged from 100 to 300 or 400 years. The authority for this surmise is a line from Patanjali's Mahabhashya, meaning that 'if a man lives long today, it is a hundred years.' How the quotation bears out the inference drawn from it is a mystery. The age of Mahidasa, round which this whole controversy centres is established to have been 116 when he died. Strangely enough this age, after the quotation from Patanjali, to which we have just referred, is in all seriousness held to have been smaller than the average. This bewildering conclusion is perforce extracted, as the authors of the Chhandogya who speak of Mahidasa as an authority, are first declared to have been his contemporaries and then his survivors, for how else could they have alluded to him, as they do, in the past tense?

The concluding testimony of Pandit Bhagavaddatta in favour of his hypothesis is astronomical, for which he

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is indebted to Pandit Dikshita. The position of Krittikas mentioned in Shatapatha, V. 1—2—3 happened last, says Dikshita, 5000 years before now. The phenomenon had been repeated many times before. Why Pandit Bhagavaddatta sticks to its latest occurence alone is not intelligible. The Pandit vaguely avers that he has other astronomical data which corroborate his hypothesis but which he, for some reason, has not thought fit to adduce in the present dissertation. The intelligence of the reader has been saved from being exercised over them and the chance of accepting the hypothesis is reserved for scholars who can understand occult hints.

II.

That the Brahmanas are distinct from the Vedas is sought to be established on the authority of passages from the Brahmanas themselves. The main passages on which the whole argument hinges are these:—

(1) एवमिमे सर्वे वेदाः निर्मिता सकल्पाः सरहस्याः सब्राह्मणाः सेतिहासाः सान्वाख्यानाः सपुराणाः सस्वराः ससंस्काराः सनिरुक्ताः सानुशासनाः सानुमार्जनाः सवाकोवाक्याः । Gopatha I 2. 10.

(2) ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकः सूत्राण्यनुव्याख्यानानि व्याख्यानानि वाचैव सम्राट् प्रजायन्ते । Shatapatha XIV 6. 10. 6.

(3) ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि.....

.Shatapatta XIV 5-4-10.

If the imaginary opponent whom Pandit Bhagavaddatta tries to dumbfound in his catechistic introduction adduces clear passages from other books in which the Brahmanas are spoken of as Vedas, he falls back in the last resort on the above three excerpts

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from the Brahmanas. Had the Pandit translated these passages instead of simply rewriting them, the meaning he attaches to them may have been clear and the objections which suggest themselves against his manipulation of them in the interest of his theory, could perhaps have been waived. As we have been taught to understand it, the import of these passages is just the opposite of what Pandit Bhagavaddatta seems to take it to be. As testimony of the question of the inclusion or exclusion, of the Brahmanas in, or from, the Vedas, they are inconclusive either way. In the Gopatha we read:—

तद्याः प्राच्यो नद्यो वहन्ति याश्च दक्षिणाच्यो याश्च प्रतीच्यो याश्च उदीच्यस्ताः सर्वाः पृथङ्नामधेयीरित्याचक्षते तासां समुद्रमभिपद्यमानानां छिद्यते नामधेयं समुद्र इत्याचक्षते।

All streams flowing eastwards, southwards, westwards and northwards bear different names, but as they fall into the ocean, their individual names disappear, giving place to the collective one, the ocean.

This statement is followed by the passage quoted by Pandit Bhagavaddatta, meaning :—

So do the Vedas composed with the Kalpa, Rahasyas Brahmanas, Itihasas, Arranyakas, Puranas, Swaras..... Niruktas,.....leave in Yajna their distinct appellations assuming then the common name Yajna.

Vedas with Brahmanas is the mainstay of the Pandit's conclusion. Now *'with'* to us seems to mean either 'containing as a part' or 'accompanied by as an appendage.' If the latter meaning were adopted, the existence not only of Brahmanas but also of the Upanishads, *rahasyas*, which the Pandit takes to signify *aranyakas*,, *Kalpa*, *Nirukta* and *Puranas* etc. as separate treatises before the time of the Brahmanas would have to be subscribed

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to. For this assumption there is as yet however no literary or historic basis available. The distinctness of Aranyakas and Upanishads both from each other and from the Brahmanas is a new hypothesis mooted by Pandit Bhagavaddatta in a footnote to elucidate according to his own inclination this passage alone. To us all these appear to signify not treatises but sciences found in the Vedas themselves. The Brahmanas spoken of here are thus one with the Vedas, their part and parcel, not at all anything extraneous. '*With*' means *containing*.

The meaning of the remaining two passages is evident. Prefix to the last passage the words **महतो भूतस्य निश्वसितम्** 'Of that Great Being are the out-breathing' The passage implies that the Vedas with the Upanishads etc. are a spontaneous revelation from on high. The word 'with' understood here admits of the same twofold import between which the option lay in the extract from the Gopatha The reason for interpreting 'with' in this passage to mean *containing* is even stronger. For if we adopt Pandit Bhagavaddatta's alternative, not only the Vedas, bu also the Brahmanas, the Kalpas, the Puranas, etc., etc, would *as treatises* be included under the outpouring **निःश्वसितम्**, *i. e.* revelation of God. And this implication, we presume, is not acceptable to Shriyut Bhagavaddatta.

A great part of the evidence adduced in this section makes the position of the imaginary opponents of Pandit Bhagavaddatta strong. The explanations given by the Pandit are in the form of apologies, not rejoinders or refutations. The philological identification of *Aupanisadi Sruti* in Manu VIII. 29 with *Sruti* in Mahabharata Salyaparva 41. 23 is ingenious but fanciful.

The Brahmanas are recognised by all to contain com-

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ments on the texts of the Vedas, which therefore are the original revelation. They are termed Vedas or *Sruti* or *mantra* or *richas* etc. just in the same sense in which Deighton's commentaries on Shakespeare are termed Deighton's Shakespeare or Mallinatha's glosses on Kalidas are in common parlance called Mallinatha's Kalidas. No matter whether the commentaries too are a result of an independent revelation or not, they cannot, by their very nature, being comments, be accepted as authoritative in the same degree as the original which they try to expound. The question is all too simple to need the mess which Pandit Bhagavaddatta has made of it. We agree with his conclusion, but his treatment of the subject is full of self-contradictions and too far strained to carry conviction to the reader. He either proves that the Brahmanas are like the Vedas a distinct divine revelation or else a part of the same Vedas from which he seeks to establish their being distinct. When for instance was the term *Veda* even secondarily applied to *Kalpa* books? Why then place these at p. 37 on the same level with Brahmanas and by an imaginary analogy with them prove that the Brahmanas are not *Vedas*? The Kalpas have been considered *Vedic*, not, called *Veda* as the Brahmanas. The analogy does not arise.

The third section contains a valuable juxtaposition of excerpts from the Brahmanas and Nighantu, which carries the exegetics attempted by Yaska to the time of Brahmanas.

We approve of the book, but a great part of the introduction should, we think, be rewritten after a better grasp of the problems and the authorities which bear on a solution of them.

'Criticus.'

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THEISM OF INDIAN SAINTS.

CHAPTER XV.*

By G. A. Chandavarkar, B. A., M.R.A.S (London).

The muster-roll of the benefactors of humanity has in it many names of saints carved in letters of gold. These were men of disinterested piety who dedicated their lives to the cause of God and their fellowmen. There are evidences to show that such men lived and died even in 'prehistoric India.' They were neither intellectual giants bent upon founding new sects nor were they keenwitted theologians determined to found new schools of philosophy. They did not even belong to the type of those much maligned *sadhoos* who under the cloak of religion prefer to lead the life of social parasites. First and foremost, they were servants of society and therefore devotees of God. Their devotional fervour burning at white heat was equalled only by their love for their fallen brethren. With a firm faith in Divine goodness and greatness they most humbly and reverently sought for His mercy. With a tremendous soul-force generated in the furnace of *Vairagya* they served humanity breaking all the social conventions and communal restrictions, if these chanced to stand between man and God. Ecstacy born of a passionate devotion to a Personal God was their only solace in life. Joy felt in the company of fellow-believers was their only comfort in the world. They were known as *Bhaktas* and their religion as '*Bhagvata Dharma*'. Their theism, to use the words of Matthew Arnold, was something of 'Morality touched with emotion.' To borrow Plato's phrase they believed 'God is the only reality'. While some declared 'All is God', others held that 'God is all'. Some went a step further and held that 'God

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* This is a chapter from the forthcoming third enlarged edition of "A Manual of Hindu Ethics" published by the Oriental Book Agency, Poona.

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is beyond good and evil'. It is practically impossible to characterise their theism by any particular appelation as pantheism or dualism. It is a curious combination of all these. Its roots go far down into mysticism and branches shoot off above idealism. The mythical element is not entirely absent and the ethical element presents itself only as a step towards the realisation of life or what is the summum bonum of life *viz.* the attainment of God.

The life history of the Indian saints of pre-Buddhistic period is shrouded in mystery and what little we can gather of their doings is not enough to compile out of it their faithful biographies. The following *shloka* enumerates the names of some of these *Bhaktas*:—

प्रह्लादनारदपराशरपुण्डरीकव्यासांबरीशशुकशौनकादयः
एतान् परमभागवतान् नमामि ।

Prahlada, *Narada*, *Vyasa*, *Shuka*, *Shownaka* and *Arjuna* are typical examples of these saints. To these may be added the names of *Udhawa*, *Akrura*, *Vidura*, and *Hanuman*. To illustrate from the life history of each of these saints why and how these attained that eminence of saintliness is beyond the scope of this chapter. The *Pooranas* and the *Kavyas* describe at great length their miracles so common to all the saints. But the greatest and the grandest of their miracles is their theism.

When we study the lives of the saints of the post-Buddhistic period we, however, run on firmer ground. Tradition and folklore afford us sufficient *data* to take a general survey and form an estimate of their work. Their work has left permanent footprints on the sands of time. The impact of alien systems of thought, the social cataclysms and the political changes accelerated the progress of their work. Their theism became slightly coloured by the views then current and the significance of their social and literary work

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became all the greater. They became the forerunners of the great Intellectual Renaisance. Throughout the 15th 16th and 17th centuries there was a remarkable and continued succession of these master minds singing their songs of devotion and rousing civic consciousness of masses throughout the country. Each province has its own saints. Jnana-Sambhandhara, Tiruvaller and Tayoomanwara of the Tamil country, Vemanna of the Telugu districts, Ramdasa and Tukaram of the Maratha country, Chaitanya of Bengal, Kabir and Tulsidasa of United Provinces and Nanak of the Punjab, Ramavallabha Dada and Appaya of the Kanarese Disttricts delivered their messages of *Bhakti* and threw open "the gates of heaven" for all from the highest to the humblest. From Ramananda of the 15th century down to Ramakrishna Parmahansa of the 19th century, these saints became the originators of great spiritual and intellectual movements.

Before we refer to different aspects of their theism it is proper we should meditate on the significance of some other aspects of their work. Their work was primarily religious but it paved the way for reforms in other directions as well. In the first place wherever they used to go and preach, they would speak in the common vernaculars of the districts. Their songs were uniformly in the language of the people. So even the common people who had not had the benefit of the study of the classical language which became practically the monopoly of a few privileged classes could understand and appreciate the significance of their preachings. Even to this day the vernaculars of India have their literatures enriched by their songs sung in such exquisite language. The Hindi language without the songs of Tulsi Das and *Maratht* without the Abhangs of Jnanadeva and Tukaram would be nowhere. So enrichment of the vernacular is one of the greatest of the achievements of these saints. Secondly, these devotees were great social reformers. India has been a land of castes and creeds. The caste system was originally based

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on the principle of division of labour. It determined an individual's position in society and was an important factor in the elimination of strife and competition from society. But in mediæval India some of the worst features of this institution asserted themselves and held the society in its fatal grasp. Superciliousness of caste and notions of 'touch' and 'non-touch' were eating into the vitals of society. It was then that these mediæval saints stood up as the great opponents of the evil effects of caste. They freely mixed themselves with the lower castes and at times did not hesitate to abolish the restrictions imposed upon them by convention, even though they happened to be born as Brahmans. These saints were drawn from among the lowest of the low. Namdeva of Maharashtra was a tailor while Tukarama was a Shudra. Kabir of Northern India was a weaver while Tiruvallur of Southern India was a Pariah. Tulsidas is said to have invited a low caste deserving beggar and heedless of the protests of his people partook of his meal in his company freely, because he knew devotion observes no caste and God makes no difference between one child of His and another. They not only worked for union and tolerance between the different sects but stood up as the great supporters of universal brotherhood.

But the bedrock of their greatness is their theism pure and simple. Their religion consisted in a deep and emotional realisation of a personal God. For this realisation they followed the path of *Nava Vidha Bhakti*—Nine-fold path of devotion. The salient features of this well-known nine-fold path are clearly set forth in the following remarkable *Shloka*.

"श्रवणं कीर्त्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्" ॥

The essentials are :—

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(1) Hearing of the great qualities of God—as illustrated in the life of *Shreekanta*.

(2) Chanting the hymns in praise of God—as did *Pareekolutee*.

(3) Contemplation of God—as done by Prooltroo.

(4) Humble service rendered to God by Vaiyasakee.

(5) Worship of God as was done by *Prahalad*.

(6) Salutation as was done by *Akrura*

(7) Disinterested service as rendered by Hanuman.

(8) Seeking the friendship of God as was done by Arjuna

and

(9) Self—introspection and surrender to His will, as was illustrated in the life of *Balee*.

Strictly speaking, these are the different aspects of one and the same Bhakti. Says saint Rama Vallabha-dasa of Kanara:—

जैसीं नवखण्डीं एकक्षिती—कीं नवरत्नीं एकत्री कान्ती ।
तैसी नवविधा भक्ती—शक्ति मुक्ती एकत्रि ॥

Just as the lustre found in nine jewels is the same, so also is this *Navavidha.Bhakti* one. At a certain stage of the evolution of Bhakti all methods merge into one great cause when the devotee realises the *Sat-chitananda*—the Supreme Bliss in himself. To reach the last rung of the ladder the following stepts should be consistently and perseveringly crossed over— (1) Humility (2) Earnestness (3) Faith and (4) Renunciation. Faith is essential. So also is *Vairagya* without which the fruits of *Bhakti* cannot be enjoyed. The roots of *Bhakti* go deep into mysticism. Faith is the root, knowledge the branch and the Bhakti the fruit thereof.

GOD IN MAN

The saints found God not outside them but in the innermost corner of their own hearts. They never thought that pilgrimages, penances, privations and other sufferings

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unnecessarily inflicted on the human body were the essentials of religion. Purity of heart and sincere love to God were the essentials of Bhakti. Says Ramavallabhadasa :—

येथें चि पंडरपूर मासें येथें चि पंडरपूर।
अगुरेणु व्यापुनि भरो नि असतां-कसें ह्मणावें दूर॥

" My Pandharpoor—place of pilgrimage—is here only. How can we say that God is there when he fills the entire universe.

A similar question was asked by Narada to Lord Krishna " Where do you live ? " The answer is significant :—

नाहं वसामि वैकुण्ठे योगीनां हृदये रवौ।
मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद॥

" I do not reside in Heaven, nor do I live in the hearts of *Yogees*. I stay wherever my *Bhaktas* sing the Glory,"

Such sentiments are embodied in the works of many saints who are all unanimous in holding that God is in man.

NO MEDIATOR.

Another noteworthy feature of their theism is that for the attainment of God no mediator is needed. Straight could they approach Him. Arjuna in all humility and sincerity of purpose asks Shree Krishna the momentous question ' How to attain Thee ? " Lord answers ; " I am not to be acquired by the study of the Vedas, nor even by penance, charity or sacrifices. By disinterested piety alone you can attain me." That is the quiet-essence of *Bhakti—Yoga* so vividly described in the *Bhagavad9eeta*. Of course many saints did seek the help of their *Gurus* but it was only for receiving the Light. Having once obtained the clue, they were free to look for Him in their own heart. The outpourings of the heart with the simplicity of a child do receive attention from On High. "Give me the simplicity of a child and grant me this only boon that I may not forget Thee " prays Tukaram thus.

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PURITY OF HEART.

It is said of a saint's disciple that he wanted to go on a pilgrimage for purifying his soul. Straightway he went to the saint and said 'Bhagvan, I am to go to Benares to wash away my sins after a bath in the Ganges. Pray accompany me." 'Nay," replied the saint "Take this gourd on my behalf and wash it." The disciple took the gourd, dipped it in the Ganges river and brought it back to the *Guru*. "Here, Sir, have I brought the gourd back?" "Break it and see if its inside bitterness is gone" said the saint. "No" replied the disciple "It is as bitter as it was before." 'Yes' said the saint "If the Ganges water was powerless to remove its bitterness, how can a man's sins be washed and heart be made purer? Be pure in mind and heart and sins will be washed. External bath is inefficacious for effecting internal purity." This simple story sums up their theism. Purity of heart more than anytuing else is essential. 'Pure thoughts, pure words, and pure deeds are the necessary virtues to be cultivated by men in general.

SELF-SURRENDER.

The devotee in all humility lays his heart open, confesses his sins, expresses his determination to love Him and seek His mercy.

करिमी तूं करिमज अर्पिक्ता देह तुझ्-तुझवांचुनि दूजे न दिसे रे व्यापका।

"Do whatsoever you like with me. I have surrendered this body to Thee." Such outpourings as these raised the saints above the sensuous plane.

INTROSPECTION.

Antar-dhyana, self-analysis, self-criticism, looking inwards as did the great saint *Janaka* of yore is the keynote of their theism. Train the mind for non-attachment, discipline the heart to look upon 'pleasure and pain' alike, attain balance of mind. By constant practice and *Vairaga* shalt thou attain Him.

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One of the most difficult paths to be trodden to be sure! But the ideal is indeed praiseworthy.

MONOTHEISM.

Relentless critics there are who hold that the theism of saints is no more than a mere crude form of the worship of stocks and stones, rocks and rivers, fields and forests. Nothing can be further from truth. There can be no denying the fact that the worship of a Personal God is traceable in their theism but deep below the surface one sees distinct traces of the existence of monotheism pure and simple. A careful reader of the works of saints like Kabir, Chaitanya, Ramadasa or even Tukaram will find that all of them did view their one *deity* as the Supreme Soul pervading throughout the universe and even beyond. One without a second, call Him by any name but He is *One*, is what they held. As a typical example we quote only one *Abhang* of saint Ramavallabha :—

स्वामी तो एक आहे-देव तो एक आहे ।
काणी म्हणती गणेश-काणी ध्याती रवीश-वेणती परेश ॥

Lord is One. God is One. Some call Him Ganesh. Some the Sun but all are ignorant. He is One.

There are positive evidences in the works of all these saints to show that they were all monotheists in reality.

It is this belief in God's omnipotence and omnipresence. that made these saints work for the uplift of their fellowmen When they found that the common people were denied the blessings of a higher spiritual life they carried the torch of light in the dark corners and roused the masses in general. Individual advance was not the goal of their ambition. They wanted their fellowmen too to realise the blessings of *Bhakti*. Side by side with quiet meditation on the eternal verities they made others' lives grander and beliefs loftier. When God-consciousness is roused and man experiences the reality of his religious nature, fellowship with God and

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man becomes by far easier. To that end saints in India lived and died. Even in modern times men there are who have imbibed their spirit and by their mottos of 'plainliving and high thinking' have made the lives of others nobler and sublimer. Who has not lived in *Shantiniketan* and not breathed the saintly atmosphere? Who has not paid a visit to the *Kangri Gurukul* and not felt that the institution stands a monument to the philanthropy of a *Sadhu*? Who can say that the women's University at Poona is not the product of the humility and disinterestedness of a modern saint? Saints lived not only in prehistoric times and mediæval periods of Indian History but they are living also, even now. In recent years many of them have joined the majority but by God's grace their continuity seems not to have broken. From Ramakrishna Paramhansa down to Ramakrishna Bhandarkar many sages have lived and are still living. Each one great in his own field has achieved some noble object or at least has struggled to live upto a certain ideal, whether political, social or religious. If such greatness is the outcome of the high ideals set up by the science of ethics and if in the process of nation-building each great man has contributed his mite, none need despair of the race and its future. There is no royal road to progress of any kind whether spiritual or temporal. Disastrous defeats, tremendous opposition and heartrending reverses fall to the lot of every reformer in any department of human activity. Real greatness lies in overcoming all these obstructions in the path of progress. So also genuine goodness consists in patiently waiting, meekly seeking and nobly marching on to the goal, set up by the ethicists of all ages and climes, including these never-to-be forgotten worthies of India who go by the name of saints.

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CONTEMPORARY THOUGHT REVIEWED.

THE ANTIQUITY OF MAN.

Writing to the *Theosophical Path*, C. J Ryan observes:—

A special commission of the most competent scientists of Buenos Aires went to Miramar, a seaside resort, the locality of the discoveries, in November 1920, to what the complete exhumation of one of the boleadoras just found by Lorenzo Parodi, explorer for the National Museum of Natural History, and to decide whether the ball was actually *in situ* or if it could have got into the Tertiary beds in more recent times. It was partially exposed by the action of the waves. Its outline is not circular but parabolic in curvature, and it has two slightly pointed ends. A groove clearly cut on the surface would serve to hold a rope or leather thong. The ball is 76 millimeters long by 62 mm. wide, and is made of quartzite. It is well polished, but has bruises which show it had been much used. The modern boleta or boleadora is an instrument made of two such balls tied together with a thong, and there seems no reasonable doubt that these Tertiary polished balls were used in the same way. Further search revealed other balls of nearly the same size; one was of harder material, possibly diorite. It was thought to be a polishing implement, for two of its sides had been arfificially worn by friction.

The greatest care was taken in examining the Tertiary stratum in which the boleadoras were found, the 'Chapalmalense,' which is free from faults or fissures or signs of disturbance, and none of the experts had the slightest doubt that the balls were in their original places.

Another evidence of the same fact is derived independently from another source. Dr. Wood-Jones writes in his '*The Problem of Man's Ancestry*' page 33 :—

We are left with the unavoidable impression that the search for his ancestors must be pushed a very long way back.

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It is difficult to imagine how a being, whose body is replete with features of basic mammalian simplicity, can have sprung from any of those mammals in which so much of this simplicity has been lost. It becomes impossible to picture man as being descended from any form at all like the recent monkeys, or anthropoid ape, or from their fossil representatives..... He must have started an independent line of his own, long before the anthropoid apes and the monkeys developed those specializations which shaped their definite evolutionary destinies."

Referring to Wood-Jones' view, Mr. Ryan writes:—

He proves that Haeckel's teaching, that a human embryo cannot be distinguished from that of the ape until very late in development, is wrong and must be abandoned, by showing that certain essentially human characters, such as the human walking foot with a leg muscle found in none of the lower animals, are visible in the human embryo at the earliest possible time and not late in the formation as they would be if man had passed through the anthropoidal and quadrupedal stages.

SCIENCE VERSUS FUNDAMENTALISM.

The now well-known Tennessee trial, in which a professor stands accused, by Christian *mullas* and their rigid followers, of teaching heresy to school children, reveals Fundamentalist mentality in its most apalling colours. William Newman Chew writing to the *Unity* raises a most relevant issue with regard to this menacing attitude of fanatic Christianity:—

The great hue and cry of the Fundamentalists is that the exaltation of humanity is the cause of every evil, physical, mental and moral, which is abroad in the world today. They would have us believe, and pass on to our children and our children's children, the idea that God created us *worms of the dust*, powerless to develop our own characters and thereby work out our own salvations. They would have us believe that not moral growth, but an elaborate system of theology, built around the blood sacrifice to God of an innocent man, is

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the key to the betterment of the race. They would take away from mankind all *reason* for attempts at its own improvement by preaching the belief that such attempts are impossibilities—vain reachings for the moon, which can only result in failure—in short, they desire to impress firmly on our consciousness the original fall of man—and then keep kicking him a little further, with the idea that it will please God to see the degradation of the man, whom he "created in his own image." Truly the Fundamentalist God must be a strange creature.

SHUDDHI MOVEMENT NOT NEW.

Commenting on Sir Abdul Rahim's now notorious Aligarh speech, *The Modern Review* thus criticises his remarks in which Shuddhi Movement is branded as a new innovation: –

Instances of reconversion of whole groups from Christianity and Islam to Hinduism within recent historical times have been given in Census Reports. We read in the *Census of India* 1911, Vol. I, page 121:—

Apart from these recent efforts, it appears that here and there small communities of Christian and Muhammedan converts have drifted back into Hinduism. The Urap and Varap Agris of the Thana district of Bombay are said to have reverted to Hinduism from Christianity less than a century ago. The Kirpal Bhandaris of the same district were forcibly converted to Christianity by the Portuguese, but were afterwards accepted back into Hinduism. The Matia Kunbis and Sheikhadas of Bombay have been referred to in paragraph 156, Regarding those of Baroda the local superintendent writes that they became Muhammedans about three centuries ago but have gradually abandoned their Muhammedan practices, and many of them were recently admitted into the Vaishnava sects of Ramanand and Swami Narayan.

MUSLIM INTERNATIONALISM.

The fad of Muslim internationalism is thus exposed:—

An international outlook does not exclude the welfare

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of one's own community. But whenever famines floods, cyclones, earthquakes and epidemics ravage East and North Bengal, where Muslims form a majority of the population, the Muslims do very little for the relief of their own co-religionists. That is done by the narrow-minded Hindus. The Khadi Pratisthan, a predominantly Hindu movement, benefits at least as many Muslims as Hindus. In the second annual report of the Abhaya Ashram of Comilla, it is stated that 4175 persons received help from its outdoor dispensary, of whom 2396 were Muslims. In the school maintained by this Ashram out of 120 pupils, 72 are Musalmans. The workers and conductors are *all* Hindus, who observe no caste distinction on principle and in practice. In the fifteenth annual Report of the Society for the Improvement of the Backward Classes of Bengal and Assam, we find that it maintains 406 schools in 20 districts of Bengal and Assam. "Of the total number of children, both boys and girls, receiving tuition in these schools *viz.*, 16389, the largest number, 5454, come from the Namasudra community, and *the next largest number, 3023, from the Muhammedan community.*" But among its subscibers we find the names of only two Musalman gentlemen, not of Sir Abdur Rahim or of any of his fiery followers.

Will Sir Abdur Rahim kindly name any entirely or predominantly Muslim organisation which benefits Hindus to the extent that Hindu efforts benefit Muslims? We will then admit his claim to have a wider outlook than the Hindus.

As for Muslim "international outlook," it is not really international, but it is a *communal* outlook spread over countries which have a Muslim population and is interested only in the fortunes and fate of the Muslims there. Real internationalism is interested in the welfare of all peoples of all countries, irrespective of their creed.

INDIAN ISOLATION A FAD.

Thus Kalidas Nag in the *Vishva Bharati*:—

Words are valuable as landmarks in the progress of society, but for that very reason they are but ***static symbols***

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of the ever-changing and ever-expanding life. So the fancy picture of a caste-ridden India, cut off from the rest of the world by the external barriers of the ocean and the Himalayas as well as by the internal prohibitions of a morbid, all-excluding cult of purity,—India ever chanting Vedic hymns or celebrating occult sacrifices, weaving transcendental philosophies or absurd reactionary principles of life,—fades away as soon as we view it from the vantage ground of History. Truth is not only stranger but stronger than fiction. The chance-stroke of the spade of an archæologist makes short work of heaps of scholarly theories. So the discovery of the inscription of Boghaz Keui in 1907 by the German archæologist Hugo Winckler led to the explosion of the "Isolation" theory and expanded to an unexpected extent the horizon of Indian history. Here, for the first time, we read the startling fact that in far off Cappadocia, in the fourteenth century B. C., two belligerent tribes—the Hittites and the Mitannis,—invoked the Vedic Gods, Mitra, Varuna and Indra, while concluding a treaty; moreover, the special twin-gods, the *Nasatyas*, were invoked to bless the new marriage-alliance concluded between the two royal families.

Thus, by a curious coincidence, this first concrete document in the history of Indian internationalism, represents the Indian gods as the peace-makers and harmonisers of conflicting interests; and as such, we consider the Boghaz Keui inscription not only as a landmark in Asiatic history but also as a symbol of India's role in the development of internationalism through *peace* and *spiritual unity*. This is, as we shall try to show, quite different from the *economic internationalism* of exploitation (e. g., Phœnician) or the *imperialistic internationalism* of compulsion (e. g., Assyrian and Roman).

CULTURE-COLONIES OF INDIA.

And further—

Periplus of the Erythræan Sea, an invaluable journal of some nameless navigator of this age, saved for us by chance,

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proves the magnitude of the international trade in that epoch extending from Africa *via* India and the Malay Peninsula to far off China. Bold Indian mariners were starting to found their culture-colonies in Champa and Cambodge in Indo-China, and in the Malay Archipelago as far as Java. For Ptolemy, in his Geography (2nd century A. D.) already calls the Island of Java by its Indian name Jabadiu. So Professor Pelliot in his researches into the history of Fu-nan (ancient Combodia) finds traces of Indian culture there, already in the 3rd century A. D. and also notices the frequent mention of big ships crossing the seas.

So, on the one hand, the material wealth of India was rapidly developing an active commerce between India and the Western Worlds, through the Roman Empire, and on the other hand, the invaluable spiritual treasures of India were inducing her for stabler relations with the Eastern World. Bakarai (port of Kottayam, Travancore) and Bharukaccha (Broach,) Vidisa and Vaisali, Tamraparni and Tamralipti, were big centres in this grand international circulation, so well reflected in the anthologies of popular tales and legends : the Jatakas, the Avadanas and the Katha literature of India.

INDIAN ICONOGRAPHY.

The People, Lahore, publishes a chapter from Phanindranath Bose's forthcoming book, 'Principles of Indian Silpashastra' in the course of which the author observes :—

The *Sukraniti*, therefore, lays down :—The characteristic of an image is its power of helping forward contemplation and *yoga*. The human maker of images should, therefore, be meditative. Besides meditation there is no other way of knowing the character of an image—even direct observation is of no use. This principle as laid down by *Sukraniti* is of great importance in the history of Indian art and sculpture. Indian artists put great importance on this characteristic. Neither in painting nor in sculpture, did they pay heed to the outward form, to the anatomy of the

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figure. They did not follow physiology in their representations, but tried to make the figure, *santam* and *sivam*. They tried to express the attitude of contemplation in the face of the figure, so that as soon as one sees the figure one is struck with the calm and contemplative mood of the figure. The figures of Buddha of Saranath are of this type. They help the devotees in contemplation and *yoga*. There are many Hindu statues in *dhyan* (meditation) attitude as those of Siva, Vishnu and others. There are, however, some images which are crude and awkward, and do not inspire the worshippers with the mood of contemplation. They belong to that age of decadence in our history of Indian art and sculpture, when the higher principles could not be followed by the inferior artists. Still this characteristic of Indian images conducive to *dhyana* and *yoga* is the most important principle in which Indian art and sculpture differs from the art and sculpture of other countries. Because of this principle, the Indian artists and sculptors could not pay much attention to the finishing of other limbs. In many cases, therefore, the Indian images look disproportionate and invoke adverse criticism from those who would advocate the following of anatomy in making images. If we are asked: what is the contribution of Indian art and sculpture to the world? The reply would naturally be: It is this principle of making images of contemplative mood and *dhyana* attitude. Greek images are very near to nature, but Indian images are contemplative. To make the images contemplative, the sculptor need also be contemplative, or it would not be possible for him to produce such images.

GITA-BIJA

OR

THE MAIN PORTION OF THE GITA.

(By G. V. Ketkar, B. A., LL. B., Secretary, Gita-Dharma-Mandal, Poona).

The All-India Hindu Conference in its recent session at Calcutta has done well in passing a separate resolution for

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the spread of the Gita among Hindus of all sections, castes and creeds. The resolution enjoins upon every Hindu to read the second chapter of the Gita. It is a significant fact that the second chapter is instinctively selected. Every careful student of the Gita knows that the second and third chapters are by far the most important. It would not be difficult to show by means of sound arguments that these two chapters contain the main theory of the path of Yoga in a nutshell as the idea easily suggests itself even on the first cursory reading. And if we succeed by adequate reasoning to prove beyond any shadow of doubt that these two chapters or some particular portions of them form the centre, as it were, of the whole structure of the Gita, it will be of great use to the Hindu public. The Hindu Sabhas can then unhesitatingly recommend to all Hindus that if they do not find time to read the whole of it they must at least read and recite that particular portion which forms its centre.

The practicability of this idea prompted the writer of this article to make some endeavours in that direction. He has already placed the result of his endeavours before the Marathi-knowing public in the form of a small book called "गीता-बीज" or the 'seed of the Gita' and the book has received some little attention from the students of Gita in Maharashtra. The resolution of the Hindu Maha Sabha prompts him to place his views before men from other provinces who do not know Marathi. He is doing it in the hope that it will help the cause of the spread of Gita.

Hitherto many summaries and selections of the Gita, in 10 or 100 or more verses, have been published. But we find that in all of them the reasons for the selection of those particular verses are not given. It depends much upon instinctive selection. So that these selections may differ according to every one's inclination. But the method of selection followed in the "Gita-Bija" is a logical one. I have tried to prove that the 66 verses, from the 39th verse in the 2nd chapter, form the central portion of the Gita and in them we find the teaching of Shri Krishna in a nutshell.

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This does not mean that the rest of the Gita does not contain teachings of Shri Krishna, or that all other verses except these 66, are interpolations. Far from that. The rest of the Gita contains explanations, amplification, re-statement, elucidation etc., of the principles that are enunciated in these 66 verses. Therefore they are called "Gita-Bija" in order to bring out clearly that they form the "*seed*" while the rest of the Gita is the tree that naturally grows out of the seed.

Again it must be made clear that selecting the main portion from the Gita, is not in any way new or contrary to orthodox practice. The great Shankracharya selects only 628 verses as forming the main portion of **गीताशास्त्र**. He leaves out the first 57 verses from his commentary as introductory verses and begins from the 11th verse in the second chapter. He leaves out the last 15 verses from the 18th chapter and regards 63rd verse of that chapter as the end of the main portion. It is therfore on that verse that he has written the concluding review (**उपसंहार**) of his commentary.

The arguments on which " Gita-Bija " or the selection of 66 verses is based are as follows :—

(1) Gita is a dialogue between the Master and the disciple. The disciple comes forward with a particular dilemma in life. He wants a clear solution. The Master not only solves that particular question but gives in a general way the whole theory of determining right and wrong actions in life. It is but natural that in such a dialogue the Master should first in a nutshell enunciate his theory very briefly, leaving it to the disciple to know further details of it by means of presenting his difficulties and asking questions. **गीता बीज** must therefore be searched somewhere in the beginning of the book rather than at the end of it.

(2) It is admitted by almost all the commentators that **गीता शास्त्र** ' or the main theoretical portion of the Gita begins from the 11th verse of the 2nd chapter.

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इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥
एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

Dr. Besant translates these verses as follows :—

"This imperishable yoga I declared to Vivaswan; Vivaswan taught it to Manu; Manu told it to Ikshvaku (1). This handed on down the lines, the king-sages knew. This yoga by great efflux of time decayed in the world, O Parntapa

(2). This same ancient yoga *hath been declared* to thee by Me, for thou art My devotee and My friend; it is the supreme Secret (3). "

The Gita is described as "**योग शास्त्र**" or science of yoga in the formula that follows at the end of every chapter. The word "**प्रोक्तः**" indicates past tense. "This same ancient yoga *hath been* to-day declared by Me." Remember that these words come at the beginning of the 4th chapter. Does it not clearly show that the yoga *hath been* declared in the second and third chapter? Does?it not follow that the main portions of the Gita lies somewhere between the 11th verse of the second Chapter (which is admittedly the beginning of **गीता शास्त्र**) on the one hand and the last verse of the 3rd Chapter on the other? The second chapter contains 72 verses and the third contains 43. Deducting the first 10 from the second chapter we get in all 62+43=105 verses, which must contain the main theory of Shri Krishna's path of Yoga.

(4) These three verses describe the history or '**परम्परा**' of Yoga. One turns to the history of a theory only when the theory is first enunciated and not before that. That is the natural and usual course. The appearance of history in the beginning of the 4th chapter only shows that a short

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enunciation of the theory of Yoga is already completed in the third chapter.

(5) Then look at the commentary of Shri Shankaracharya on the 1st verse of the 4th chapter. It is as follows :—

"योऽयं योगोऽध्यायद्वयेनोक्तो, ज्ञाननिष्ठालक्षणः ससंन्यासः कर्मयोगोपायः यस्मिन्वेदार्थः परिसमाप्तः प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च, गीतासु च सर्वासु अयमेव योगो विवक्षितो भगवता। अतः परिसमाप्तं वेदार्थं मन्वानः तं वंशकथनेन स्तौति भगवान्"

This commentary clearly states that (1) the whole theory of Yoga is completed in the 2nd and 3rd chapters (2) that the same Yoga is further described in the remaining chapters and (3) that Shri Krishna, thinking that the enunciation of his theory is complete, turns to the historical aspect of the question.

Commenting upon this verse Lok. Tilak writes in his Gita Rahasya (p. 664.) "Shri Krishna tells here the ancient ancestry (गुरु परम्परा) of his path, lest Arjuna should suspect that this faith and this way of life is an innovation meant for the purpose of encouraging him (Arjuna) to fight the battle."

)6) The writer will be content if all students of the Gita accept that these 105 verses contain the main theory of the Gita. But he carries his examination still further. Look at the 31st and 32nd verses of the 3rd chapter :—

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

This is Dr. Besant's translation of them—" Who abide ever in this teaching of Mine full of faith and free from caviling, they too are released from actions (31.) Who carp at my teaching and act not thereon, senseless, deluded in all knowledge know thou these mindless ones as fated to be destroyed (32.)"

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In these two verses Shri Krishna describes the fate of those who follow his path and also those who do not follow it. Such a statement is possible only when the path is first clearly described. मे इदं मतं " "This teaching of Mine"—these words show that Shri Krishna refers to the preceding verses as containing a complete enunciation of his teaching. Lokamanya Tilak in his Gita Rahasya calls these two verses as " अन्वय-व्यतिरेक फलश्रुतिः"—that is a positive and negative statement of the fruit. Every Hindu conversant with sacred books, knows that the फलश्रुति comes as a rule at the end and after the completion of a book. The appearance of 'फलश्रुति ' in the middle of a book can only be explained by the fact that it comes after the first brief statement of the theory.

(7) श्रद्धा and अनसूया, faith and honesty, are the two essential qualifications which a follower of the yoga must possess. This forms, as it were, the twofold entrance examination without which no one is admitted into the temple of Gita. Now it is remarkable that the mention of this 'entrance examination' is to be found at the end of the book also. Look at the 71st verse in the 18th chapter.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

It is translated as follows :—

"The man who full of faith merely heareth unreviling, even he, freed from evil, obtaineth the radiant worlds of the righteous."

The same essential qualification is indicated in the second line of 67th verse in the 18th chapter :—

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ।

"Never is this (teaching) to be spoken by thee to one who desireth not to listen nor yet to him who speaketh evil of Me."

This essential twofold qualification appears nowhere in the book except in the 31st verse of the 3rd chapter and the 67th and 71st verses of the 18th chapter.

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It is thus clear that this qualification which is stated at the end of the main portion is repeated only at the end of the book. This lends much support to the above argument.

(8) The फलश्रुति is in the 31st and 32nd verses of the 3rd chapter, which contain in all 43 verses. परम्परा or history comes in the beginning of the 4th chapter. Can the last 11 verses at the end of the 3rd chapter be excluded from the main portion only because they come after फलश्रुति? No; there are other reasons also. First take the group of 8 verses at the end of 3rd chapter. It begins with the 36th verse in which Arjuna inquires about the origin of sin.

Shri Shankaracharya introduces the 37th verse with the following commentary—

"यद्यप्यनर्थमूलं ध्यायतो विषयान्पुंसो रागद्वेषौ" ह्यस्य परिपन्थिनाविति चोक्तं, विक्षिप्तमनवधारितं च तदुक्तं तत्संक्षिप्तं निश्चितं चेदमेवेच्छन्नर्जुन उवाच"

It is clear from this, that the seven verses, that follow, only repeat what is already said before. This portion can therefore be cut off as being redundant. Then the other three verses namely 33rd, 34th and 35th only show the reason why people do not follow the path. These verses therefore can be excluded from the main portion which describes the path itself. Shri Shankaracharya introduces the 33rd verse with the following commentary—

"कस्मात् पुनः कारणात् त्वदीयं मतं नानुतिष्ठन्ति परधर्माननुतिष्ठन्ति, स्वधर्मान्नानुवर्तन्ते त्वत्प्रतिकूलाः कथं न बिभ्यति, त्वच्छासनातिक्रमदोषात्कथं न बिभ्यति"

Verses which describe the cause why people do not follow the path can be omitted safely from the portion which describes the path itself.

(9) Thus excluding the last 11 verses of the 3rd chapter we get 94 verses—62 in the 2nd, 32 in the 3rd chapter. Now the path is described as " इमं योगं " " This Yoga " in the 1st verse of the 4th chapter. Let us see from where the descrip-

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tion of "इमं योगं" this Yoga begins. Look at the 39th verse in the 2nd chapter. It is as follows :—

एषा तेऽभिहता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्धया युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

It is translated as follows :—

" This teaching set forth to thee is in accordance with the Sankhya, hear it now according to Yoga, imbued with which teaching, O Partha, thou shalt cast away bonds of action." It must be noted that the word 'योग' appears first in this verse. The verse shows clearly that the enunciation of 'योग' begins from here. That the path of ShriKrishna is Yoga and nothing else is clear from the word " योगशास्त्रे " at the end of each Chapter and " इमं योगं " in the first verse of the 4th Chapter.

The same thing will also be clear from the words of Sanjaya at the end.

व्यासप्रसादाच्छ्रुतवानेतद् गुह्यमहं परम् ।
योगं योगेश्वरात् कृष्णात्साक्षात् कथयः स्वयम् ॥ ७५ ॥

" By the favour of Vyasa I listened to this secret and supreme Yoga from the Lord of Yoga, Krishna himself speaking before mine eyes." In the last verse Sanjaya again calls Krishna as " योगेश्वर " or Lord of Yoga.

Therefore the writer contends that the main portion of the Bhagawat-Gita begins with the 39th verse of the second chapter and ends with the 32nd verse of the third chapter—in all 66 verses. In order to make this portion separately recitable the writer would suggest that a usual prayer or नमन may be added at the begining in some such form as—

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो बीजमुदीरयेत् ॥

(10) This small अधिकरण or portion of 66 verses begins with "कर्मबन्धं प्रहास्यसि" " Thou shalt cast away the bonds of action, " and ends with " मुच्यन्ते तेऽपि कर्मभिः " " They too are released from actions." The beginning and the end—उपक्रम

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and उपसंहार or if we may say प्रतिज्ञा and निगमन agree with each other—making it a complete whole. The 40th verse in the 3rd chapter marks unmistakably the introduction of the description of this Yoga. The verse runs as follows :—

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

"In this there is no loss of effort, nor is there transgression. Even a little of this knowledge protects from great fear."

The 30th verse of the 3rd chapter forms a fitting summing up of the whole.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

"Surrendering all actions to Me, with the thoughts resting on the supreme self, from hope and egoism freed and of mental fever cured, engage in battle."

(II) Let us now see whether we can adduce some other reason for omitting the verses from 11th to the 38th verse of the second chapter from this "Gita Bija." of 66 verses. Arjuna's mentality at the beginning contained two elements viz., thought and sentiment.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेतः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

"My heart is weighed down with the vice of faintness ; my mind is confused as to duty. I ask thee which may be the better—that tell me decisively. I am thy disciple, suppliant to Thee, teach me."

The seniment of faintness, कार्पण्य or शोक was only temporary. But the "धर्मसम्मोह" confusion as to duty, was deeper than that. The main purpose of the Gita is to remove this conflict of duty. For at the end of the book Arjuna says :—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

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स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

"Destroyed is my delusion, I have gained knowledge through thy grace, O Immutable one. I am firm, my doubts have fled away. I will do according to Thy word."

This shows that the main purpose of Gita is to remove the conflict of duty in the mind of Arjuna. His 'शोक' was only a temporary feeling. It is clear, from the words like "न विकम्पितुमर्हसि न त्वं शोचितुमर्हसि" which occur so many times in the verses from 11 to 38 in the second chapter, that this portion of 28 verses is devoted mainly to remove the feeling of pity (शोक) which is only temporary. The main purpose of removing the सम्मोह or confusion as to duty begins from the 39th verse of the 2nd chapter, which such words as "न विकम्पितुमर्हसि" are conspicuous by their absence.

Thus we see that the main portion of the Gita enunciating the theory of Yoga begins from the 39th verse in the second chapter and ends with the 32nd verse of the 3rd chapter.

I warn again the readers not to misunderstand me. I do not mean to say that the rest of the Gita is useless, or is interpolated or that it does not describe the same 'yoga' in further details. I should be too glad if all Hindus daily recite all the 700 verses. But if they do not find time enough to do that, my contention is that they should *at least* recite the 66 verses, which form the "Gita Bija." I hope I have made a sufficiently strong case for this selection. I have seen no other selection based on equally sound reasoning. All available selections are only results of individual discretion or inclination. I would again be too glad if any student of the Gita points out any flaws in my reasoning. I will be ready to re-examine the process of selection in that light. But I hope that, considering the importance of the problem to all Hindus who regard Gita as one common paramount gospel, all students of Gita will try to understand my reasoning and examine it with care. That is the only reward I crave for this small endeavour.

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THE WORLD OF BOOKS.

Towards Discipleship. By J. Krishna Murti. Published by the Theasophical Publishing House, Adyar, Madras, Price Rs. 2/4/0 *cloth and Re.* 1/8/0 *Boards.*

The book is a series of informal and personal talks given by J. Krishnamurti to a few aspirants for Discipleship who gather round him at Pergine in Italy. There is no doubt that the talks, being put in black and white. have lost much of the personal charm of the speaker which is the main thing that matters in talks, But still the book is a pleasant reading. The aspirant for Discipleship is exhorted to practise virtues such as selflessness, love, sympathy, purity and devotion to the Masters. To attract youngmen of today to such subjects is no small matter.

Theosophy As The Basic Unity of National Life. Published by the Theosophical Publishing House, Adyar Madras. Price Re. 1/8/0 *cloth, Re.* 1 *Board.*

The book is a collection of four lectures delivered in, Bombay at the forty-ninth anniversary of the Theosophical Society December 1924 by (1) Dr. Besant (2) J. Krishnamurti (3) Lady Emily Lutyens and (4) C. Jinrajadasa. All the four learned lecturers deal with different aspects of the same subject *viz.*, that God manifests himself in the various forms of creation—atoms, vegetables, minerals, man, and nations. All these have before them one common end *i. e.* to fulfil the manifestation of God. If the individuals and the nations were to realise this, a brotherhood would be established between man and animal, man and man, and nation and nation, and all jarrings and miseries would vanish.

JNANACHANDRA

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The Indian Colony of Champa. By Phanindranath Bose. Published by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2.

For the compilation of this small book, the author lays under contribution books and articles from the pen of French Indologists, all of which are in French. To the Indian readers these glimpses into the history of Indian enterprise abroad are an entirely new study, for which the writer of this treatise deserves our thanks. He traces in outline the geneologies of twelve Indian dynasties which ruled in Champa from the 3rd Century A. D. to the end of the 14th. The history of these dynasties is a chequered story of conquests and defeats, the former glorified by means of pillars of victory, and the latter resulting in the flight of the king and later by strategic recovery of the throne. The earliest inscription found *viz.*, the inscription of Vocan is in correct Sanskrit. Indian colonisation must no doubt have begun earlier ; it has been placed by savants at sometime in the 1st Century. The Indian conquest of Champa was both physical and cultural. Most remarkable among the doings of monarchs —a fact mentioned with regard to almost all monarchs of Champa—is the building of temples sacred to the Hindu Gods. The worship of Brahma does not appear to have found popularity, while the other two members of the Pauranic trinity, *viz.*, Shiva and Vishnu were worshipped throughout these centuries. The most commonly practised was the Shiva cult, while in Shankara-Narayana, in whose honor donations were made by king Indravarman II the two deities were amalgamated. The same thing took place in the case of Srisana-Visnu in the reign of Jaya Indravarman III who came to the throne in 1139. Another Indraverman had in the middle of the ninth century paid his homage to Budha on the one hand, and to Shiva

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and Vishnu on the other. The drama of joint adoration of different divinities, of which we find instances in post-Buddhistic India appears to have been re-enacted in Champa. The dominant religion was Puranism, as is evident from the structure of the temples and the nature of the deities enshrined in them. Architecture in Champa follows the Indian style perfectly. Sculpture too is simply an imitation of Indian designs. Some of the kings are noticed in the inscriptions as well versed in all the schools of Indian philosophy, and in Vyakarana, Jyotis, Puranas, etc., etc., showing that Indian learning had been early imported into the country A few Rajas abdicate in favour of their sons, devoting the last years of their declining age to meditation. Queens are in some instances found to follow their dead husbands on their funeral pyers. All these are features of Aryan culture in the Pauranic age. Mr. Bose very aptly remarks that the belief that Hinduism even in its decadent latter-day aspect was non-proselytysing is belied by these relics of its recent religious conquest. That a mighty state was founded and for a thousand years maintained by the Hindus as a result of the Hindu revival after Buddhist dominance extending over centuries, is a fact of which every Indian should be proud. We welcome this opportune publication.

Report of the Research Department, D. A.-V. College, Lahore.

The Principal of the D. A.-V. College passes in brief review in this short report the work done during the last eight years by the Research Department under him. Under the superintendence of Pandit Bhagavad-datta who has from the day of its establishment been in charge of the department, some very valuable manuscripts have been collected, a few of them extremely rare and unique, and some highly useful treatises bearing on an-

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cient Indian history and Vedic exegesis have been edited and compiled. We wish the department every success.

मधुर वीणा—*By Sant Ram B. A., Secretary, Jat Pat Torak Mandal.*

This short tract is a powerful plea against the restrictions of caste in marriage relations among Hindus.

CHAMUPATI.

BOOKS RECEIVED.

Simple Essays and Letters. By U. S. Causal. The Causal Publishing Co., Meerut City. Price as. 8.

Vishva Mitra. Editor Vedavrata, Rawalpindi. Yearly subscription Rs. 2. An Urdu monthly.

EDITORIAL REFLECTIONS.

IN THE FACE OF A CRISIS.

The Arya Samaj is today again in the face of a crisis. The popularity of the Shuddhi movement started by it has shaken the Muhammadan community to the core. The latter, instead of fighting the danger that confronts it, boldly and in a dignified spirit befitting religious churches, appears in the general to have lost its balance and begun to employ weapons for its defence which will once more disfigure the history of Islam in India. We do not mean there is no sane element in the whole Islamic community. Individuals here and there take the side of peaceful propaganda in private talks, but in public they are either loth or else afraid to raise their voice against rowdyism that stalks abroad. The Hindu-Muslim riots beginning with the Mopla revolt in the Deccan and continued to the Calcutta tragedy in the North are expressions of one and the same spirit, *viz.*, the spirit of Muslim exclusiveness which will

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not allow neighbour communities to live side by side with it. The Mopla trouble was utterly unprovoked. If it had any connection with the Shuddhi movement, at which the Muslim today professes to have taken sore offence, it was the relation of a contributory cause to an effect, which latter was the joint outcome of the operation of so many other causes. The riots that followed, *viz.*, those at Multan, Amritsar, Agra, Lucknow, Saharanpur, Kohat etc., etc., and at the head of them the one that has just ended in Calcutta have for their professed cause the Hindu propaganda of Shuddhi. It has been admitted time and again by Mohammedans of high standing and ability that the Hindus have as much right to proselytise Muslims, as the latter have to Mohammedanise Hindus. Why then grow frantic when a stray individual or even a section of the Mohammedan population leaves your fold and walks out into another camp? Demonstration of physical force may daunt a man here or a woman there, but as an instrument for the ultimate safeguarding of Islam against apostacy, it is bound to fail. Has not Islam been in the past making conversions both individual and collective? And the means employed have been anything but honorable. It is confession of culpable weakness on the part of Hindus to bemoan exclusively the past tyrannies of Islamic rule. Hindu tyranny, social if not political, has been responsible in a greater measure for the thinning of Hindu ranks. It is not so much religious counter propaganda on behalf of Hinduism that is succeeding today in winning back lost sheep, as the progressive attitude of social broad-mindedness among the Hindus themselves. The religious tenets of the Arya Samaj have converted only individuals who are a precious asset of the church of the Vedas. They are genuine proselytes. The rest were never thoroughly non-Hinduised.

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Whole Hindu tribes were converted under Mohammedan rule, not because Islam appealed to them as a superior faith and system of belief and worship, but for reasons simply social and political. To Islam as religion they are as much strangers today as when they were originally included among Mohammedans. Today in their re-conversion too the same *viz.*, social causes are at work. The Arya Samaj has no doubt been instrumental in broadening the social outlook of the Hindus, and this is bound to remain a plank in its platform so long as the outlook of Hinduism is narrow. The Mohammedans have pounced on the right crime and fallen on the right culprit if they regard teaching Hindus social generosity a crime. Islamic exclusiveness is politically in danger. As a religion Islam has to depend not on the force of numbers but on the intrinsic virtue of its principles. As such it may lose or win according as its metaphysics repels or appeals and the morals it teaches are low or sublime. If Muslim divines were prepared to subject their doctrines to this test, their struggle would be entirely peaceful. The only conclusion that can be drawn from their unreadiness to submit to this criterion of religious superiority, which time alone can in its placid way apply, is that they are either diffident of, or are else indifferent to, the success of their religion as religion and that what they prize most are the political loaves and fishes which extra pressure on their political exclusiveness can alone secure them. Thin their numbers and this pressure decreases. Hence their frantic antics to oppose *Shuddhi*. Their anxiety is to save not Islam but their political exclusiveness by keeping their numbers intact. They are conscious they are enjoying privileges as a community with which they do not mean to part even if the price they have to pay for them be constant communal riots. This in short is the Mohamme-

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dan mentality today. The average Muslim is the enemy of the Arya Samaj, as it is the Arya Samaj whose social propaganda among Hindus threatens his privileged political position. The position is a menace no less to the political welfare of India than to the interests of religion, pure and simple. In the way of the Arya Samaj the Mohammedans are placing obstacles in every way possible. By creating trouble they give to the Government ostensible reason for placing handicaps on the work of the Arya Samaj. The stopping of Nagarkirtan at several places is an instance of how innocent religious activities are being strangled. The government stultifies itself when it bows before hooliganism. It gives reason to the victims of its unjustifiable prohibitions for adopting extreme measures for the restitution of their lawful civic rights. The political leaders too, when apprehensive of such frantic outbreaks, they make concessions to rowdyism and go out of the way to give gratuitous assurances of special consideration to tyrannous communities, encourage the very spirit of communal exclusiveness which stands in the way of Swarajya. The Arya Samaj thus stands between two chasms, both awfully yawning to gulp it down. A single false step, the least loss of presence of mind, may land it in disaster. We had to face a crisis in 1907 when the machinery of the Government was employed against the church of the Vedas owing to doubts in the minds of official minions as to our political programme. We had to meet another crisis when in the heat of non-co-operation days Khilafat and Swarajya became joint issues in Indian politics and even calm criticism of religious dogmas was declared taboo by our national leaders. The crisis before us today appears to be a combination of the forces of the last two, and it will require our whole

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courage, our whole energy and our whole vigilance to override this two-fold storm which is brewing ahead. This double hurricane passed, we shall again be in smooth waters. The path of religion will have been cleared and one of the greatest puzzles of Indian politics solved, so that those that block our way today and heap on us curses and anathemas, will shower blessings on our devoted heads and welcome our progress with garlands of flowers.

MEDIUM OF INSTRUCTION IN BENGAL

Commenting on the movement started by Sir Abdur Rahim in Bengal to make Urdu, instead of Bengali, the medium of instruction for Mohammedan students, the *Servant of India* delivers itself as follows :—

In the name of Muslim communalism and culture, he has made up his mind to force the Urdu language on the Muslims of Bengal, over 95 per cent. of whom have Bengali as their mother tongue and who regard Urdu as a foreign language. He violently opposes the introduction of Bengali as the medium of instruction in the schools of Bengal and desires that Bengal Muslims should be educated in Urdu. We do not understand what purpose is served by the Bengalee Muslims boycotting their mother tongue. It may be a consolation to Sir Abdur Rahim to know that the Irish frantics have perpetrated a similar injustice in Ireland. But this process of driving people to isolation will lead to disastrous results. And Mr. Khundkar Faizuddin Ahmad, M. A. Research Scholar in the Dacca University, has done well to warn his fellow-religionists of them. Writing in the *Mussalman* of Calcutta, he says, "Mussalmans have had once to repent for not allowing their children to learn English; they will once more have greater reason to repent for the course of action some of our leaders are going to pursue, (i.e.) opposing the proposal of Beagali being made the medium of instruction." As he cries out almost in anguish, "it is desirable that leaders of our community should

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direct their activities and energies into other directions than this and let the students alone to have their choice." Amen!

THE CHALLENGE OF KHILAFAT COMMITTEE

The Khilafat Committee was established to rescue the *Khilafat* from impending ruin. The ruin has in the meantime befallen the *Khilafat*, at the hands, not of its then threatened enemy but of its own sworn friend, who at the time was identified with the Caliphate itself. With the *Khilafat* we thought the *Khilafat Committee* would also cease to function. But no, it appears to have vowed to maintain its existence. And its functions too ? With the coffers of the Turkish government, the private purses of some of the conductors of the pious committee were also reported to have been religiously filled out of its sacred funds. That was its function No. 2. And when accounts were demanded of the money collected under it, with what religious resignation the high priest of the Khilafat cult declared that account of God's money was with God himself, having faithfully gone the way of the *Khilafat* to save which it had been collected. The Khilafat Committee which had according to this account delivered its account to the Almighty, appears to have come to the earth again, to deliver a pompous challenge —is it God's, by the way ?—to the Arya Samaj and those non-Swarajist political leaders who are with their silence helping in some occult hypnotic way the anti-Muslim propaganda of the Arya Samaj. Is Mahatma Gandhi included among the last ? If so, he will have a splendid opportunity of undergoing expiation for the sin of his assuming the first presidency of the Khilafat Committee. The Committee's God-appointed programme nails it first to constructive work among Muslims themselves. To the Arya Samaj it has for the present granted a respite. Under Divine prompting presumably ? Stars be thanked

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for the temporary spell we are yet allowed of mundane existence. Another sounding of the Khilafat Committee's conch and we are no more.

THE DAYANANDA UPADESHAKA VIDYALAYA.

The Dayananda Upadeshaka Vidyalaya held on 21st April its admission and degree-conferring ceremony. Swami Vedananda Tiratha the Mukhyadhyapaka read the report of last year's work. It is a record of very useful activities for the Arya Samaj. Five students were declared successful in the examination for the Siddhanta Bhushana degree. Of them three were present and were awarded the *pramana-patram*. Swami Swatantrananda the Acharya delivered them a short and impressive parting sermon. The brief speech of Pt. Naradeva, one of the parting students, was punctuated here and there with apt quotations from the Quran. A debate between two of the senior scholars on 'Reversal from Salvation' was highly interesting. The function was a success.

DAYANANDA VAIDIKA GRANTHA MALA.

Two years ago compilation of *Veda Kosha* comprising the meanings of the words of the Veda given by Rishi Dayananda in his commentary and other works—wherever he has translated a verse of the Veda—was commenced under the supervision of Pt. Chamupati. The work is now nearing completion. It may justly claim to be the first scientific step in providing materials for interpreting the Vedas according to the methods of Rishi Dayananda. The moment the idea was given publicity it was heartily welcomed by scholars busy in studying and expounding the meanings of the Veda. This book will be the precursor of a series which it is hoped to get written under the editorship of competent *Pandits* of the Arya Samaj. To make it a self-dependent venture in the

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publication of Vedic literature it has been decided to get subscribers to it under the following heads :—

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Let all Arya Samajes and institutions of the Arya Samaj become subscribers to the series at once. Men of means should extend their monetary patronage to the venture.

All money should be remitted to the Secretary, Arya Pratinidhi Sabha, Punjab, Gurudatta Bhavan, Lahore.

SINDH OF THE PREHISTORIC DAYS.

The prehistoric relics dug out at Mohen-jo-Daro in Sindh are characterised pre-Vedic. If they are really such and the civilization of the Vedas is a later evolution the idea that the latter as relating to an antique age must be a record of barbarity has perforce to be given up in the light of revelations made by the excavated material belonging to an age considered as possibly even more primitive. Sir John Marshall, Director General of Archæology in India writes about these finds :—

The drainage system in particular, is extraordinarily well-developed. Every street and alleyway and passage seems to have had its own covered conduits of finely chiselled brick, laid with a precision which could hardly be improved on. The use of lime mortar appears to have been unknown at this period in India, and, in any case, there is no lime-stone in the

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neighbourhood of Mohen-jo-daro from which lime could be burned, nor is there in Sind any bitumen such as is used as a cementing agent in Mesopotamia. It was for this reason that, the joints of the brickwork laid in the water channels had to be so finely worked.

What is particularly striking and not a little anomalous about these finds, is the great disparity in the quality of their technique. Rough flakes of chert, for example which served as knives and scrapers, have been found in hundreds all over the site, and these utensils are as crude as such objects could well-nigh be. But mingled with them, and contrasting strangely with their primitive appearance are finely made objects of gold and blue faience and exquisitely engraved seals, such as could have been turned out by people possessed of marked artistic ability as well as great technical skill: while the construction of the buildings themselves is far superior to anything of the kind in later India.

"Most of the buildings are divided into good-sized rooms furnished with their own wells and bathrooms floored over with brick, and provided with covered drains connecting with larger drains in the side-streets. The existence of these roomy and well-built houses, and relatively high degree of luxury denoted...seem to betoken a social condition of the people much in advance of what was then prevailing in Mesopotamia or Egypt."

"The gold ornaments are so well finished and so highly polished that they might have come out of a Bond Street jeweller's of to-day than from a prehistoric house of 5,000 years ago."

The very theory of evolution has been demonstrated by up-to date archælogical discoveries to be a perverse hypothesis. Vedas are older than Mohen-jo-Daro and reflect yet a higher phase of civilization.

THE THEOSOPHICAL SOCIETY.

An Episode from its past history.

G. R. S. Mead, the Editor of the *Quest*, who once held an exalted position in the Theosophical Society and re-

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mained closely attached with Madame Blavatsky, after whose and Colonel Olcott's death his name was proposed for Presidentship, so records his experiences of the movement. Speaking of Madame Blavatsky he remarks :—

> I retain a great personal affection for her bohemian and racy personality; but much she wrote I know to be very inaccurate, to say the least of it; while her whole outlook on life was that of an 'occultist'—a view I now hold most firmly to be fundamentally false. She was the very last person to found a religious movement; and let us not forget that the name first chosen for what became afterwards known as 'The Theosophical Society,' was 'The Miracle Club.' The first choice was assuredly the more appropriate, as history has shown.

His next reference is to Leadbeater, who is dispensed with in a few sentences, as the exposures regarding him and his doctrines during the trial of the case instituted by him against the daily *Hindu* of Madras, may still be fresh in the memory of the people. Writes Mead :—

> He gradually began to acquire among the rank and file of the Theosophical faith the position of the most exalted 'seer' of the movement: though as a matter of fact all his notions of things spiritual were, and have remained, very material. Of genuine mysticism and spiritual exaltation he knew not the first word.
>
> At the beginning of 1906 grave charges were brought against Leadbeater by several scandalized mothers in U. S. A., whose young sons had been taught a certain practice by this 'arhat.'

The restoration of Leadbeater to membership under the presidentship of Annie Besant with the approval of the General Council was the last eye-opener to Mead. He himself describes the event and the new phase in his own life to which it led in the following words:—

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In May of 1908 an entirely new phase of the Leadbeater scandal cropped up. A certain amazing Dr. Weller von Hook, the General Secretary of American Section (U.S.A.) wrote an Open Letter to his Section. In it he defended Leadbeater's 'theories' as to boys; said he (L.) was a pioneer of great insight in such matters, and the only man who had so far had the courage really to tackle the sex-prolem! Privately, the said Weller von Hook let it be understood far and wide that this egregious and pernicious Epistle had been dictated to him by a Theosophical Master or Mahatma! The soberer, saner, and more decent members of the British Section, on reading this shocking effusion, were naturally highly scandalised at such a public outrage on the good name of the Society. At the Annual British Convention in July, accordingly, we carried a resolution, in the face of the fanatical opposition of the Besant-Leadbeaterites, requesting the President and the General Council of the Theosophical Society, the highest court of official appeal, to put an end once for all to this intolerable scandal in our midst;—namely, the *public advocacy* of Leadbeater's wrong teachings to young boys. The amazing answer we received in due course to our appeal was that the President and Council, after full deliberation, "saw no reason why Mr. Leadbeater should not be restored to membership." Whereupon upwards of 700 of us shook off the dust of our feet against these bemused 'occultists,' and left the Neo-theosophic Society. Let it be here stated deliberately, that by this unmoral answer of the most authoritative official body of the International Theosophical Society the Council stood condemned publicly out of its own mouth as being tainted to the core, untrue to its professions and principles, and unworthy of the confidence of all self-respecting, clean-minded and honest men and women.

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GURUKULA SAMACHAR.

Motto I.—By force of *'Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

Heat is rather intense for the season of the year. Nights and mornings are cool, but the days are hot. The stream is daily gathering bulk and dimensions. A bath in the river about noon when the college closes is very refreshing. Well water is ice-cold and refreshing. The grass all round has dried up and the neighbouring hills are denuded of all vendure.

THE STAFF.

Pundit Deva Sharma Vidyalankar, Professor of Veda and Vice-Principal, has gone on a year's leave. Pundit Viswa Nath Vidyalankar has joined the staff to act as Vice-Principal and Senior Professor of Veda. The chair of chemistry fell vacant owing to the resignation of Mr. Inder Sain M.Sc., Professor of Chemistry. Mr. Deva Mitra M. Sc., of the Punjab University has been appointed Professor of Chemistry. Mr. Amar Nath M.B., B.S., of the Punjab University, Professor, Ayurvedic College, resigned his post April last. The vacancy has been filled by the appointment of a Doctor L.M.S. of Hydrabad Deccan who is expected to join shortly.

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THE VIDYAVACHASPATI COURSE.

Two original theses alone—one on the Vedas and the other on some elective subject—were required heretofore for the Vidyavachaspati Degree. The Shiksha Patal in a meeting during the last anniversary days resolved that there should be a comprehensive course of study, consisting of standard books on each elective subject, prescribed for the Degree, and that besides submitting two theses, one on the Vedas and the other on the elective subject, the candidates should be required to pass an examination in the course prescribed for the elective subject. The course in each subject is to extend over two years. Some of the new graduates this year contemplate taking up the Vidyavachaspati Course. One of them has already taken up the Darsana Course and is pursuing his studies under the guidance of Pundit Viswanath Vidyalankar.

THE GATKA MASTER.

There is a very experienced old expert Gatka Master from the Patiala State in the Gurukula now-a-days. He teaches Gatka, Banethi, and other native games of skill to the Brahmacharis in the evening. Some of the Professors take great interest in these games.

SNATAKA DEVA DATTA.

Snataka Satya Kama and Snataka Deva Datta both of whom graduated last year attended the recent anniversary of the Gurukula where they were attacked by small-pox. Snataka Satya Kama had a slight attack and completely recovered after a few days. But Snataka Deva Datta's complaint grew serious and he developed pneumonia also. His brother Brahmacharis nursed him day and night. The medical staff did their best but nothing could rescue him from the relentless hand of

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Death. He passed away amid the lamentations of his father and the deep sorrow of the members of the Kula. Pundit Deva Datta was one of the most energetic, public-spirited and promising graduates of the institution. He had gone out only last year and in the short space of one year he had organized a Gurukula at Ramtal, whose Acharya he was at the time of his death, and was besides carrying out the work of uplift and propaganda work in eighty-four villages round about Ramtal. His death is a great loss to the Gurukula and the Arya Samaj. A Sabha was held to mourn the loss of the beloved son of the Kula.

ARYA SAMMELAN.

The college students organized an imitation of an Arya Sammelan under the presidency of Snataka Satyarama a few day back. It was meant to be a representation of a conference of distinguished Arya Samajists from all parts of the country assembled to consider and devise measures for accelerating the pace of progress of the Arya Samaj. Excellent speeches were made by the students. The students showed an admirable acquaintance with the spirit of the times and the needs of the Arya Samaj : and the problems it has to face.

THE SAHITYA PARISHAD.

Two meetings of the Sahitya Parishad have taken place since the commencement of this session. In one of them a Brahmchari read a paper and in the other Pundit Deva Raj Vidyavachaspati read a paper on Philosophy in the Ayurveda.

PRINCIPAL RAMA DEVA.

Immediately after the anniversary Principal Rama Deva attended the aniversaries of several Samajes in the

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Punjab and started on a propaganda tour throughout the province. He was away from the Gurukula for about three weeks. He returned in the last week of April. Meetings of the Faculties for various subjects have been taking place almost daily ever since he came to consider desirable modifications in the course of study and sending definite proposals with regard to them to the Shikshapatal. His weekly sermons will commence from the second unday in May.

SMALL-POX.

There were a few cases of Small-pox in the Gurukula. Vigorous measures have been adopted to prevent its spread. All the students and most of the other members of the Kula have been vaccinated.

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mere imitation it is. We know the *Seventy* of Luke is a fiction why not the twelve also ? " The Twelve Apostles " too, are to me (and I should think to many critics) as unhistorical as the Seventy disciples." (Hibbert Journal, 1911, p. 891), so says Professor K. Cheyne, the joint Editor of the *Encyclopædia Biblica*. Dr. Carpenter also takes the Seventy to be mythical. According to him " the Seventy Disciples were thus symbol of the appeal of Christianity to the whole world " (*First Three Gospels*, p. 271). When the mission of the Seventy can be so easily disposed of as a symbol or allegory about the Gentile nations even when charged with the self-same appeal as the mission of the Twelve, evidently manufactured by a pro-Gentile hand, what obstacle is there to take the mission of the Twelve as such a symbol for the appeal to the twelve tribes of Israel conceived by a pro-Judaic scribe ? If the seventy persons with their names could be invented to serve the purpose of some allegory and made the part of the story later on, " where is the improbability of an earlier and similar grafting-on of a myth of twelve apostles ? That it *could* be done is clear ;" and argues Mr. Robertson in his *Christianity and Mythology* (p. 347) "there remains nothing but to accept the clear proof that it was." Now let us see how it was done,

The obvious question that forces itself on us is that disciples are meant for receiving instructions on certain subjects and then called upon to propagate the same. By analysing what Jesus taught his disciples, we get first casting of devils and next the parables, meaning of which is forbidden to people in general. Thaumaturgy was the universal feature of the ancient world for which the ushering in of a new kingdom of God in such hot haste was quite uncalled for, and for the teaching of parables of which meaning could not be passed on to others, no apostles were required. The concept has no foundation in fact and the myth makers did not care to make it even plausible. The fictitious character is writ large so prominently on the forehead of the selection of the twelve apostles that much thought is not needed to detect

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the motive. The episode was at the first instance added to give the kingdom an air of possessing an evangel. As there had been preachers there must have been *something* to preach! This is the logic that is to be swallowed by us because "Thus saith the Lord." "All careful investigations have been perplexed by the manner of the introduction of "the Twelve" in the gospels, and they would have been still more so," continues Mr. Robertson, "if they had realised the total absence of any reason in the texts for the creation of disciples or apostles at all. Disciples to learn—what? Apostles to teach—what? The choosing is as plainly mythical as the function. If we compare the gospels it becomes conspicuous that the "choosing" was motivated by some ultra-historical preconceived notion—the choosing was for choosing's sake. Psychology is trampled under foot; as if by a divine decree without the least pretence of previous instruction whatsoever, the fisherman left fishing and the taxgatherer deserted his calling at the fiat: "Follow me." Strauss, too, could not swallow what the gospels say in this connection as "the particular occasions on which they state this to have happened, have so obviously their origin in legend or free invention. We begin with three, four or five, the quasisacred O. T. numbers, but without the connective development the full contingent of twelve is summarily reached at one stroke. The redactor in *Mark* could not conceal the fact that he was constructing a myth in order to bring about a reconciliation with Matthew. How summary is the procedure! Mark says. "And he goeth up into the mountain* and calleth unto him whom he himself would: and they went unto him. And he appointed

* This "the mountain" allies the episode with the astral myth—the twelve apostles are twelve signs of the zodiac In Luke where, too, the reference to the *mountain* is found, Jesus said to his disciples that he gave them the power over *serpents* and *scorpions*. This is clear enough reference to the heaven, the astral *mountain* where serpents and scorpions abound but Jesus dispels all doubts from Sceptical minds by saying: "Rejoice because your names are written in heaven," thereby alloting one house to each apostle—twelve to twelve, Jesus, "the Lamb" also evidently indicates some Zodiacal reference.

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twelve, that they might be with him, and that he might send them forth to preach and to have authority to cast out devils."

But in *Luke* who begins with three, the list of twelve is different. In this connection the evangelist did not resist the temptation of introducing a miracle. To these superstitious scribes the (his) story is stale without supernatural happenings. In *Matthew* and *Mark* the beginning is made with four to whom the fifth is added. John is cleverer. He more supernaturally gets up the five at once taking two from John the Baptist's followers and most skillfully manages his *twelve* without any ado about finding out the necessary men : " Did not I choose you the twelve, and one of you a devil ?" As to the reference to " the twelve " in the Pauline epistle (1 Cor) Dr. Drews observes : " Since the work of Holsten (*Des Paulus*), however, it has been an open secret in the theological world that " the twelve " is a later interpolation in original text. The theologian Brandt (*Des Christentums*) also regards " the twelve " as a very unsafe part of the Pauline text and believes it to be a later addition ; and Seufert (*Des Apostalatus*) is convinced that it is possibly a very early gloss which was inserted in the text in order to support with the authority of the apostle Paul later idea of twelve apostles" (*Witnesses* p. 76-77.) The conclusion is inevitable that the gospellers were under some obligations to mention the *twelve* and that the obligations were not historical. They were labouring under a preconception and in obedience to that they were creating a fiction. These apostles are unnecessary for any apostolic purpose and they knew it. One betrayed, the other denied and the rest slept on when Jesus was passing through the most critical period of his life. In the Acts, Matthew is chosen to fill up the gap at the death of Judas, but this is mentioned no where else and Matthew plays no part in the subsequent narrative except a gospel having been foisted on him. There is no actual trace of the active twelve in the Epistles. Can there be any more effective material nullification of those whose formal choice by hook or crook has been made a special

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duty? Curiously enough we find a Talmudic Jesus Ben-Stada with five followers whose names correspond with those of some disciples. So all candid critics will agree with Mr. Robertson that "the calling of the twelve has been *imposed upon* an earlier narrative, with an arbitrary list, which is later on varied. The calling of the fisherman, to begin with, is a symbolical act, as is the calling of a tax gatherer. The calling of the twelve is a more complicated matter." And for this reason next to the miracles the gospel list of the *twelve* is the most damaging item to the biographical school. The detail is wanting at the very point where the detail is most wanted. A list of names is supplied, most of which have no bearing with the subsequent history as we have already pointed out. We have therefore conflicting unhistorical detail of five, no detail of the further additions and then suddenly a body of twelve is constituted. (vide *The Jesus Problem* pp. 126),

Of course, the starting point of the twelve is to be found in the pre-Christian Jesus cult of Palestine in which sacrificial rite there were twelve participants called the "Brethren of the Lord" *But the above are minor considerations when compared with the real cause of the twelve story, which lies in the *Teaching* (*Didache*) *of the Twelve Apostles* discovered by Philothess Bryennios,, Metropolitan of Nicomedia (then of Serris) in 1873, in the library attached to the Monastry of the Most Holy sepulchre, in the Phanar, or Greek quarter, of Constantinople. The book was originally the scripture of a pre Christian Jesus-cult among the Jews and proselytes meaning to be the creed of the actual twelve "apostles" of the High Priest before the fall of Jerusalem or of the Patriarch after the catastrophe. The High Priest and the Patriarch of Tiberias after him appointed twelve tax-collectors and they

* James is called "the brother of the Lord." This has been much made of by prepossessed theologians in favour of the historicity as here is a reference to a blood relation of Jesus In Matth 12-46, Mk, 3-31, Lk. 8-19 brother means a spiritual brother, brother in faith, so has only a symbolical significance. Origen long ago in his *contra celsum* opined that James was called so because he was virtuous and faithful.

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were called apostles. But when the dispersed Jews multiplied, the number of collectors necessarily increased. So there were seventy-two under-collectors appointed, thereby releasing the twelve from the drudgery of actual collection and supplying the third gospel materials for its supplementary mythical disciples. The twelve were then left with only the teaching and legislative function. So the foundation was laid of a purely Jewish ethics ending in the well organised code of morals called the *Teachings of the Twelve Apostles*. This *Didache* also supplied much materials for the Sermon on the Mount.* On this was grafted the nascent cult of Jesus the Servant of God (Vide S. H. C. p. 17, 65-66). In this some form of sacrificial banquet and baptism both pre-Christian took a prominence, practised by these Jews, and their proselytes perhaps a secret society who persuaded themselves that the Messiah had already come, the expectation of whose coming was universal among the Jews and very strong at the time. Let the ball of the fruition of this expectation set rolling from any quarter there was every chance of its being accepted as gospel truth

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* *e g.* "Bless them that curse you, and pray for your enemies and fast for them that persecute you, for what thanks have ye) if ye love them that love you? Do not the foreigners [the emendation "tax collectors" in Matt. 545 has a hidden logic of its own. Villify him to whom you are indebted] : dothe same. But love ye them that hate you." The apostles or the tax-collectors of the High Priest carried this manual in their pockets for the teaching of the Jews dispersed through the length and breadth of the Empire. This was a virtue of necessity. In the age of defeat and oppression the Jews learnt in the hard school of experience the vanity of the ethic of hate, and the Bible incorporated the teaching though we do not find the virtue of forgiveness practised either by Jesus or his followers, it is some consolation to the followers of the Christ that the doctrine was framed sometime earlier by *his* race. The *Didache* also teaches "If any one ask from thee what is thine ask it not back, for indeed thou canst not" If Matthew has omitted this, it has been done with a purpose. This could not possibly be a Christian exhortation. This is not a moral precept. As social ethic this is almost ridiculous. But it was the actual lot of the expatriated Jews to bear with meekness for which there was no legal remedy in the Roman Empire. And the gospels were written when enjoying the patronage of Rome.

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as it were. The historic existence of this body is undisputed. The Biographist A. Seeberg acknowledges it to have been known to Jesus and the Baptist. The early Church which in one aspect is most likely the continuation of the cult body used the book profusely with additions and alterations to adapt it to its own purpose. When the new cult was on the point of superseding and strong enough to displace the old it did not miss the opportunity to provide itself with the same fighting instruments. It is no wonder that the early Jesuist movement with the document in its hands would make an attempt to appropriate the credit of the Teaching to itself. And the surest way was to manufacture a list of the twelve apostles as its preachers to appropriate the credit of the teachings. That is the motive for the invention of the *twelve* story. But when the Church progressed, this still unduly Judaic document being found unsuitable in many respects fell into disuse, but the myth of the Twelve continued. All evidences internal and external, point to this one conclusion and there can be no reasonable contradiction.

(*b*) WHAT JESUS PREACHED.

Jesus as the Teacher is a figure wholly fabricated from ancient scriptures. Jesus, the Saviour God is the development of a similar pre-Christian cult to be made out hereafter; Jesus, as a Messiah though without any assignable mission properly so called, is the Gentilisation of a Jewish idea finally abandoned by the Jews after the fall of the Temple. The biographical school make a tissue of the three with the addition of the doctrine of salvation by blood-sacrifice,—a legacy from the savage state of primitive humanity. The latest documentary analysis has left nothing to Jesus but a doctrine of last things, an eschatology, a coming riding the chariot of the clouds which unfortunately has not been fulfilled—a vision of a visionary, "in fact insane" as both Harnack and Loisy agree to call him (E. D. p. xv), a dream of a dreamer without any practical message to deliver to his people. Of course, it is not unlikely that there was some political message but that was wholly suppressed for some ostensible

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practical purpose. That object was to keep the Romans in good humour. When Christianity took documentary shape the Christians were already pro-Romans openly separated from their Jewish compatriots. This explains the wholly absurd attitude of the gospels towards the Jews. In the final struggles of the Jews against Rome the Christians sided with the latter. So the political message, the only probable practical message of the Jewish Messiah we miss and that necessarily from the documents manufactured in the pro-Roman surroundings. The reason of schism is not far to seek. The Jews by this time discarded Jesus as the promised Messiah. The influence of a prophet is based on the belief of his infallibility. If that is gone his following falls off and the cause is ruined. As the prophecy of the Messiah's coming to establish the Jewish Kingdom during that generation as predicted did not materialise to their expectation, the Jews turned hostile to the movement. The Gandhi movement gives us the most up to date illustration of this truth. In a couple of years he has been declared a heretic and, besides, in a public meeting a proposal to lynch him has been actually made. However, it is historical that from time to time till the destruction of Jerusalem or even a little after, many fanatical Jews, some of them bearing the name Jesus, the name having been very common in Jerusalem, came out to restore the lost Jewish state claiming to be the Messiah, openly or secretly, preferably the latter. Because, as in India, in order to avoid an impoverishing system of taxation and the suppression of a national aspiration the subject peoples for want of any room for collective action were gradually goaded to private association ready to believe, a psychologically verifiable fact, in the speedy end of the old order which promised in some way to bring about a new life.

By the Jewish historian Flavius Josephus (37 –100 A) no reference to the gospel Jesus is made in his three great works on the history of the Jews, the history of the last Jewish war and a defence of the Jewish religion. Only a single, discarded, interpolatry passage is found. The passage was not known

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to Origen. "The theory of utter spuriousness" of Josephus' testimony of Jesus is upheld by such an eminent authority as Dr. Emil Schurer in *A History of the Jewish people*, Div. I, Vol. II, p. 147-149. Robertson calls it "the most obvious interpolation in all literature." Prof. Smith takes the *Silence of Josephus*" as an insuperable obstacle in the way of the gospel story. But the historian Josephus speaks of two other Jesuses—one predicted "woe to Jerusalem," was flogged, being meek never retaliated, and was finally killed by a stone in the siege, and afterwards venerated as a prophet and martyr. The other Jesus, son of Sapphias, the Chief Magistrate of Tiberias and a violent political opponent of Josephus, with a following of sailors and poor people, among whom were two named Simon and John, is said to have been the disciple of Judas the Gaulanilo or Galilian, eventually identified with one who created some anti-Roman trouble. There was another Jesus, a robber captain of the borders of Ptolamais who was betrayed and whose companions deserted him. But by some the latter has been confounded with the former. (*Jesus Problem*). Instances of many more Jesuses could be cited, but it is not required. Myths are multifocal. It would not stand in the way of any myth-theory if traits of any or other of these Jesuses were incorporated with the central myth of crucifixion, subsequently for its development. At best, Jesus, if microscopically historical in minor matters began with a propaganda subversive of the Roman rule and met a violent death consequently. Now, as already indicated, at a latter period finding in him a Messiah of the ordinary Jewish type on the one hand and a rebel *Madhi* put to death by the Romans on the other, the writers connected with the movement, mostly non-Jewish and pro-Roman into the bargain, threw him over board. They suppressed the fact of the political mission altogether in order to conciliate the Roman opinion and offered instead a universal and wholly denationalised Jew proclaiming a purely spiritual kingdom and eventually put to death at the instigation of the Jewish priestcraft. This latter is the manufactured Jesus of the gospels who

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refuses to compose with his supposed historical prototypes, because they have nothing in common except the name. The Jews were now necessarily alienated. They put in their own Messiah and the secession was complete during the great rebellion under Hadian. The leader of the revolt was Barcasiba whom R. Akiba the most celebrated doctor of the law in his time is said to have distinctly announced as the Messiah. Messiahs were as plentiful as blackberries in autumn because of the people's will to believe and determination to have one, As in the time of Vespasian, so also at this time there was a widespread idea that the day had come when the old prophecy of the Prophets would be fulfilled, and Israel would cast off the yoke of the gentile. The Christian legends also declare that Barcasiba bewitched the people by decietful miracles [of course, the Jews were not slow to return the compliment]. Just by reason of the Messianic character of the movement it was quite impossible for Christians to take part in it. They could not deny their own Messiah by recognising the leader of the political revolution as such. Hence they were persecuted with peculiar violence by the new Messiah, as Justin Martyr and Eusebius testify." (*A History of the Jewish People* by Dr. Emil Schure p. 300). Because of this Schism the real political Messiah got out of the hand of the gospel writers. But they were earnestly in search of the central figure for developing the Jesus-cult let lose in the Roman world and they found one in this manufactured Jesus. Now the real tragedy began. The true message they had to suppress, but they could not supply anything in its place. And as a result we find Jesus preached *nothing*. As there was no message, so there were no missionaries. If we combine all the gospels we find that the apostles were sent out to cast out devils, heal the sick and preach that men should repent and the Kingdom of heaven was at hand cursing right and left those who would not receive them. To begin with, they should not pay any visit to Samaritans or Gentiles as evidently there was no room for them in the kingdom—the Twelve ruling the twelve tribes of Israel. The Gentile world was

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not at all in contemplation when the myth was given its first start. But the Gentilisation could not be prevented and Luke consequently invented 70* or 72 preaching disciples into which number, according to Jewish tradition, mankind was divided. Dr. Carpenter (F. Th. G. p. 271) takes it to be "an allegory of the preaching to the Gentiles," *i.e.*, an invention pure and simple. So Robertson concludes. Whether the gospel myth be thus based, or framed merely on the theocratic basis of the seventy or seventy-two nations, myth it certainly is" (*Christianity and Mythology* p. 347). This shows there was nothing, absolutely nothing new to preach though with a great deal of flourish the apostolic mission was introduced in the gospels. It was a void evangel the fictitious apostles were charged with. It may be argued that the idea of the Kingdom of God was so known that no specification was necessary. And John the Baptist already preached it with renewed vigour. Now, if the mission of Jesus was only the new edition, rather a reprint of that of the Baptist wherein then lies the supersession of the latter by the former to give prominence to which one theme the Baptist Episode was ushered in, and if the idea of the Kingdom were the old Pharisaic idea (*vide the Pharisees* by R. Travers Herford) what becomes of the bombast of the new wine poured into the old bottle? Yet against all records and against himself as superstitions die hard—Herford has tried to claim something more for Jesus. "It is true that John the Baptist had come and gone, and Jesus at the outset took up his message (*Mark 1*). But Jesus was far other than a second John" (p.). It is shortly a dogmatic assertion which has no basis in facts. At least no one has ever shown it. To even an unreflecting man it is evident that the gospel writers were telling a tale when they had nothing to tell so they had to concoct a story by simply inserting an empty framework in an empty past. The experience of the disciples, as far as

* "The seventy disciples remind us of the seventy elders chosen by Moses to assist him" (Strauss). There were 70 members in the Sanhedrin also.

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their mission tour is concerned, is equally without any moral significance or historical import for the evengel of the kingdom. They reported that all they had done consisted in successful exorcism and nothing else.* We hear very often of the Kingdom of God, but its nature is never explained in unequivocal terms. We have certain parables and parables are allegories bearing a dozen interpretations. They were designed, we have the authority of Jesus, to make the meaning of the Kingdom unintelligible to the multitude, those for whom only it could be meant. A preacher preaches for the edification of those to whom the message is delivered. This is the ordinary mode of preaching. But the preacher of the kingdom hid his message in the act of delivering it, and he said he did so deliberately. The disciples protested against this method, because they themselves could not understand the meaning of the message. So an explanation was vouchsafed unto them in private This is a quiet hint as to the esoteric character of Jesus' mission like Essenism with which some have identified it thereby denying the necessity of any such mission These parables are the only explanations offered of this cryptic kingdom and they have been purposely made incomprehensible. The disciples could not understand them, and moreover they were forbidden to enlighten the public on the subject. It amounts to this that Jesus vetoed the explanation of the very thing which he sent his disciples to explain to the public (*vide the Historical Jesus*). The episode of the parables is the strategem having recourse to which the gospellers succeeded in writing their treatises, but at the same time cleverly concealed the fact

* That the episode is an interpolation is given out by the texts themselves. Because *Matthew* sends out the Twelve rather makes a proposal to that effect but they do not stir out—the narrative continuing in their presence. In *Mark* and *Luke* they go and return but make no report. Evidently the mission was a heedless addition to some older gospel or gospels (vide the *Jesus Problem*) In reference to the mission of the Twelve apostles even Strauss is of opinion that "we see reason to doubt that they were sent forth in the lifetime of Jesus."

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that they have no evangel to describe. That is in plain logic, the gospellers' round about way of proclaiming from the housetop to the discerning mind that there was no preacher of the Kingdom of God and consequently this non-existent preacher had nothing to preach

The mythical character of Jesus' relation with the so-called disciples is proved to the hilt by their wholesale desertion at a most critical period of his life. If they took him to be the God's anointed, the Son of the living God" as Peter so triumphantly declared, repeatedly attested and ratified by the divine voice, *viz.* "Thou art my beloved Son" (*Lk.*3^{22}) at baptism* in the Jordon, or "this is my beloved Son in whom I am well pleased, hear ye him" (*Mt.* 17^{5}) on the mount at transfiguration,† it would be simply absurd on their part—impossible to a degree—to flee from him or to deny him. No miracle more miraculous happened after the crucifixion. And this inspite of the Master's repeated warning in so many words a shortwhile ago‡ that all these things would happen in obedience to prophecies. Can this be a fact that these disciples if they existed at all would play fast and loose with their own confession, would play false to the divine voice, they heard with their own ears, or would not care a brass farthing for what the "only begotten Son of God" urged on them while they were following him like shadows for so many years or months together. This unpsychological drama was impossible only as a fiction originally designed out of some misunderstood and misapplied prophecies for the consumption of a truly religious but fanatically disposed people.

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* John the Baptist forthwith recognises him. I have need to be baptised of thee and comest thou to me?"—(*Mt.* 3^{14}).

†This is no subjective conception, nor even a private communication from one person to another, but a public declaration for the whole world.

‡" —*Mt.* 10^{18-19}. Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock and to scourge and to crucify; and the third day he shall be raised." Cp. *Mk.* 10^{33-34} and *Lk.*18^{31-33}.

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To ask us to believe this as *gospel* truth is a very large demand on human credulity or on the other hand if the disciples were a reality Jesus made precious little impression on them. Then what is the necessity of placing such a non-entity at the fountain head of a mighty movement? Instead of explaining the movement the career of Jesus is a stumbling block in its way.

This should be noted here and with equal justification any where else that gospels are replete with such misunderstanding and misinterpretation of the Old Testament texts as in the case of the Virgin birth or riding of the two asses leading to ludicrous portrayal of the Messiah-Prophecies, or more correctly what were taken to be prophecies were all utilized in this way. In Micah 5,2 Bethlehem has been referred to in connection with an event of the time, but it has been misconstrued into a prediction about the Messiah's birth place; Mathew's quotation (2[6]) does not even tally with the original. But by hooks and crooks Bethelehem has been forced into the drama and therefore many futile subterfuges have been attempted to reconcile the claims of Nazareth and Bethlehem. Some of these sayings purporting to be a Millenium old have been requisitioned through mistake by the gospel writers to impose upon the unwary and the ignorant among whom the gospel was first promulgated. Justin in his *Dialogues with the Jew Trypho* has carried this art of misapplying the prophecies to a most ridiculous length. During the *Swadeshi* agitation of Bengal at about 1905 the present writer was persistently asked to accept on trust that the *Kalki* who would make havoc of the *Mlechhas* had already incarnated and been working 'in our midst' just seeking an opportunity to make himself known, though according to many the last *avatar* had manifested himself several centuries hence. In both the cases the birth place, parentage etc., all agreed in details with the verdict of the *shastras*. Many believed in this latter canard and it was spread far and wide to help the anti-British propaganda. The logic is this: somebody is taken to be the Messiah or a Messiah is manu-

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factured, and as the Messiah had appeared, all the predictions or traditions about him—real imaginary or misunderstood as such—must have happened. For example, a writer through ignorance takes a Hebrew word meaning simply "the young woman" for "an unmarried woman." So when writing the life of the Messiah he declares that the Messiah was necessarily born of a Virgin* and angels are not wanting to bear witness to this supreme historical fact! This is the basic principle on which the life of Jesus Christ was built by the Evangelists. Now the trick has been exposed and the historicity of the gospels cast to the four winds. Dr. Carpenter notes: The whole career of Jesus from birth to death was cast into this frame." But he pleases to add "by degrees" (Ibid p. 45) whereas it should be "from its very inception." If there were any truth anywhere the life could not be fitted into this frame wholesale. An actual square screw does not fit in with an actual round hole. Dr. Carpenter does not see the significance of his own finding because it is determined for him in advance that he will not see. He is bound by his previous *karma*. Otherwise how can he say the following, and yet take the gospel Jesus as an historical person. "The whole biography of the Christ then, from birth to death, the scene of his labours, the scope of his power, the method of his teaching [which teaching itself is more than proved to be a compilation] the reception of his message, the hour of welcome and the day of doom, *was written beforehand in the scriptures* [Italics are mine] for those who held the key to their mysteries. It was only necessary to put the passages together, and the incidents followed in due course. The frame work of the wondrous story was prepared beforehand, the lines of the Messiah's life were shaped; the great acts of the

* The mistake was started by the Septuagint. Raja Ram Mohan Roy shows how by rendering a definite article in Hebrew into an indefinite, the Greek version gives the contemporary event an appearance of a prediction. The whole history of such sham prophecies has been exposed by the Rajarshi in his *Three Appeals to the Christian Public*. In this particular case he shows the *Virgin* to be figurative of the city, *the daughter of Zion*.

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drama were laid out already, even the detail fell into the prescribed order ; and prophecy thus not only became the standard by which the claims of the Christ might be tested ; it generated the very occurrences which satisfied its own demands.' (F. Th. Gos. pp. 312-13). Dr. Carpenter has reverted to the subject at the end of his *Comparative Religion.* How one wishes that in this comprehensive treatise where all religions have been almost impartially surveyed, the scales had fallen from his eyes but unfortunately that was not to be. And the frame is not only prophetic either. It is mythical as well, if not more truly. We find Jesus at death at the head of a large number of devoted followers who followed him through thick and thin so long he led them, and his alleged father, mother, brethren and relatives were all living. Yet his birth year could not be settled. One was fixed, afterwards, found wrong. And it would have been found wrong wherever fixed. When the birthdate was finally settled the 25th December, it was found to be the birthday of the mythical Sun God. From the age of twelve to thirty, verily a mythological period, no trace is found. What about the duration of his ministry ? why, whenever a point most necessary in a biography is required, most assuredly you do not expect to find it. So the period ranges from one year to twenty. Yet with so much trumpet twelve disciples have been introduced to uphold the cause and they are said to have died for Jesus, none of them left any record on this very important point. So the church had no other alternative than to accept the tradition of "the acceptable year of the Lord"* *i.e.* it lasted exactly one year *viz.*, the exact period the sun requires to course through the sky. Now when crucifixion day was to be fixed another sun myth was requisitioned. All know that the Good Friday varies from year to year to conform to some astronomical principle which the Jews adopted from the Sun-worshippers for their Passover. And the sun myth was the most popular cult at the time (*vide* S. H. C. pp. 14-15). Between these mythical points was placed the prophetic frame and to this was added the full grown teacher

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manufactured out of old material fouud in ancient lore. The ascription of the sermon to the Christ on the mount is as historical as the Gita to Sree Krishna on the chariot of Arjuna in the battle-field of Kurukshetra. Both serve a dramatic purpose. The God is a Teacher and he must be made to teach his disciples.

As the net result of what we have come to in this Part we can say without any fear of contradiction that the Christ was made from materials lying handy around the Christ makers. And why not? If men made their Gods from age to age why not their Christs? So Mr. Robertson hits the nail right on the head when he remarks. "The Christ cult gained ground not because there was anything new either in its dogma or in i s promise, but on the contrary because these were so closely paralleled in many pagan cults: its growth was in fact by way of assimilation of new details from these—step by step it is seen to have adopted the mysteries, the miracles, and the myths of the popular Gentile religions." (S. H. C. p. 36). Then concludes the eminent authority: "Those who look upon the historic flood in the broad and peopled plain are slow to conceive that it had its rise in the minute rills and random brooks of a far off mountain land. *But it is so that the great rivers begin.*" (Ibid p. 40). The italics are mine.

EMPEROR ASOKA.

A REVIEW OF Dr. BHANDARKAR'S MONOGRAPH.

(By Mr. Har Bilas Sarda, B. A., M. R. A. S.)

Emperor Asoka was one of the great landmarks of human history. His was the personality that defies time, extorts admiration, inspires reverence and disarms criticism. If ever there was a *Rajarishi*, he was one. Among the

*Cp. Sunday, the Lord's day. The professors of the religion kept the first day of the week as the day sacred to their Sun-God *i.e.* Mithra (*vide* Pfliederer's Primitive Christianity, Vol. iv, p. 419 f.n.)

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rulers of the world he stands supreme—unapproachable in moral grandeur, unequalled in spiritual splendour. He towers high above the greatest of the rulers whether in the East or in the West, not however as a warrior, not as a great Captain leading countless numbers to destroy kingdoms, enslave nations and imposing his will on peoples. Alexander, Cæsar, Napoleon stand foremost amongst the Military leaders of men. Vicramaditya, Samudragupta, Akbar, Charlemagne, Constantine are the shining lights amongst the political rulers of men. Asoka was greater than these as a ruler, greater than Alexander and Napoleon as a Conquerer. Their Empires vanished as soon as their eyes were closed. Their influence disappeared soon after they started on the journey from which no traveller returns. Asoka's conquests still abide.

A study of his life work is of perennial interest to mankind. Dr. D. R. Bhandarkar has done a service to the country by taking the Great Emperor as the subject of his Carmichael Lectures in the Calcutta University and publishing the result of his labors in bookform. He has not only piled together the various items of information yielded by the famous inscriptions left by Asoka, compared them with the traditions handed down to history, but has tried to show by an analysis of the inscriptions what further information may be obtained from them by a careful and informed scholar.

Asoka waa the grand-son of Chandragupta, the founder of the Mauryan Empire. In the old times, Indian Kings had more than one name, and Asoka is styled in his inscriptions *Devanani-priyadarsin Raja* or *Priyadarsin Raja*. Little is known of his early life beyond the facts that he ascended the throne of Patliputra on the death of his father (probably) in 279 B. C. that he had several brothers and sisters, 2 queens, one named Karuvaki, and at least 4 sons. In his early life he was fond of chase. The earliest event of his reign mentioned in the inscriptions is his conquest of Kalinga. His description of the horrors of war is vivid. He says that in the war against Kalinga 150,000 men were carried away as captives, 100,000 were slain, and many times as many died. The horrors of this war impressed him so strongly that he never forgot them and never ceased to regret them.

Asoka's empire included the whole of India except the small strip of country in the extreme south, lying below the present Mysore State. His Greek contemporaries mentioned in his inscriptions were Antiochus II Theos (B. C. 261-246) King of Syria, Ptolemy II Philadephos of Egypt (285–247 B. C.), Antigonus Gonatus of Macedonia (276–239).

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Magas of Cyrene (300-250 B. C.) and Aliksamudra, who was either Alexander of Epirus (272-255) or Alexander of Cornith (252-244). The Indian Empire under him was coterminous with the Syrian Kingdom under Antiochus, and the relations between the two were very friendly.

The Empire over which he ruled was divided into a number of provinces under four Viceroys who were all Kumars or Princes of the Royal blood. They were stationed at (1) Takshasila, the head quarters of the Gandhar(Kandhar) or the Frontier Province, (2) Suvar Suvarnagiri in the Deccan (3) Kalinga and (4) Ujjain in Malwa. The Junagarh inscription of King Rudradaman states that Surashtra or Kathiawar was governed in Asoka's time by his governor Tushapa, a Greek officer.

The close attention he gave to business is clear from a passage in Rock Edict VI, which says : "This therefore I have done, namely, that at all hours and in all places, whether I am eating or I am in the closed women's apartments, in the inner chamber, on horse-back, or in pleasure orchards, the reporters may report *people's business* to me".

Asoka's duty towards his subjects, he himself describes in Kalinga Edicts, " All men are my children and just as I desire for my children that they may obtain every kind of welfare and happiness both in this and the next world, so do I desire for all men." Dr. Bhandarkar remarks that " this presents a strong contrast to the notion, that was prevalent before the rise of the Mauryan Power, and according to which, the King was considered to be a mere servant of the state and was allowed to levy the prescribed taxes in order that he might receive the wages due to him for his services."

Asoka became a Buddhist in the eighth year of his reign and for 2 years and a half remained a lay disciple. Then for a year he lived with the Samgha and took up with zeal the propigation of Dharma (Dhamma). During the first 9 years of his reign, " Asoka " used to go out on tours of pleasure. Here there were chase and other diversions. (Rock Edict VIII) In the tenth year he paid a visit to the Bodhi Tree (Sambodhi) and after that he gave up chase. He later visited Buddha's birth place.

Dr. Bhandarkar devotes the 4th Chapter of his book to Asoka's Dharma (Dhamma). In Pillar Edict II and VII Asoka specifies the qualities which constitute Dhamma. They are (1) much good (2) little defilement (3) mercy (4) liberality (5) truthfulness (6) purity (7) gentleness. He then shows how these are to be practised. He sums up the duties of man as (I) non-slaughter of breathing creatures,

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(2) non injury to existing creatures, (3) hearkening to father and mother (4) hearkening to elders (5) reverence to teachers (6) liberality and seemly behaviour towards friends, acquintances, and relatives and towards Brahmans and Sramana ascetics and (7) seemly behaviour towards slaves and servants. Gift of Dharma according to him is the highest form of gift (Rock Edict XI). In addition to acquiring the positive qualities which constitute Dharma, he exhorts mankind to get rid of certain qualities that lead to *Papa* or *Asinava*. They are rashness, cruelty, anger, pride and malice. (Pillar Edict III). A man should keep himself free from these and practise the positive virtues in order to fulfil Dharma.

Asoka enjoins constant self-examination "Buddha exhorts Rahula to examine every act of the body, speech or mind before and also after it is initiated." And Asoka insists upon self-scrutiny being carried on in order that man may not bring about his own fall." He says (Rock Edict VII). "But he is certainly a low man who has no self-restraint and purity of heart, though he may have lavish liberality." His attitude towards the various religions is portrayed in Rock Edict XII. He says "A man must not make an exhibition of reverence to his own religion and condemn another's without any good reason. On the contrary the other religions should be shown reverence to, for this and that reason. By so doing a man exalts his own religion and does service to another's. By doing otherwise he does harm to both."

In the latter part of Chapter IV, Dr. Bhandarkar discusses the essentials of Asoka's Dhamma, the aim and object of Dhamma, his assimilation of some of the psychological concepts of Jainism and his perfectly tolerant attitude towards Brahminism and other faiths.

Chapter V of the Book is devoted to the activities of Asoka as a religious missionary. He not only preached Dharma himself, but constantly made enquiries about the spiritual progress of people, studied different aspects of Buddhism and undertook Dharma Yatras (tours) to preach religion. Pillar Edict VII records his burning desire for the uplift of man. He says in it : "In times past Kings wished that men should grow with a befitting growth of Dhamma. But man did not grow with a befitting growth of Dhamma. How then may men be moved to conform to Dhamma. How may I uplift some of them with a growth of Dhamma...This idea came to me: Proclamations in Dhamma will I proclaim. Instructions in Dharma will I instruct." In Rock Edict III he says that in the 12th year of his reign he commanded not only the Rajjukas but also the Pardesikas

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and the Yuktas (all District Officials of the highest grade) to go out on circuit tour every five years to deliver instructions in Dharma to the people as well as for the discharge of their official duties. The instructions in Dhamma were to impress on the people the necessity of ethical practices which make up Dhamma. In Rock Edict XII, he preached mutual toleration. He says: "And those who are favourably disposed towards this or that sect should be informed: "The Beloved of gods doesnot so much think of gift or reverence as.....what?.....that there may be a growth of the essentials among all sects and also (mutual) appreciation."

In Pillar Edict VII he enumerates some of his philanthropic acts and gives the reason for his so doing. "On the roads, I have planted the banyan trees. They will offer shade to man and beast. I have grown mango orchards. I have caused wells to be dug at every eight *Koses* (16 miles), and I have built rest houses. I have made many sheds at different places for the enjoyment of man and beast ..... But I have done this with the intent that men may follow the practices of Dharma." He made endeavours through the Dharma Mahamatras (officials) to induce his relations as well as the general public to perform philanthropic acts. He asks his sons and queens in the Edicts to follow his example and spend money in charities. He established hospitals for men as well as animals in his empire and also in the territories of the neighbouring kings. Addressing himself to his sons and grandsons, the great Emperor says: "But that conquest is considered to be the chiefest by the Beloved of the gods, which is conquest through Dharma. And that, again, has been achieved by the Beloved of the gods here and in the bordering dominions even as far as six hundred *Yojanas*." Thus Dharma was disseminated not only in the whole of India but also in those parts of Syria, Egypt, Macedonia, Epirus and Cyrene which were subject to the Greek Rulers.

In Chapter VI, Dr. Bhandarkar describes the social and religious life of India in Asoka's time, the position of women in society, the script in use in the country, and finally the art culture as illustrated by the architecture of his monuments particularly the pillars on which his inscriptions are engraved. He describes the wonderful skill of Indian craftsmen in making the pillars on which the edicts were engraved. "The erection of pillars" he says "independent and not forming part of any edifices seems to have originated in India alone and is not found in Western Asia or Europe before the time of the Roman emperors. Again the Asokan columns are monoliths of singularly massive

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proportions from 40 to 50 feet in length and with an average diameter of 2" 7". Quarrying blocks nearly four feet square and fifty feet long is an occupation most taxing even to the powers of the twentieth century when we so much boast of our modern scientific knowledge, training and appliances. How the workmen of Mauryan period achieved this gigantic task two thousand years ago cannot but fill our minds with wonder. But to cut true, dress, and proportion blocks of such stupendous dimensions into beautiful round columns and burnish it like mirror at which even a modern mason stands aghast was a still more arduous and delicate task. Of this even, they acquitted themselves with eminent success. But this is not all. The Pillars of Asoka are one and all composed of sandstone from a quarry near Chunar in the Mirzapur District, U. P. They are believed to have been chiselled there and transported to the different places. The carriage of such unwieldy masses to great distances (and some of the pillars were sent hundreds of miles away from the hill-sides where they had been quarried) and setting them up at diverse and remote places, demanded an amount of mechanical appliances and ingenuity which would have been most trying, if not impossible, to the modern age."

In Chapter VII, Dr. Bhandarkar discusses Asoka's place in history. He tries to form an estimate of his work with a view to determine his place in history. He endeavours to understand the ideal which guided Asoka and the inner springs of action that prompted his incessant activities. He quotes Rock Edict VI wherein, Asoka says "There is no higher duty than the welfare of the whole world and what little effort I make is in order that I may be free from debt to the creatures, that I may render some happy here and..." He felt that his duty lay in regard to the whole of mankind and not simply his subjects. In the second Kalinga Edict he instructs his officers to leave no stone untunned to induce the subjects of the neighbouring independent States to repose full confidence in him and convince them that "the King (Asoka) is unto us even as a father: he loves us even as he loves himself: We are to the King even as his children." His loving activities embraced mankind, nay all living creatures. This sublime ideal, and his love for all creatures and the earnest lifelong efforts he made to bring happiness to mankind give him a place in history which can not be mistaken.

Dr. Bhandarkar very ably shows how Asoka was superior to Constantine and Marcus Aurelius Antoninus, and greater than Napoleon, Cæsar, Charlemagne, and Akbar. Constantine espoused a winning cause. He was calculating, shrewd, superstitious, cruel and cynical. Constantine leaned to toleration

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for political purposes. His consummate foresight alone entitles him to be called Great.

"Asoka, on the other hand, possessed a soul thoughtful all-compassionate, of lofty ideals, strenuous endeavour, singleness of purpose and wonderful resourcefulness."

Marcus Aurelius was Roman in civil nobility and pride, Roman in tenacity of imperial aim. He systematically persecuted Christians because Chistianity was incompatible with the ideal of Roman prosperity. The life and administration of Asoka were not vitiated by any narrow or sordid ideal or sullied by inhuman hostility to any section of the humrn race. No racial, national or family pride marred his life of self-effacement.

Akbar was "before all things, a politician and a man of the world, and was in no mood to endanger his sovereignty for the cause of truth." Well does Mr. H. G. Wells in his *Outline of History* ask about Alexander, Cæsar, and Napoleon "what were their permanent contributions to humanity...these three who have appropriated to themselves so many pages of our history." As Alexanders' power increased "his arrogance and violence grew with it. He drank hard and murdered ruthlessly. After a protracted drinking bout in Babylon, a fever came on him and he died at the age of 33." As for Cæsar "what do we find him to be, nothing but a dissolute and extravagant man. Just when he was at the height of his power, and might have done much good to the world if he were endowed with lofty vision, we find him feasting and frolicking in Egypt with that siren Cleopatra for nearly a year, although he was then fifty-four. As regards Napoleon, Mr. Wells says: "The old order of things was dead or dying: strange new forces drove through the world seeking form and direction..... Had this man any profundity of vision and power of creative imagination,.....he might have done work for mankind that would have made him the sun of history.....Napoleon could do no more than strut upon the crest of this great mountain of opportunity like a cockerel on a dunghill."

Of Asoka, Mr. Wells says: "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their Majesties, and Graciousnesses and Serenities and Royal Highnesses and the like, the name of Asoka shines and shines almost alone a star. From the Volga to Japan his name is still honored. China, Tibet, and even India, though it has left his doctrine, preserve the traditions of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne."

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But there is no such thing as unmixed good in this world. Dr. Bhandarkar after describing the unifying influence of Asoka's work and teaching in India, shows what he thinks is the other side of the picture. He says that the unceasing efforts of Asoka to realize his lofty aim destroyed the equipoise between material progress and spiritual culture in India and tended so far to subordinate the material element in Hindu civilization to the spiritual that it became unprogressive and decadent. Says Dr. Bhandarkar, "Love of peace and hankering after spiritual progress were no doubt engendered and have now been ingrained in the Indian character. The Hindu mind which was already spiritual, became infinitely more spiritual. But that must have created some apathy to militarism, political greatness, and material well being.....Asoka's new angle of vision, sounded a death knell to the Indian aspiration of a centralised national state and world-wide empire. The effects of his policy were manifest soon after his death. Dark clouds began to gather on the North-western horizon and hardly a quarter of a century had elapsed since his demise when the Bactrian Greeks crossed the Hindukush and began to cause the decay of what was once a mighty empire." He adds "what is worse is that the Greek inroads soon after the demise of Asoka for which his change of policy appears to be responsible, opened a passage into India to the various wild hordes such as the Sakas, Pahlhaves, Kushanas, Hunas, Gurjars, and so forth whom we now find pouring unceasingly into the country till the sixth century A.D." It is well that Dr. Bhandarkar has drawn attention to this aspect of the spiritual pacifism preached in the third century B.C. Just as an abnormal development of the material power of a people and the neglect of spiritual culture lead to brutality, cruelty and repudiation of the moral doctrine, so does constant harping on the spiritual development of a people and the neglect of its physical and material resources lead it to imbecility, cowardliness and disunity. Both are ruinous. A wise attention to the development of all the powers and resources of a nation, material as well as spiritual, alone makes for real and lasting improvement. A harmonious and simultaneous development of the physical and the spiritual powers and resources alone constitutes an advance in human civilization, and world welfare.

The last chapter in the book is devoted to Asoka's inscriptions, the places where they were found, their description, contents and their translations. The learned notes appended show great erudition and research.

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DISCRIMINATION IN LOVE.

(Mr. H. M. Syed).

If we search the human heart we find two types of love in it. First, love for physical forms, physical relations, physical union. This love is based on man's identification with his physical vehicles. From time immemorial he has been associating himself with everything material, phenomenal, so much so that he, for a time being, completely loses sight of his spiritual nature. He loves most beautiful forms or those whom he considers the bone of his bone and the flesh of his flesh, his kith and kin, more than anything else, because he believes in physical affinity and close relationship existing between him and his beloved ones. When any one of the n disappears from his sight and separation comes, he feels intensely pained and grieved. In such a sad mood he becomes inconsolable and repeatedly longs for the same physical form in which his dear one appeared to him, not realising the fact that nothing that has ever had a beginning can last long, and that it is in the very nature of things to wither, decay, and vanish. He was greatly mistaken in thinking that the special form he loved was not going to change at all. If he had true "insight into the meaning of birth, death, old age and sickness" and realised the ephemeral nature of everything earthly, he should not have allowed himself to be attached to any form however dear and lovely. It is for this reason that Sri Krishna has repeatedly enjoined upon his disciple and friend Arjuna "to be victorious over the vice of attachment".

Another kind of love existing in the human heart rarely found, is the love for spiritual things that are free from change, stable and constant. Those who love the spirit more than anything else and also learn to identify themselves with the Spiritual Essence shared by every human being, are generally free from the pang of separation, sorrow and suffering on account of their beloved ones; for they believe in the all-pervasive unity of the Self and see Him "equally dwelling in the hearts of all".

The spirit which is the real man is one and the same in all. It is ever present, ancient, unborn and undying. The varying and decaying forms in which it is clothed, do not affect its uninterrupted continuity and eternal existence. The human body may come and go, but the real man persists at all times. To the eye of the flesh this is imperceptible; but to the inner vision of him who has become alive to its inward light and has learnt to see through the eye of the spirit it is ever present.

When we feel drawn towards a human being by love or admiration we have to discriminate carefully and see whether it is the outer garment of the man that is attracting us or whether we are drawn by something inward and real. If it is

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the former, it will be worth our while to wean ourselves from it with the help of the thought that, after all, the glamour of outer beauty is but momentary, it will fade away like a flower. If we set our hearts on it it will soon cause us the pang of separation, for it is after all unsubstantial and unreal. If it is the latter we should try to expand and intensify the love we bear an individual existence and begin to feel true sympathy and genuine love for all that has a life. This recognition and cultivation of the universal love of spirit in all, will save us from the poignant sorrow and heartrending pain that we generally feel when separated from our loved ones. When it is once accepted as a fact and reality that the spirit is one and the same in all, whether by physical relation one is our son or daughter, brother or sister, friend or stranger, we should treat all alike. It is then that we shall learn to live in Spirit Eternal and have the bliss and joy of "peace that passeth all understanding" and puts an end to all kinds of pain.

CONTEMPORARY THOUGHT REVIEWED.

EASTERN AND WESTERN CULTURES.

Pandit Chamupati M. A., Arya Sewak, in now touring in East Africa. Here is verbatim report of a lecture on the above subject which he delivered in the Cinema Hall, Dar-e-Salam, Tanganyika Territory.

It is never a pleasure to me to have to speak to an Indian audience in English. I regard it a perversity of the Indian taste that I should be required to address Indians in a non-Indian language. It is a part of the slave mentality that has come upon the Indian mind of late. In every civilised country you will find a common language has been evolved which every section of the populace understands and appreciates. It is a happy sign of the times that in India also a movement is on foot for spreading a knowledge of Hindi in all the strata of Indian society. Even in Madras we find Hindi making rapid headway. We are eagerly looking forward to the day when we shall be able to address Indian audiences in the national language of India and shall be heartily appreciated and perfectly understood.

But, there are occasions on which one has to submit to necessity and my today's lecture is an instance of such a submission. I see before me some Madrassee gentlemen who I have been told do not understand Hindi perfectly. I see also some Goanese gentlemen who are under the same handicap.

Before I come to the proper topic of my lecture, may I be permitted to say a few words to my Goanese hearers? It was on board a steamer while coming from India that I had the opportunity to come in contact with Goanese brethren and sisters; and the first thing that struck me about them was

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that I found nothing to distinguish them from the Indians. We are sprung originally from the same stock and though we have been living for centuries under different governments, we have preserved among us certain common features. I understand my Goanese brethren are preserving among them certain social rites and customs which they have inherited from our common ancestors. I regard Goans as the flesh of my flesh and the blood of my blood. (Applause).

The same words I may be permitted to address also to a few Europeans that figure in the audience today. At the origin we were one. We claim to have sprung all from the Aryan stock and though we have been separated from each other by national boundaries, I do not think we are not conscious and proud today of our common origin. For me humanity is one family. And now I may take up the subject of my lecture.

Gentlemen, the world today is passsing through a great crisis, a crisis greater than any that has been witnessed in the last few centuries. It is a crisis which has its bearing on almost all aspects of human thought and activity. Humanity is fast changing its standards of moral, social and economic values. What we were regarding yesterday as a settled rule of moral conduct and social life we are today again subjecting to a fresh test to be sure of its economic value. The world has lost its old moorings and is on the look out for some new anchorage. We witness before our very eyes a conflict between two cultures. On the one side there is the culture of the East and on the other side there is the culture of the West. Modern civilization has come to be termed western culture while eastern culture is thought to be something that belongs to the past. This is only a conventional distinction, but one has to submit to conventions when one is speaking to an audience that lives in conventions It is only in submission to this convention that I have allowed my lecture to be entitled Eastern and Western cultures.

Modern civilization is making fast strides. With the advance of the dominions of western countries their ways are coming more and more into vogue. The East, which in ancient times was the teacher, is assuming today the role of a pupil And we shall see in today's discourse whether this present role.—the new character that we have assumed—of a pupil is proving to our good or tending to our ruin. For your judgment, I shall not propose a test which may necessitate a great attempt at subtle reasoning and then too the result at which we may arrive may not be definite.

One great difference that is made between Eastern culture and Western civilization is that Eastern culture lays stress upon things of spirit while Western culture lays stress upon the development of the body. The body is nothing subtle, You can easily perceive whether physically you are growing or day by day going low. Most of you may have seen your

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fathers and grand-fathers. They were nurtured in the lap of Eastern culture as most of us are being nurtured in the lap of Western civilization. Are we healthier than our parents and grand-parents? are we stronger? are we more long-lived? These three are simple questions. You may put these quetions to your own hearts and the answer you get may be a test of the rise or fall which as a result of our adoption of Western ways we are experiencing in our physical stamina. The test is a very simple one, it may be applied at any moment and as I told you, without any great stress upon your brain

There can, I think, be no two opinions about the fact that of late a process of physical degeneracy has been at work in the East. There are some who trace this degeneracy to the adoption by the East of Western ways. I have a little difference with these people. I do not think that Eastern culture has been ousted instantly by the advent of Western civilization. I think there was some defect in the working of Eastern culture which brought about its downfall Eastern culture is nowadays associated with a life of ease People say that men and women of the East are never so glad as when they are allowed to be idle. If they have any work on hand they will be most happy to postpone it to the next day. I do not think this is the fault of Eastern culture because in the beginning it was not so. I shall cite to you in this behalf the testimony of the Vedas.

The Veda to me is the primeval revelation, the only revelation of God's will to man. Some of you may not agree with me in this belief but I think none will have the temerity to contradict the statement that the Vedas are the oldest book in the library of mankind. Even in modern days they are recognised to represent the earliest phase of Eastern culture and when I cite the testimony of the Vedas, I think I go to the root of Eastern culture. In the Vedas we come across a mantra, "Kurvanneveha Karmani JiJivishet Shatam Samat." People of the world are exhorted in this mantra to live a hundred years and their lives are to be lives not of idleness, they have to live acting, acting, incessantly acting. The ideal of life which the Veda places before mankind is the ideal of a life of toil—toil without rest, without fatigue.

There is one more charge that is laid at the door of Eastern culture, *viz.*, that the keynote of this culture is pessimistic. Some think people of the East have always been thinking of achieving happiness hereafter. They do not concern themselves with the goods of this world. The Mohammaden has got his Bihist, the Arya his ideal of spiritual salvation, and the Christian his Heaven. Busy with these, these eastern people do not mind gaining success in this world. No illusion could be greater. I shall point out to you again in this connection one word that occurs in the same mantra,

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a part of which I have recited to you. The word "iha" means here. Every commentator of the Veda has interpreted "iha" to mean "in this world," Asmin Samsare. You will see that Eastern culture in its essence does not teach people to live idly or to look only to the happiness hereafter. The goods of this world are ordained to receive proper attention.

A few days ago I had a talk with an Englishman, a very good man of experience and ability, who told me that the work of rearing material civilization has been reserved for people that have been living in cold climates It is for them a matter of sheer necessity to be working all day, all night, because Mother Nature has not been kind to her children in cold climes She yields fruits to their labours after long exertion. I pointed out to him the instance of ancient Egyptians, of ancient India, of ancient America and of ancient China In these countries there was civilization in the modern conception of the word. At the time when the British came to India there were very fine industries going on there. England could not stand competition with India. Indian woollen and cotton goods exported to England had to be subjected to duty as high as 100 or even 500 per cent. Thus we see there was material civilization even in hot countries.

Some of you may object that as I do not trace the physical degeneracy of the Eastern people to their Eastern culture, I may be wrong also in tracing it to the advent of Western civilization. Perhaps the two processes may be simultaneous. The East may be adopting Western ways and at the same time going low in physical stamina. It is not necessary that two processes that are going on side by side may be related to each other as cause and effect. You may be sitting by my side and I may be feeling pain in my belly, but is that a reason that I should impute the pain to your presence ? Let us study the problem a little dispassionately.

What has the West brought to the East ? The most visible effect of the introduction of Western civilization to the East has been the change in clothes. The man in the street identifies Western culture with clothes. In the audience before me I see most gentlemen coming from the East are clad in clothes of Western cut They say this cut is decent. A brother of mine was reading in a Training College and when he had passed his examination and got his Degree, after some time he went to see the Principal. And the first words which fell from the lips of the Principal were :—" My boy, you are not dressing yourself as decently now as you did when you were a student." And what was the indecency in my brother's dress. He had trousers on, he had a shirt on and over it a coat, he had a collar and a tie, he was in fact wearing everything that makes a present day up-to-date gentleman. What then was the fault with his dress : He had by circumstances been snatched away from Lahore to a place where the tailor did not know how to sew clothes according to the modern

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pattern. His clothes were loose and so they were indecent simply on account of their looseness : Decency to me is a thing of the mind. Think decently and then you will naturally speak decently and act decently. The morality of your inner being must reflect itself in your exterior. Eastern culture teaches us to look for decency in the mind but today we are bestowing greater thought upon our appearance.

While on this topic, let me relate to you another incident of the same kind too. As I was coming from India, in the same steamer with me was travelling a Mahratti gentleman. He told me in the course of our talk that the *dhoti* of the East was not a decent dress. I asked him why ? He said, "Look here, you keep your feet bare. Is not that indecent." Just at the same moment there happened to pass that way an English gentleman who was wearing knicker-bockers and his knees were bare. I asked the Mahratti gentleman whether knees being bare was more indecent or feet being bare? I shall not stretch this point to an inordinate length. The only duty that dress has to do is to keep us healthy. Let us see whether the dress we have copied from the West is conducive to our health or not.

I shall cite here the testimony of an English gentleman. Here is a man, that has been living in Tanganyika. He was the prisoner of the Germans during the last war. He says about the Natives of Tanganyika : —

"European garments too are eminently unsuited to the Native. The national costume is a loin cloth or a cloth worn as a Roman toga, a garment peculiarly suited to the climate. This attire is cool, it leaves the limbs free and it is easily washed... ..When he is garbed in European clothes, however, the case is very different. Still he will keep on the sodden suit, which is as likely as not all that he possesses. If a thin cotton print gets wet and dries on the thick skin, no harm is done, but he cannot continue to wear with impunity a saturated mass of heavy clothing. He gets a chill of which he is in any case prone and pneumonia, rheumatism or catarrah result.

The sweat cannot evaporate as when one has only a loose cotton cloth about his body and vermin is more liable to be present, This unhygenic style or attire is followed by various skin diseases as well as the chest complaints that are the Negro's greatest enemy."

People today are fond of tight clothes. Tight clothes may be suited to cold climates. I have no quarrel with those who wear tight clothes when in cold climates, but I think that in tropical countries they are as unsuitable as anything can be, because tight clothes do not allow a free advent of air to every part of the body. Your body is always perspiring and unless the sweat evaporates every moment you cannot keep good health. In the same latitude with you are living

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also the people of Java and they too are under European rule. The Dutch ruler of Java, as soon as he lands in Java, lays aside his tight clothes and takes on the flowing robes of the East, because these suit the climate there. He does not set a pernicious example for the natives to imitate.

One serious objection is made to our style of dressing. They say it does not keep a man active. Nothing, I think, could be farther from the truth. As decency belongs to the mind, activity belongs to the body and not to the clothes. Are not the Pathans active? Are not the Sikhs active? If some of you had the opportunity of coming over to a Gurukula of ours you will find it very hard to keep pace with the Brahmacharis there, who all wear loose clothes. If only you were to keep your body vigorous, if only you were to take proper exercise everyday and take proper food, there is no reason why you should become idle.

Well, perhaps I have been devoting too much time to the matter of dress, which to some is a simple affair. Now I shall address myself briefly to the question of food. Because, I think dress and food are the two essentials of life. Give a man these two things and for the rest he will take care of himself. Here also I may ask you to institute a comparison between your selves and your fathers and grandfathers. Are we getting better food? Perhaps we have a a greater number of dishes but less nutrition. If some day I were to drop at your house what would you offer me in the way of entertainment? Your hand will instantly fly to a drawer and bring out a long cigar. That is one thing that our adoption of Western civilization has brought into our houses.

Today I am lecturing under the presidency of a Doctor, who says it is no use appointing a doctor to preside over a cultural lecture. But, here comes our necessity of a medical man. He can perhaps tell you better than I ever can, what pernicious effects the habit of smoking has on our bodies. I have been told by doctors that everytime a man smokes he introduces into his system poison in the form of nicotine. There is one benefit, they say of the habit of smoking. It is a pastime of idle hours. We are told that only Eastern people are idle. Why under Western civilization leave room for so much idleness as to be under the necessity of pernicious pastimes? But to go on with your hospitality. You might perhaps offer me a cup of tea and if we were very familiar, a peg might come out. That too is slowly becoming part of our daily food. They think it stimulates, pulls up the spirits a little when we are sad. For some moments they drown their misery in a peg. A temperance lecturer might do better justice to this subject. I am told that when one peg becomes part of one's habit it is then no good, you then require two to pull up your spirits, then three and so on—I have no idea of

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the limit beyond which you may not be tempted to go. These, gentlemen,are the articles which we have added to our food and dress by the adoption of Western ways and what effect this imitation of Western ways is making upon our physical life is too apparent to be pointed out again.

And now we may take up the mind and the soul. These are thought to be the concern of Eastern culture. I do not mean to suggest to you that Western countries have not produced their philosophers and poets, their painters and sculptors. The West has had its philosophers and sages. I have very much profited by a study of their works. But, I think that it is not for its philosophy that the East is indebted to the West. Today, we are indebted to the West for superficialities. How Western civilization is affecting our morals is something self-apparent. Here I shall cite to you a passage from the writing of a French missionery who was at work in South Africa. He says " The vices of civilization have found a deplorable welcome on the part of these primitives : alcoholism of a degraded type, onanism, sodomy, looseness of morals—and these have caused new and very dangerous diseases which are now quickly spreading among them : alcoholic cachexy, syphilis, a great increase of consumption due to the work in towns without speaking of the criminal instincts which have developed under these influences, murder, and rape (hence the Black peril, which was unknown in the primitive stage). The tribe has lost its orientation, and moral and physical results have quickly followed. (Henri A. Junod in The Life of a South African Tribe Vol. II).

As this is the opinion of one who has been at work among the Natives for a long time—a man who came from the west, and whose mission it was to promote virtue, his observations have special value, special weight.

If you permit me, I shall change my ground a little and from the effects of the adoption of Western civilization on our individual life, I may pass on to its effects on our social life. I do not think society is something distinct from its individuals. For, individuals collectively form the society. If the physical stamina of individuals is suffering it is natural that the physical stamina of the society should suffer. Society is the corporate life of its members. We shall now study the effects of Western civilization on our corporate life.

Has this civilization brought peace? has it brought well-being? has it brought tranquility ? Signs of discontent are visible on every side you turn. This is the condition not only in countries which are under the yoke of the foreigner. The foreigner takes away the products of the land and leaves little for the inhabitants of the soil to live upon. The people there quarrel because they have not enough to eat. The condition is not better even in countries which are self-

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governing. Even in the West the discontent is not a bit less severe. There, society is divided into two ranks. On the one side there is capital and on the other side there is labour. In ancient days there was open slavery, labour of the present day is slavery in disguise, Under slavery men treated human beings as mere cattle or better as mere chattel. But under that slavery there was a personal tie of sympathy between the master and the slave. The slave could at least rest his head in the night under the roof of his master. The slave today has not that privilege. He has to shift for himself under the starry canopy of Heavens. A very fine canopy indeed but not comfortable!

I shall not depict to you horrid pictures of the slums of the West, where, I am told married men and women have got to sleep in the same place with bachelors and maidens. Their children sleep in their midst. They have no privacy. Let them say that Western Civilization is a civilization of decency. Immoral decency! Are the labourers of the West taking all this lying down? There is no love lost between the capitalist and the labourer of West. The labourer is eager to snatch the first opportunity to fly at the throat of the capitalist. He is eager to seize from his hand the sceptre which he has been holding long and too long. The labourer is eager to take the power of administration into his own hands. The capitalist has been misruling him, he would not allow him breathing space under the sun. That is the complaint of the labourer in the West. In some countries labour has been successful. The Labour Party of England had a short spell of power but what signal proof of their incapacity to rule they gave when they appointed Lords as members of their government. Labourers have not the capacity to rule. but are eager to rule. And why? Today the capitalist frames laws which prejudice the welfare of the labourer. There is a saying in the West. "The rich make the laws and the laws grind the poor." The Judge in the West is the capitalist and though there is rigid separation between the Judicial and Executive, yet because the Judiciary is manned by the capitalist there is gross miscarriage of Justice.

The Bolsheviks were the other day flying at the throat of the intellectuals of their land. They said these people had sold their brains for a small pittance to the moneyed class. They had the platform and the press in their own hands but they were abusing both. What I shall presently realise to you of these Bolsheviks may amuse you a little. They object to theft being made a crime. The labourer, they say, has been toiling all day but he is deprived of the fruit of his labour. In the night he finds means to gain possession of what should rightfully belongs to him Why deprive him of his right? Such is the perversion which morality is undergoing in the West in these days. The cause is unequal, unjust distribution of wealth. Is Bolshevism a remedy?

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No. It is only a reaction, it is not a remedy. The remedy, let me tell you, lies with the East. In the East the society was not divided into two ranks. It was divided into four classes. At the head there came the Brahmins. They were the most intellectual class. Their life was a life of study. Mentally they formed the scum of the community. Their distinction from the present day intellectuals was that besides the vast learning that they had amassed, they were also under a vow of voluntary poverty. They could not amass wealth. It was the business of the community to minister to their wants of food and dress. They were made legislators of the land. It was their work to frame laws. They were an intellectual class, and therefore could make laws, laws which were not calculated to prejudice the interests of the poor, because the legislators were themselves voluntarily poor. They were the politicians of the land. It was their business to frame the policy by which the government was to be conducted. It was their function to be teachers and preachers. They had the monopoly of the press and the platform, but their writings and their speeches were not designed to perpetuate the bondage of the poor. Their sympathies would naturally be enlisted on the side of the poor, as they were themselves voluntarily poor.

The work of administration they would not take into their own hands. Legislation and administration were kept separate from each other as they are today. The actual work of administration was entrusted to the Kshatria. He had a two-fold function assigned to him. In the time of war he had to go to fight, in the time of peace he administered the land. It was not every man in the street, whom no parents would recognise that was drafted into the army. It is the work of the soldier to safeguard the life and properties of the citizen. It should be assigned only to people who have undergone a course of not only military but also moral training. It is the function of the soldier to safeguard the honour of females. The honour of the females cannot be placed safely under the custody of people who have not had requisite moral training. In ancient days the work of fighting and administration was assigned to that section of society which had undergone this twofold training.

Then there came the Vaisya, to whom also a twofold function was assigned. He was the producer and the distributor of the wealth of the country. As agriculturist, he produced wealth and as banker he distributed wealth. You are aware of the struggle which is going on today between landlords and moneylenders. Moneylenders are sucking the blood out of the bodies of cultivators. I think that our ancestors were very wise. They had contrived a system in which these classes could be bracketed into one section of the society, so that there was no opportunity of one tyrannising the other.

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Then came the fourth class, viz. the Sudras or labourers. The function of this class was to serve physically all other sections of the society. There was no conventional handicap on their mental growth. They were given every opportunity of developing intellectually and physically but there are people even now who, even if you were to make the greatest efforts to teach them, would not learn anything. There is some defect in their make. That class can only serve physically.

There has been an illusion prevalent among a section of thinkers today. They think this fourfold division was based on the mere accident of birth. This, gentlemen, is wrong as wrong could be. It is the personal qualification of a man or woman that entitles him or her to be taken into the Kshatria, Brahmana, Vaisya or Sudra class. Here let me point out to you also that under this system there was perfect equality in this behalf between men and women. Aye, equality but not identity! There are, I think, certain functions in the economic life of the society which cannot be assigned to women because of their sex, as there are functions which cannot be assigned to men because of their sex. If the men of today, were for instance, to resolve that in future they will be mothers, do you think they can succeed? Equal rights were given to both sexes, but they were not trained for, nor were they allowed to live exactly the same mode of life.

Now you may naturally ask when such was the allocation of functions in the society, what was the reward of an honest discharge of these functions? The Brahmin had to undergo the greatest sacrifice. He had to be the most learned and the most self-denying. He was to live a life of poverty and his reward was honour. The Brahmin in the ancient days, denied himself many comforts, but it was a consolation—not to him but to society—that when he came into the court of the king, the king would rise and go to receive him. His voice carried weight in the councils of the country. The reward of the Kshatria was power. He alone was entitled to administer. That was no mean reward of his duty to fight and protect. He was not allowed to legislate. The experience that he gained by actually administering was amply availed of. He might sit on the councils of the Empire but his voice there was not supreme. Then came the Banya or the Vaishya and his reward was wealth. Remember those that have got huge stores of wealth may sometimes find their heads turned a little by that wealth. This class were, therefore, placed under a twofold check; they were under the thumb of the Kshatria and the feet of the Brahmana. This I think, is a very salubrious check. It denied to the capitalist the opportunity of tyrannising over the labourer. The reward of the Sudra was security. He wars not required to fight the battles of the country. The wars of the present day are always wars of the capitalists, but they have to be fought by the poorer classes. Under the ancient regime that was not allowed.

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The Kshatria who had undergone a military and moral training and who had the privilege of administering the country was alone called upon to fight There might come times when even Brahmins and Vaisyas had to bear arms. Then Sudras too would not hesitate to stand shoulder to shoulder with them. That however, was not the general practice. Battles are fought for liberty, for love of the Motherland. These are high ideals and poor people who have not undergone very high moral training cannot understand these sublime sentiments. It was therefore ordained in the East that soldiers must always be recruited from a class that has undergone requisite moral training.

As I told you at the outset, I do think there have been philosophers and teachers in the West. They have taught us a great deal, but the masses have only caught the externals of Western culture. Western civilization is identified with the cut of the dress and the manner in which you take your food on the table. A friend of mine who was a doctor in the army told me he had to suffer many troubles on account of his not embodying in his life the superficial externals of Western civilization. In the matter of our food and our dress I do not think we have been any gainers by the adoption of Western ways. Our social life also has not gained by the impact. If only you were to cast a glance at the family life of your ancestors and of your brethren today, you would find great differences coming upon the social manners and ways of the people of the East. We do not find that cohesion in our families which was a characteristic of Eastern households in ancient days. The family ties are getting broken, broken asunder.

There was, as I said, some defect in the working of the Eastern culture that has been responsible for the degeneracy that has come over the East. The East required a rude shock in order to be awakened from the deep slumber that was coming upon it. I think it was a happy event,—this impact of Western civilization upon Eastern culture. This has awakened the East. It has shaken us very rudely and now that the East is waking up, I think, it is right that it should be allowed to come to its own.

The cry of the last apostle of Eastern culture—Rishi Dayananda—was "Back to the Vedas" and my cry today is back to Eastern culture. The two cries are the same. It is the East that has given birth to all religions—all dominant religions of today. The Arya Dharma, the religion of the Vedas sprang in the East, Islam is a product of the East, so too is Christianity. Every idea that is moral, every belief that is religious has come from the East and if the West has also adopted it and made it part of its civilization, we do not grudge it the benefits of our culture.

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My last advice to you is not to waste your time and energy on externals only; they are superficial things. Decency is a matter of the mind, and activity a characteristic of the body.

In social affairs the keynote of Western civilization is surfeit and self-interest. The disease of the moneyed class is plethora. They are eating too much and possess more than they have the ability to manage The disease of the poor today is what they call anæmaia. They eat too little to keep the body and soul together. The keynote of Eastern culture, which I call world culture of ancient days, is self-denial and service, or simplicity and service. Simplicity is the balm of the body. And service is the balm of the soul. If the people of both East and West were to adopt these two mottoes, *viz.*, simplicity and service, I think there is yet hope of humanity being saved. There is yet hope of our making fast progress on the road to health and happiness. (Applause)

REVIEWS AND NOTICES.

Vedic Cosmology and Vedangjyotish (containing also Chaldean and Indian Vedas and other miscellaneous essays by Lokmanya Bal Gangadhar Tilak) Publishers Messrs. Tilak Bros,. Gaikwar Wada, Poona City. Price 3 Rs.

This is a small book embodying some essays and notes written by the late illustrious scholar Mr. Tilak at various times. One may or may not agree with all the conclusions at which the eminent Sanskritist arrived in the course of his deep and wide researches, but there is no doubt about it that a study of his writings is indispensible for all who would make a critical study of the sources of ancient Indian culture. This posthumous publication has, therefore, a value of its own and even the pencil jottings reproduced therein may prove helpful to those engaged in Vedic studies. The book, however, has been very heavily priced.

वैदिक पशुयज्ञ मीमांसा *by Professor Vishwanath Vidyalankar. Price Twelve annas. Can be had of the author, Vedic Pustakalaya, Ajmere.*

The question of animal sacrifices in Vedic literature is a question of supreme importance. In the brochure under review Pandit Vishwanath has brought his vast learning and keen analytic powers to bear upon the solution of the

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knotty problems involved and has, in our opinion, completely established his thesis that animal sacrifices are opposed to the letter and spirit of Vedic teachings. The book is full of apt and relevent quotations from the ancient scriptures. The book deserves to be widely read and we can confidently commend it to all who are interested in the regeneration and propagation of ancient religion and philosophy. ARDEEKAY.

Vedic Jivan (वैदिक जीवन) *by Prof. Vishwanath Vidyalankar. Published by Mahesh Book Depot, Ghareti Bazar, Ajmere. Pp. 231, Price 12 annas. 1925.*

Professor Vishvanath is one of those great Vedic scholars in the Arya Samaj who have devoted their lives to the study of Vedic literature. He has worked for several years as Professor of Vedas and Sanskrit Philosophy in the Gurukula University, Haridwar—the premier seat of Vedic studies in India. Every line of his present work bears marks of the deep study and experience that he has acquired in the privileged position. Though the volume is small, yet it is an excellent representation of the lofty ideals of the Holy Vedas. The author has selected the hymns on every subject from the Atharvaveda, and has explained them in a clear and thought-provoking manner, peculiar to him. We would like to recommend the book not only to the regular Vedic students, but to all who have any interest in or desire to understand the teachings of Vedas. No Arya home must be without a copy of this excellent work. It might serve as a good companion in Vedic Svadhyaya—that is the regular duty of all Arya Samajists. We hope that the learned author will continue the work that he has undertaken and will benefit the public with his deep knowledge and experience as he has even promised in the introduction.

Aghamrshan Rahasya (अघमर्षण रहस्य) *by Ram Dulare Chaturvedi M. A., LL. B. Vakil, High Court, Fatehgarh. Indian Press Ld. Allahabad. Pp. 154 price Re. one.*

All Arya Samajists recite twice a day the अघमर्षण मन्त्र in their regular prayers. But how many are there who understand the real significance of these lofty hymns? Mr. Dulare has done a real service to the Vedic religion by explaining the hymns in a philosophical manner. He has digested both the Indian and the Western philosophies in his work. But at some places he has gone too far. He

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has brought in much more philosophy than was needed. The fact has considerably diminished the utility of the book. We fear his overdose of philosophy will not be useful for any class of the readers. Those who are well versed in philosophy, do not need it; those who have no knowledge of it cannot understand it.

Starving India under the ægis of Great Britain by C. N. Zutshi, M. R. A. S. (London), The Swatantra Press, Muzaffarnagar, 1925. Price four annas.

This small pamphlet is full of necessary information on a very important point of Indian Economics. It shows how India is starving and suggests the means of getting out of this difficult situation. We would recommend this pamphlet to be read by those who still believe in the benefits that British rule has conferred over India.

We beg to acknowledge the receipt of the following books with thanks:—

1. A Brief Discussion on the Comparative Merits of Different Schemes (Hydro-Electric Development of the Punjab) by Rai Bahadur L. Rala Ram C. I. E. etc.

2. Gitarhasya New Year's Calendar 1926, published by Messrs. Tilak Bros., Gaikwar Wada, Poona City.

3. Report on the Working and Administration of the United Provinces Government Gardens, for the year 1924-25.

SATYA KETU.

EDITORIAL REFLECTIONS.

SWAMI DAYANAND AND "ANTI-ARYA."

An esteemed and scholarly friend of ours has, at our request, persented to us the following estimate of Rishi Dayananda.

It is hardly appropriate to ask a person who holds views so different from the Arya Samaj—through his studies of the Aryan literature which he was led to study after a perusal of the writings of Swami Dayananda—to write something about the great reformer, but if a few reflections can be of use to any body, here they are. And if they give offence the fault will be of those who would draw out an unwilling contributor. Will you fall into the trap of tolerance which you have laid?

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My criticism is not intended to file down a collosus which surely the Swami was. The faults that I see can not reduce his stature if anything they may add a few milimeters to it.

I have often wondered why he inculcated the study of the ancient scriptures, when in most cases those who have impartially studied them and with an enthusiasm which he had awakened, have come to see things so differently from what he did. Did he mean thereby to destroy all the byegone shibboleths—and later on his own if need be—by advising such a course? Was truth more to him eventually than all the dogmas including his own?

It seems to me an outsider that no one has done more to encourage the spirit of communalism—though apparently at the cost of much faith in the respective religions—than Swami Dayanand and Sir Sayyad Ahmad Khan Can it be that both these giants saw a far off Indian National unity arising out of an enlightened people, even though in the beginning much discord might arise between their respective communities? A stronger individuality of either might lead to a more firmly founded alliance in the future, and the friendship of weeklings was not worth having nor lasting? All superstitions and prejudices fly before the torch of knowledge, and both recommended enlightenment Would the result be the same in either case eventually when both communities had shed their ignorance? Hitherto the result seems to have been undesirable, but who knows what it might be in the future? And were not the two reformers friends after all though their followers happen to be enemies?

Though Sikh reformers were something of iconoclasts too, but they never evoked such spirit of intolerance among the Hindus as the propaganda of Swami Dayananda has done. Inspite of the persecution to which the Sikhs were subjected by the later Moslem rulers, the hymns of the Sikhs breathe hardly anything else than a spirit of universal tolerance. And though Swami Dayananda professes that same racial if not religious tolerance, his somewhat ill-informed criticism of all other religions has resulted in a keen militant attitude among his followers, and thus brought about the intercommunal ill-feeling to a degree which seems most regrettable. I very much doubt if he ever aimed at that result, and if he saw what was happening, he would not have striven to change all this today. And yet can we say that if the main objectives of the two great reformers were carried out—namely inculcation of knowledge and dispelling of ignorance—both religous and secular—the result would not be quite different? And it will be different in the decade to come. Perhaps they foresaw the final goal of the tendencies they were instrumental in releasing.

And should not the Moslems—if the main object of Islam is Tauhid, the Unity of God—be glad that in repudiating idol worship and proclaiming the Unity of Godhead, the Aryas have accepted what Islam wanted. Perhaps the Aryas and Hindus will accept Mohammad also as a prophet or Rishi, if not as the last of the pro-

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phets—which the idea of his being the seal of the prophets probably does not represent, as I have heard from some very advanced Moslems, who hold that it means that the age of prophets has closed, as each man has become henceforth capable of thinking for himself, and no longer needs a guide, in this age tending towards freedom and democracy. Whether this be so or not, advanced sections of the Hindus—like the Sikhs and the Aryas—have proclaimed the Unity of God, which the Upanishad and even the Vedas proclaimed ages ago, and thus Islam at least should have no quarrel with them.

This brings me to another reflection. I certainly think that the earlier Vedic Rishis never originally meant by Agni and Indra and Varuna and Mitra and Vayu exactly one and the same Deity, as Swami Dayananda puts it. And yet there is no doubt that under each manifestation of the Divine Power, which these represent, they did sense the Spirit and finally found it out to be the same Spirit, as one of the later hymns announced by whatever name it might have been called—even of WHO? And though not historically right the Swami was metaphysically and psychologically right in asserting what he did. Perhaps it would have been difficult for the men he was addressing to see it if he had put it otherwise. Anyhow the uncompromising monism of the Upanishads would have been less Islamic anyhow, though more Sufi like.

I have no quarrel with any of them. Pantheism, ploytheism or even animism, may after all be better than atheism or materialism. And surely it is not atheism or materialism at which Swami Dayanand and the Sayyad aim, as some of their enemies would like to think, though at present less faith and more doubt is the characteristic of the followers of both. But these are stepping stones to the heights of enlightenment, and must be climbed over.

Anti-Arya. (Not un-Aryan.)

Dated "Looking Backward."

Place. "Nowhere."

We may point out to our revered friend that others, who too have made an impartial study of the ancient scriptures with an enthusiasm which also Dayananda had awakened, have come to see things precisely as he saw them. Even Arabindo Ghosh who took to the study of the scriptures without any bias either in favour of or against him is constrained to admit.

"but in all the basic principles, in these great and fundamental decisions which the eye of intuition has to aid the workings of the intellect, Dayananda stands justified by the substance of the Veda itself, by logic and reason and by our growing knowledge of the past of mankind.

We are not sure that our friend himself does not substantially agree with Rishi Dayanand as regards the

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essential teachings of the ancient scriptures and that his differences are on points of detail. It is the spirit of ancient teachings that matters. As regards details. people may differ for all time without detriment to their attainment of knowledge that matters and righteous ends. Righi Dayanand was opposed to the spirit of communalism. He flung wide open the doors of the Arya Samaj for all communities. He loved entire humanity irrespective of race, colour or creed. A palpable proof of his freedom from communal bias is that two of his greatest friends were Sir Syyed Ahmad and Revd. Scott—both ardent missionaries and protagonists of their respective faiths

The present communal tension between Hindus and Muslims has nothing to do with Dayanand's teachings or the propaganda pushed on by his followers as such. Why is there no Hindu-Christian tension or Hindu-Jaini tension although Swami Dayananda wrote as strongly against the errors of perverted Christianity and perverted Jainism as against those of perverted Islam? In fact a larger number of Hindus are annually converted to Christianity than to Islam. The reason for this tension should, therefore, be sought in the fanaticism of the Mullahs & ill-educated Hindu demagogues which is exploited by English educated unemployed people of both communities who are fighting for bread and butter. The universities have manufactured more undergraduates and graduates than even a top-heavy and costly administration like the bureaucratic British Indian Government can possibly employ. That is one reason why Hindu-Muslim disturbances seldom, if ever, occur in the rural area—although there are many villages in Northern India where the Arya Samaj propaganda is being aggressively and successfully pushed forward. If English-educated job-hunters engaged in securing posts not only for themselves but also for their descendants could be segregated, we would guarantee the progressive diminution to the vanishing point of Hindu-Muslim tension, no matter how vigorously Arya Samajist and Islamic Missionaries carry on their proselytising activity. It is not historically true that an outbreak of intolerance did not follow the anti-Muslim preachings of later Gurus. The exploits of Banda Bahadur, who had no doubt behind him the sympathies of the general body of the Hindus, cannot be ignored. The only difference between then and now is that at that

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time neither Hindus nor Muslims were absolute slaves and, therefore, could forgive and forget ; now both are slaves and there is a third party to exploit their differences and to see that they do not arrive at a stable adjustment thereof. As regards Swamiji's criticism having been ill-informed, it is a statement which has yet got to be proved. The Swami has placed his data before his readers and no body has yet come forward to assert that his criticism of Islam is not justified by the interpretation that was placed upon Quranic texts by the Molvies of Dayananda's time. If the Quran is now being re-interpreted, it is mostly due to the great Reformer's criticism.

The Aryas have always regarded Mohamad as a great reformer whose teachings have raised savagedom to a higher level of existence but it is impossible for them to accept him as a Rishi for the same reason for which European Christians cannot hail Joseph Smith as a sage or Mahatma while admitting the good work he has done in America.

We do not exactly understand what our revered friend means by the terms "earlier" and "later" as applied to Vedic hymns. Some people argue in a circle and contend that a hymn is 'later', because it expounds an advanced conception and a conception is advanced because it is expounded by a later hymn. We hope our friend does not accept this line of reasoning.

Here is a hymn taken from the very first book of the Rigveda

इद्र मित्रं वरुणमग्निमाहुरयो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

Griffith translates it as follows :—

"They call him Indra, Mitra, Varuna, Agni, and He is heavenly nobly-winged Gurutman. *To what is one sages give many a title !* They call it Agni, Yama, Matrisvan."

The later Vedic hymns also support this view. In the tenth book of the Rigveda we read !

यो देवानां नामधा एक एव ।

Here is Griffith's translation :—

"He alone, the Deities' name Giver."

We do not think there can be anything clearer than this,

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On this point Swami Dayananda was so decisively and finally right that even Professor Max Muller, who represented a school of Vedic interpretation just opposite to that of the great Indian sage, had to give way after perusing Swami Daynand's Rigveda Adi Bhashya Bhumika. Says the learned Professor in his "Six Systems of Indian Philosophy."

"Still it was achieved, and whatever is the age when the collection of our Rigveda Samhita was finished *it was before that age* that the conviction had been formed that there is but one, One Being, neither male nor female, a being raised high above all the conditions and limitations of personality and of human nature and *nevertheless the* being that was really meant by all such names as Indra, Agni, Matarisvan nay even by the name of Prajapati, lord of creatures."

THE NATIONAL WEEK.

The last week of December has rightly come to be designated "The National Week." All national and communal conferences, and sabhas hold their annual sittings either in the same town with the Congress or at some other centre simultaneously with the non-official parliament of India. This year the Congress, the Hindu Maha-Sabha, the Khilafat Conference, the Rashtriya Bhasha Sammelan, the Teachers' Federation, the Communist Conference, the Arya Swarajya Sabha, the Mahilla Sammelan the Political Sufferers' Conference and many caste conferences held their sittings at Cawnpur, while the Mohamedan Educational Conference and the Muslim League assembled at Aligarh and the All India Liberal Federation met at Calcutta. It is significant that only those conferences met at places other than Cawnpur which do not recognise the Congress as the Supreme Representative Assembly of the Indian people and which have more or less rebelled against its authority. The Liberal Federation consists of leaders who have seceded from the parent organisation and who assemble at no matter what place,—so long as it is not the place where the Congress is in session—proclaim to all whom it may concern that about a couple of hundred talented and learned persons—with capacious brains befogged with the mist of out of date and archaic political maxims and stuffed with shibboleths which have had their day and are now outworn—are available for national service, their only condition of service being that they will not march with the times but

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will regulate political advance along deserted channels and abandoned pathways. They refuse to take stock of new Suez canals and Panama canals of political action dug out by geniuses in the art of political engineering and psychological architecture and insist upon steering the ship of state through familiar waters. They lack initiative and boldness either of conception or of execution and that is the one reason why they are vegetating and waiting for the turn of the tide—which will never occur—that would put a period to the era of inane inaction and futile idleness. The Muslim League is no longer in league with the Congress, with which it concluded a memorable treaty at Lucknow in 1916, and is now leagued with the bureaucracy against it and, therefore, it is natural that it should join hands with the Muslim Educational Conference which is consistency personified in as much as it did not depart, even by a jot or tittle, from its reactionary and retrograde course even in the hey day of non-co-operational activity.

Cawnpur presented a unique stir and bustle during the national week. The already crowded city was filled to over-flowing and the over-flow of surging humanity was concentrated at Tilak Nagar, which like the legendary Jonah's gourd sprang into being in a couple of days' time and disappeared from view in a still shorter time. Thousands of tongas and ekkas—some rubber tyred but others creaking and ricketty—toiled in long lines to and fro and raised clouds of dust which settled upon the upper garments, upon the glossy oiled hair, upon the rims of prince-nesses and God knows upon what other unlikely regions of space and, moreover, extinguished the appetite, made the olfactory organs to spout viscious watery matter and the larynx to whack and crack. These tongawallahs were guided by no rules, the table of rates was defied with impunity and the only economic principle which ruled supreme was that of supply and demand. The supply was limited at all times, but the demand fluctuated and was almost unlimited in the evening when the various pandals liberated their multitudes and sent them forth into the main road. That was the time for these worthies to reap their golden harvests. The rate for a tonga, therefore, varied from 4 annas for four persons in the noon, when Tilak Nagar was full to its utmost capacity, to two rupees for the same number of persons after inky dusk when almost all were anxious to turn their backs upon it. The National Volunteers managed this

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huge concourse with infinite credit to themselves and to those that had trained them. They displayed restraint, tact, resourcefulness and *esprit de corps*. All these qualities were taxed to the uttermost when the so-called Communists, posing as Congress delegates—although their election had been declared void and *ultra vires* by the All India Congress Committee—rushed upon the pandal to demonstrate that even the Communists of slave nations recoil from the bayonets of soldiers in the employ of foreign masters and reserve their bravado for encounters with their own countrymen. At that critical time the volunteers behaved magnificently. They successfully checkmated the designs of their deluded countrymen and afforded no pretext to the official police for interference. The one man whom the crowds delighted to honour, whose beloved name they were never tired of shouting and upon whose hallowed countenance they longed to feast was Mahatma Gandhi. Whenever a rumour circulated that the Mahatma was to pass along a certain route, all approaches to the gate which marked the commencement of the route in question were barred and one could see nothing but a sea of human heads crowning faces tense with expectancy. And yet we are told his influence is on the wane. People, torn by communal dissentions, naturally find themselves impotent to follow his courageous lead, but their faith in his programme is as robust as ever. The truth has penetrated the mass mind that the only effective weapon which can secure liberation for down-trodden subject races in these days is non-violent non-co-operation culminating in collective civil disobedience or bloodless revolution and rebellion.

THE CONGRESS.

The Congress attracted thousands of visitors besides over three thousand delegates. The President fulfilled all expectations. She sang her poetic message in a dulcet voice and thrilling ringing silvery tones. The speech was a masterpiece of eloquence. As a literary banquet it can stand comparison with the finest speeches ever delivered from the Congress platform and this is no mean compliment to the literary crafts-manship of sorceress Sarojni when we consider that Man Mohan Ghosh, Lalmohan Ghosh, Surendra Nath Bannerji, Rash Bihari Ghosh, and Sir Narayan Chandavarkar were a few among the many persons of distinguished ability who adorned the Presidential chair before her and whose addresses were the finest specimens of the achieve-

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ments of Indian talent in the field of English literature. Every sentence that the charming bard, whom educated India chose as its guide this year, uttered had unsurpassed literary charm and not only charmed Congressmen but stormed the fancy and captivated the interest of even European newspaper correspondents who sat transfixed to the ground and with upturned faces and gaping mouths glanced steadfastly at the speaker who could commandeer the words and phrases of a foreign tongue with such masterful ease and easy mastery.

Her face reflected the drama that was being enacted in her mind as she uttered words charged with dynamic force and aglow with the suppressed fire of patriotic fervour which touched the battery of emotions in the hearts of her hearers and produced tears in not a few eyes and caused many to experience thrills and quakes which all but unseated them. The whole picture created by the tall figure of the wizardess and the kaleodoscopic changes on the mobile features of her glorified face gave a foretaste of speaking films. All this was, as we have already remarked, fully expected. Mrs. Naidu falsified no forecast in this or in any other respect. We, along with many others, had uttered the prediction that the poetess would inspire but not lead, would thrill but not instruct, would electrify but not stimulate thought, would move to tears but not appeal to the understanding and would stir the heart but not bring pressure to bear upon the intellect. All this has turned out to be true.

Those who heard the speech were in a trance all the time that it was actually being delivered or rather enacted, but when after supper they were asked by friends what was the message of the elected chief of the nation, what the programme outlined by her for work during the year, what her considered judgment upon the various problems which divided the nation, what her scheme for restoring Hindu-Muslim unity, and what the measures suggested by her for bringing all parties on a common platform, their blank faces and bewildered looks clearly betrayed their belief that the Presidential address of the year threw no light on any of these questions. The bard could intuit truth, not discuss and argue it. She could dogmatise, not demonstrate. Her powers lay in *a priori* perception and artistic expression, not in deep thought and close reasoning. She could excel in the presentment of truths seen in a vision

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at one sweep, not in the establishing of those arrived at after a toilsome process of ratiocination.

The other notable speeches of the session were those of Mahatma Gandhi and Dr. Abdul Rahman on the South African question, that of Mr. Muhammad Ali in opposing the amendment that the clause relating to the compulsory wearing of Khaddar, while attending Congress functions, should be deleted, that of Mr. Shyam Sunder Chakarvarti in opposing Mr. Motilal's resolution and the final speech of Pandit Nehru.

The outstanding feature of this year's session of the Congress was the completion of the Great Surrender. The Mahatma is as opposed as ever to Council-entry, he is convinced that the salvation of the country does not lie in Council-entry and that of the Councillors in obstruction ; yet he let Pandit Moti Lal's resolution pass both in the Subjects Committee and the Open Congress without any opposition on his part presumably because he is convinced that the orthodox Swarajists are stubborn fighters and not pusillanimous place-hunters or arrant opportunists and must therefore be permitted to see for themselves the futility of Council-work for the attainment of Swaraj. Paradoxical though it may seem, the Mahatma has surrendered not because his faith in his programme is diminishing *but because it is actually on the increase.* He has let his former associates go into the Councils and made their path thereto smooth because he feels sure in his mind that living contact with hard realities and actual handling of the magnificent geegaws of mock parliaments will dispel illusions, remove the scales from the eyes of the understanding and demonstrate that like Dead Sea Apples the Reforms are alluring from a distance but most illusory and elusive when propinquity dissipates the enchantment that distance lends. And it seems as if the Mahatma's vaticinations have begun to materialize. The logical conclusion of the Swarajist programme of Council-entry is responsive co-operation. It was expected that just as at Belgaum non-co-operation was strangled, at Cawnpur co-operation would be brought into being But that expectation has been falsified. Instead of going forward on the path of co-operation, Pandit Motilal has actually retraced his steps. Instead of giving a quietus to Civil Disobedience, he has re-iterated his faith in it and has got a mandate from the Congress to prepare the country for it. Instead

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of trying to lift the ban and seeking permission to push the programme of "non-co-operation from within" by accepting ministerships, the imprimatur of the Congress has been put upon absolute absention from the acceptance of office. The Swarajists will present an ultimatum to the Government and on its being rejected will walk out from the Assembly and the Councils and will not re-enter them except for the purpose of rejecting the Finance Bill and wrecking other Government measures. Now a shrewd man like Pandit Nehru fully understands what the reply of Lord Reading's and Mr. Baldwin's Government will be to his 'ultimatum.' All this is, therefore, to be staged in order to enable him and his forces to beat a brilliant retreat. Some people think that all this tall talk is bunkum and comuflage devised to supply an electioneering cry. We do not share this view. To hold it is to offer an insult to the intelligence of the great stage-manager and tactician. Mr. Nehru knows only too well that if the Swarajists will a second time seek to practise co-operation under the guise of obstruction, they will stand completely exposed and unmasked and the infuriated electors will call them seriously to account. Mr. Nehru knows too well the consequences of rousing the devil in the hydra-headed monster to incur the risk.

As regards the responsive co-operationists, we must give them credit for courage of conviction and congratulate them on the honest and straightforward course they have adopted in tendering their resignations from the Assembly and the Bombay Legislative Council The elections were fought on the Swarajist ticket and they are right in holding that they have no right to hold their seats after they have ceased to be Swarajists. For the rest, we think that these stalwart fighters will either join the Liberal Party and form the advance guard of that group—this we believe is the only logical course which they ought to follow for there is absolutely no difference between their view point and the view points of Messrs Shastri and Chintamani—or will skulk out for a time and then return to the Congress Camp when non-co-operation and Civil Disobedience are in full swing.

THE HINDU MAHASABHA.

The Hindu Mahasabha held a prolonged sitting in the Congress pandal on the 29th. There was a record attendance. The hall was packed to suffocation. All the approaches

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to the platform were likewise packed. Thousands of Hindu ladies also attended. Almost all the prominent leaders, including the Nightingale of India and the Ali Brothers, were present. A number of perfervid orations were delivered in which different and at times mutually contradicting standpoints were expounded. There was wild enthusiasm, hilarious cheering and uprorious shouts. But the upshot was a grand demonstration but no practical result. The Hindu Mahasabha is a conglomeration of Sanatanists, Arya Samajists, latitudinarians, rationalists, sceptics, agnostics and atheists. The Sanatanists' creed is the maintenance of the *status quo* in all matters. If you would seek to introduce the remarriage of child widows among the Dwijas, the Sanatanist zealot will oppose you tooth and nail, if you would abolish the custom of re-marrying adult widows prevailing among the Patels, the devout Sanatanist will denounce you with equal fervour as an innovator. If you will permit Hindu ladies in the North to uncover their heads, he will come down upon you and say you are lost to all sense of decency; if you ask the Maharatta Brahmin ladies to cover their heads he will, with equal zest, run you down and call upon you to refrain from disturbing the tranquility of households and from committing vandalism. Ask the Vaishnawites to offer animal sacrifices or the Shaktakas to give them up, in both cases you are in the wrong and an enemy of "Shastric" injunctions.

All Sanatanists are agreed on one point and that one point is adhesion to fossilized practices, antiquated customs, antediluvian usages sanctified and hallowed by the lapse of time. The Arya Samajists, on the contrary, are at once extreme conservatives and extreme radicals. They would conserve and preserve all that has the sanction of the Vedas and eradicate, root and branch, the caste system and other apocryphal accretions. The other groups would do away with religious sacraments and westernise Hinduism. They would not only do away with untouchability, but also with vegetarianism, not only with Purdah but also with the traditions left by Sita and Savitri. They would not only educate women but withal denationalize them and make them truncated and distorted specimens of English ballet-singers and Eurasian society-women.

Resolutions passed in an assemblage like this cannot but be of the milk and water type, diluted mixtures of

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reaction, revival, reform and negation. They please no party but have also the doubtful merit of displeasing none. The Sabha must devise a creed before it can organise the Hindus. Let the Sanatanists who join it at least affirm their faith in the unshastric character of untouchability, hereditary caste, subjection of women and early marriage and the free-lances take the oath of allegiance to ancient culture. Of course by creed we mean philosophy of social reform not a set of metaphysical dogmas.

THE MUSLIM LEAGUE.

The Muslim League held its session at Aligarh. All the separatists and the reactionaries among the Muslims mustered strong. The President was the prince of reactionaries and obscurantist fanatics—Sir Abdul Rahim. His speech must have rejoiced the hearts of Dyers, O Dwyers, Fazal Hussains and other enemies of Hindu- Muslim Unity and national liberation. In the small compass of his address Sir Abdul Rahim managed to compress concentrated and venomous abuse of the Hindus, vilification of Indian patriots, servile flattery of the bureaucracy, subtle appeals to the lowest passions of the ignorant and fanatical section of his co-religionists, a lame and halting apology for rowdyism, clever and unscrupulous utilization as fissiparous tendencies with a view to their intensification, laudation of the extra-territorial patriotism of large section of Indian Muslims and a justification for their lack of all that serves as the background and motive power of Indian patriotism. The speech has staggered even some Anglo Indian papers, one of whom has the fairness to admit that it will have "immediate consequences of a possibly direful kind' and that "Sir Abdul Rahim takes a heavy responsibility when he blows into flame the hot embers of Hindu-Muslim fires" The speech will interest students of morbid psychology in as much as it is a standing illustration of the havoc which *Odium Theologicum* can work in the strongest minds and in the clearest understandings It will go down to posterity as the most irresponsible and mischievous pronouncement uttered by one who has held positions of trust and responsibility and has, in the past, rendered distinguished services to his country. What a deplorable fall! How unfortunate that at a time like this, when steadying influences ought to be given the freest play, Sir Abdul Rahim should have deliberately chosen to play to the gallery and gain the applause of the unthinking

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multitude in his community, to the detriment of national progress and at the sacrifice of the best interests of the country.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

It is the coldest weather of the year now-a-days. Occasionally the sky is overcast with clouds and there are scanty showers of rain. But generally the weather is clear and the sun shines bright. The wind in the morning is exceedingly cold. It is one of the healthiest and most invigorating seasons of the year. The landscape on all sides has a peculiar tranquill grandeur. The sunset though not so fascinating as in the rainy season is very lovely still. The stream in front of the College is still running although it has shrunken to a very small size. Compared with the animation nay stoiminess all round of the rainy season, nature seems to be asleep or enjoying a rest now-a-days.

THE SAHITYA PARISHAD.

Three meetings of the Sahitya Parishad were held during the month. In the first meeting Pundit Deva Sharma Professor of Veda completed his paper on Yajna. In the second meeting Mr. Nand Lal Professor of Western Philosophy read a paper on 'Reincarnation.' The following is a brief argument of the paper—The ancient world generally bore witness to the truth of reincarnation. The doctrine was believed in by the Indians, Chinese, Persians, Chaldeans, Egyptians, Greeks like Plato, Jews, early Christians, Neo-platonists and the Druids of Northern Europe-

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As a theory, it explains a number of puzzling facts of common experience which receive no adequate explanation in any other way and it explains a vaster variety of facts than any rival theory can. A sense of the familiarity of things never experienced before in this life, strongly marked congenital tendencies, instances of genius, inequalities, of life—these and several other phenomena are adequately accounted for by the theory. The objections generally raised against it are futile. For instance, want of memory of previous lives is no argument against it for we remember only a very small fractions of the experience even of this life, operations and activities that become habitual become automatic also and lapse from the sphere of memory and consciousness, and the absence of memory in the ordinary state of consciousness is no conclusive proof of want of nemory as is proved by phenomena of alternate personalities and somnambulism. No rival theory can explain all the facts accounted for by this theory while each is open to criticism on other grounds. The doctrine gives eminent satisfaction to the human heart. Several well-known thinkers of modern Europe accept it and several societies in America to day have adopted it as one of their articles of faith. It took more than an hour to read the paper. In the third meeting, Pundit Deva Raj Vidya Vachaspati read a paper on the Vedas —their origin, subject matter, usefulness for modern times, etc. He advanced some original opinions on several points. He took more than an hour to read the paper.

CONGRESS.

The students organised a representation of a session of the Indian National Congress. Sittings were held in the evening for about three hours daily on three consecutive days in the library hall. On the first day, the Chairman of the Reception Committee and the President delivered their speeches ; on the second day resolutions were framed and considered in the Subjects Committee and on the third day the resolutions were discussed in the presence of delegates and visitors and put to the vote. The proceedings were very interesting and reflected great credit on the imaginative and representative faculties of the students. The speeches were admirable and displayed a thorough acquaintance on the part of students with the principles of politics as well as the current politics of the country.

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TRIPS.

Some of the members of the staff went to Cawnpore to attend the various functions that were to take place in the last week of December. A few students together with a couple of professors went to Mussoorie for 3 days to enjoy the sight of snow-clad peaks and of snow-fall also if possible. A few students of the first and second year classes went to a village about sixteen miles from the Gurukula to inquire into the facts regarding a miracle that was said recently to have been wrought by some Sadhus in the village. It was rumoured that water possessing therapeutic efficacy had begun to ooze out of the parched bed of a well which had been dry for centuries. People of all villages, within a circuit of twenty miles and more were thronging daily to bathe in and drink the water. The students went after taking their food at about ten A. M. They inquired into the facts, carefully sifted the evidence and came to the conclusion that a bushel of exaggeration and fiction had been mixed up with a grain of fact. They returned the same evening.

THE ANNIVERSARY.

The next Anniversary of the Gurukula Kangri will come off in Easter Holidays about the beginning of April in the Gurukula gardens at Mayapur, Hardwar.

THE WEEKLY SERMONS.

Every Sunday morning a big Havan is performed in the Yajnashala. It is attended by all the Brahmacharis and members of the staff. The usual daily Havan performed every morning in each class is, therefore, not performed on that morning. After Havan some portion of a Veda is chanted in chorus. In the end, Principal Rama Deva gives an exposition of a Veda Mantra. His expositions are so beautiful and convincing that they generate a profound reverence in the hearts of all listeners for the Vedas. The function lasts about two hours and is very solemn and elevating.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Negro Our Aryan Brother—Pt.. Chamupati M. A.

Some Thoughts on Ancient Indian Culture and Civiii.zation—Dr. Radhakumud Mukerji M. A., PH. D.

Full contents inside cover.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

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THE ARYA SAMAJ & HINDUISM.

(BY MR. KALINATH ROY).

The old notion that the Arya Samaj is an enemy of Hinduism seems still to persist, sometimes in unexpected quarters. Yet the notion is absolutely and demonstrably without foundation. The present writer cannot pretend to a detailed knowledge of the Samaj, its teachings and its activities, but such general knowledge of them as he shares with the man in the street suffices to show that the Arya Samaj, so far from being an enemy of Hinduism, has nothing in it except Hinduism in one of the purest forms. Both Hinduism, as we know it to day and the Arya Samaj, which is a much more recent thing, have had a large volume and variety of accretions due to historic as well as sociological causes, but in essence and in substance both are directly traced to the Vedas which both regard as revealed books, and the absolute supremacy of which both accept in all matters pertaining to religion. Indeed so far as the Arya Samaj is concerned, its principal teaching in the sphere of religion may be summed up in the simple words "Back to the Vedas." The Arya Samaj is not the first body in history that has adopted this watchword. It has been the watchword all through the ages, of all except those whose point of

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view was purely rationalistic, who sought to rescue the Hinduism of their time from the prevailing darkness of ignorance and debasing superstition. At all such times the analytic mind of the Hindu has tried to pierce through accretion which time and circumstances have reared up to the fundamentals of his religion, the religion of the Vedas. The Arya Samaj is only the latest effort in the same direction, though for that very reason, it is perhaps the most elaborate and systematic of all such attempts, at any rate in modern times. It is worthy of note, in this connection, that of the ten principal tenets of the Arya Samaj there is only one that is religious as distinguished from moral and ethical; and this one tenet has reference only to the Vedas, the most sacred of Hindu scriptures, and enjoins upon all members of the Samaj the supreme duty of reading the Vedas and teaching them, of listening to recitations from the Vedas and preaching the truth embodied in them. To say of such a community that it is inimical to Hinduism is, on the face of it, absurd. Undoubtedly when the Samaj was first founded it came into collision with popular Hinduism. But this has always been the fate of reformers, whether of one school or another, of those whose golden age is in the future, or of those whose golden age is in some remote past. In both cases a conflict with the actual living present is an inevitable part of the experience of the reformer. What distinguished the Arya Samaj in this respect was that, unlike so many other bodies of reformers, they never took the shafts of the champions of the existing order of things lying down. Aggressive and militant to the core of their being, they withstood these champions to the face just as valiantly and with as much vigour as they withstood the missionaries of other religions. This characteristic has continued in full force till our own time. No Arya Samajist would ever bow down his head to his oppressor, whether in the religious, the social or any other sphere, but would boldly go forward to meet his opponent. His is not the role

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of the humble and often silent martyr, but the role of the fierce combatant, who would do deadly killing with political injustice and social tyranny. He neither gives quarters nor asks for them. That is why one hears even now of occasional conflicts between Arya Samajists and Sanatanists. It is not my purpose to distribute praise or blame. I could not do so even if I wished, both because I have not the necessary data before me and because a generalisation in such a matter must necessarily be unsafe. What I want to point out in all seriousness is that the existence of conflicts between the Arya Samaj and Hinduism no more makes the Aryas the enemies of Hinduism than the existence of conflicts between the Protestants or Methodists and other Christian sects makes them the enemies of Christianity. Those who level this charge against the Aryas sometimes take their stand on the known repugnance of the Aryas to call themselves by the name of Hindus. But this is only because they consider that the only right and appropriate name by which all those who believe in the authority of the Vedas should be called is Arya and not Hindu. This last name they maintain is not to be found anywhere in the Hindu scriptures, and the only sanction it can claim is that of history and geography, and not of religion. They may be right or they may be wrong, but it is preposterous on this account to look upon the Arya Samaj as a body hostile to Hinduism and the Hindus in general.

ASPECTS OF ARYAN CIVILIZATION

AS DEPICTED IN THE RAMAYANA.

(By C. N. Zutshi, M. R. A. S.)

I. INTRODUCTORY.

The Message of the Ramayana.

Of all the epic poems in the world the Ramayana and the Mahabharata stand unchallengeably alone and supreme in sublimity of thought and poetic diction. As compared to these Indian epics even the Iliad and the Aenied are but shorter poems and with less lofty ideals and teachings. There is not a single

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phase of human life which is to be found reflected, and not a single corresponding theory which is not to be found anticipated, in the Ramayana. In a word it is an authentic record of the various aspects of Aryan Civilization—the moral, the social, the economic, the political and the theological—evolved at the early period of history. My attempt in this article will be to show the message of this great epic by means of quotations from Tulsi Das, reserving the presentation of these aspects of Aryan civilization as depicted in the Ramayana for subsequent articles. The sublime message which runs throughout the book like 'the silken string which runs through all virtues,' is 'Bhakti'—one-pointed devotion towards Shri Ram Chandra whether it be the 'Bhakti' of the son towards the father, of the brother towards the brother, of the mother towards the son, or of the disciple towards the 'guru' yet it is the 'Bhakti' unqualified, unerring and whole-hearted which is the unmistakable message of the Ramayana.

Before I may quote passages from the Ramayana to illustrate my point I feel it necessary to refer briefly to the theory of 'Avatars' as a necessary corollary to the play of 'Bhakti' by the devotees or of 'Prati-Bhava'—opposite or adverse feelings by the enemies or devotionless beings who also incarnate as the 'Bhakts' do, with the 'Avatars.' The Jaina writers whose versions of the Ramayana and the Mahabharata are most rationalistic maintain that 'Avatars' come in opposite pairs on earth as 'Narayana' and 'Prati-Narayana'—the Good Force and the Evil Force, for instance Ravana and Shri Ram Chandra, Shri Krishna and Kans, Hiranya-Kashyapu and Narsingh-Avatar and so forth. The Puranic theory which is part and parcel of the total Puranic theory of the universe, of its manifestation, preservation and dissolution, has it that when an Avatar or an incarnation comes down upon earth he is attended by his 'Bhakts', people who also incarnate with him to help him in his particular work which the time and circumstances necessitating that Avatar may require him to do. And so it was that his father, mother, brother etc., were all Shri Ram Chandra's 'Bhakts', or devotees who had incarnated with him with the definite object of sharing in his great work of pushing forward the wheel of evolution, however humble their positions and however humble their contributions to the great task he had to accomplish may have been.

DASHARATHA AND KAUSHILYA.

It is related that king Dasharatha in his former incarnation was Swayambhava Manu and Kaushilya was his queen Shatarupa in her former incarnation. After their mighty 'tapsya', severe penance, out of extreme Bhakti they had asked for the following boon :—

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दान शिरोमणि कृपानिधि, नाथ कहौं सत भाव ।
चाहौं तुम हि समान सुत, प्रभु सन कवन दुराव ॥

Again,

बन्दि चरण मनु कहेउ बहोरी । अबर एक बिनती प्रभु मोरी ॥
सुत बिषयक तव पद रसि होऊ । मोहि बहु मूढ केहे किन कोऊ ॥
मणि बिन फणि जिमि जल बिन मीना । मम जीवन तिमि तुम आधीना ॥
अस बर मांग चरण गहि रहेऊ । एवमस्तु करुणानिधि कहेऊ ॥

Dasharatha as represented in the Ramayana is the true symbol of sacrifice and absolute love,—

बन्दों अवध भुआल, सत्य प्रेम जिहि राम पद ।
बिछुरत दीन दयाल, प्रिय तन तृण सम परिहरेउ ॥

The amount of sacrifice is well evidenced by the fact of his bearing the heartrending grief of Ram Chandra's separation simply to keep his word even at the cost of his life. His condition in the absence of Ram Chandra is described by Tulsi Das in the following touching lines—

सुनत सुमन्त बचन नरनाहू । परेउ धरणि उर दारुण दाहू ॥
तलफत बिषय मोह मन मापा । माजा मनहु मीन कहँ व्यापा ॥
प्राण कण्ठ गत भयउ भुआलू । मणि बिहीन जिमि व्याकुल व्यालू ॥
इन्द्रिय सकल बिकल भई भारी । जनु सर सरसिज बन बिनुबारी ॥

Again the name of Rama was repeatedly on the gasping tongue of Dasharatha:—

हा रघुनन्दन प्राण पिरीते । तुम बिन जियत बहुत दिन बीते ॥
राम राम कहि राम कहि, राम राम कहि राम ।
तनु परिहरि रघुबर बिरह, राउ गये सुरधाम ॥

LAKSHMANA.

The devotion of Lakshmana is of quite a different type. He is too weak to bear the burden of 'niti' and too young to consider the weighty principles of 'Dharma' in the light of pure metaphysics. He is not well-up in the knowledge of Shastras to answer to the weighty arguments put forward by Rama inducing him to stay at home in his absence. These arguments seem to Lakshmana to be great obstacles in the way of his companionship with Rama and upset him very much. He can answer them in his boyish way tolerating no

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more to dally with the perplexing idea of separation. Lakshmana places his devotion even above his love for his father and mother. Here are his words which truly index the feelings in his heart:—

दीन्ह मोहिं सिख नीक गुसाँई । लागि अगम आपन कदराई ॥
नर वर धीर धरम धुरधारी । निगम नीति के ते अधिकारी ॥
मैं शिशु प्रभु सनेह प्रतिपाला । मन्दिर मेरु के लेहि मराला ॥
गुरु पितु मातु न जानौं काऊ । कहौं स्वभाव नाथ पतियाऊ ॥
जहं लखि जगत सनेह सगाई । प्रीत प्रतीत निगम निज गाई ॥
मोरे सबै एक तुम स्वामी । दीन बन्धु उर अन्तरयामी ॥
धर्म नीति उपदेशिय ताही । कीरत भूति सुगति प्रिय जाही ॥
मन क्रम बचन चरण रति होई । कृपा सिन्धु परिहरिय के सोई ॥

Even after this when the words of admonition of Rama preventing Lakshmana from following him in exile seemed to him (Lakshmana) to be final, he instantly fell on the ground, and the innocent helplessness to which he gave expression in his despair is simply touching:—

उतर न आवत प्रेम वश, गहे चरण अकुलाइ ।
नाथ दास मैं स्वामी तुम, तजहु तौ कहा बसाइ ॥

This sudden outflow of love from Ram Chandra's 'Bhakti' Lakshmana, soon won Rama, and he realising the tender feelings of his younger brother allowed him to follow him, lest the separation should prove too strong for his (Lakshmana's) weak nerves:—

करुणासिन्धु सबन्धु के, सुनि मृदु बचन विनीत ।
समझाये उर लाय प्रभु, जानि सनेह सभीत ॥
माँगहु विदा मात सन जाई । आवहु वेगि चलहु बन भाई ॥

These words, bringing to him the happy prospect of Rama's company, had a reviving effect upon Lakshmana's nerves, and he instantly ran to his mother overflowing with boyish glee to take final permission from her.

SUMITRA.

The sacrifice of this lady was also laudable. She was so above head and ears in 'Bhakti' of Rama that she hushed aside all motherly feelings and pangs of impending separation with her own son Lakshmana, and in response to Laksmana's request to be allowed to follow Rama in exile gladly

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granted him permission. Her part was admirable indeed. She clearly said that her own son had no business in Oudh if Rama and Sita went to the forests. She was positively of opinion that a barren woman was better than one who had a son who was not devoted to Rama. Here are her admirable words which unmistakably breathe of her true sacrifice and unstinted love for Rama:—

तात तुम्हार मात वैदेही । पिता राम सब भाँति सनेही ॥
अवध तहाँ जहँ राम निवासू । तहाँ दिवस जहँ भानु प्रकासू ॥
जो पै सीय राम बन जाहीं । अवध तुम्हार काज कछु नाहीं ॥
पूजनीय प्रिय परम जहाँते । मानहि सबहि राम के नाते ॥
अस जिय जान संग वन जाहू । लेहु तात जग जीवन लाहू ॥
पुत्रवती युवती जग सोई । रघुवर भगत जासु सुत होई ॥
न तरु बाँझ भलि बादि बियानी । राम विमुख सुत ते हित हानी ॥

BHARATA.

Bharata is the 'Bhakti-hero' of the Ramayana. He led a life of severe penance for full 14 years, the period for which Rama remained exile. His self-abnegation—'tyag' was simply marvellous, his austerities rigid and sincere. Even amid the kingly wealth and pomp he led a life of perfect denial like a 'yogi'. He was actually pining in the absence of Rama; his reverence for Rama great, his 'Bhakti' unparalleled:—

नन्दिग्राम करि पर्ण कुटीरा । कीन्ह निवास धर्म धुर धीरा ॥
जटाजूट शिर मुनि पट धारी । महि खनि कुश साथरी संभारी ॥
असन वसन वासन व्रत नेमा । करत कठिन ऋषि धर्म सप्रेमा ॥
भूषण वसन भोग सुख भूरी । मन तन बचन तजे तृण तूरी ॥
अवध राज सुरराज सिहाहीं । दशरथ धन लखि धनद लजाहीं ॥
तेहि पुर बसत भरत बिनुरागा । चंचरीक जिमि चंपक बागा ॥
रमा विलास राम अनुरागी । तज तव मन इव जन बड़ भागी ॥

राम प्रेम भाजन भरत, बड़ी न यह करतूती ।
चातक हंस सराहियत, टेक विवेक विभूति ॥

देह दिनहिं दिन दूबरि होई । घट न तेज बल मुख छबि सोई ॥
नित नव राम प्रेम प्रण पीना । बढ़त धर्म दल मन न मलीना ॥

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Bharata, the true image of renunciation, would not seat himself on the throne left vacant by his exiled brother, and would administer the kingdom merely as a minister taking orders from the wooden shoes of his exiled brother :-

नित पूजत प्रभु पांवरी, प्रीत न हृदय समाति ।
मांग मांग आयुस करत, राज काज बहु भान्ति ॥

When Bharata with his brother Shatrughna was wandering in the forests in search of Rama he was melted into tears on hearing the words of 'Nishad'—the boatman—pointing out to him the grove of trees underneath which Rama, Sita and Lakshmana had halted during their wanderings:—

बट छाया वेदिका बनाई । सिय निज पाणि सरोज सुहाई ॥
जहं बैठे मुनिगण सहित, नित सिय राम सुजान ।
सुनहिं कथा इतिहास सब, आगम निगम पुरान ॥
सखा बचन सुनि बिटप निहारी । उंमगे भरत बिलोचन वारी ॥

The two brothers were delighted to see the footprints of Rama's feet just as a pauper is delighted to find the philosopher's stone. Tulsi Das says :—

करत प्रणाम चले दोउ भाई । कहत प्रीति शारद सकुचाई ॥
हर्षहिं निरखि राम पद अंका । मानहु पारस पायउ रंका ॥

The intensity of Bharata's love for Rama may be guaged from the following plaitive wail of Bharata heard from his cave of penance in Nandgaon :—

कारण कवन नाथ नहिं आये । जानि कुटिल प्रभु मोहि बिसराये ॥
अहह धन्य लक्ष्मन बड़ भागी । राम पदाराबिन्दु अनुरागी ॥
कपटी कुटिल नाथ मोहि चीन्हा । ताते नाथ संग नहि लीन्हा ॥
जो करणी समझें प्रभु मोरी । नहीं निस्तार कल्पशत कोरी ॥
जन अवगुण प्रभु मान न काऊ । दीनबन्धु अति मृदुल स्वभाऊ ॥
मोरे हिय भरोस दृढ़ होई । मिलिहहिं राम शकुन शुभ होई ॥
बीती अवध रहे जो प्राणा । अधम कवन जग मोहिं समाना ॥
राम विरह सागर महँ, भरत मगन मन होत ।
विप्र रूप धरि पवन सुत, आय गये जिमि पोत ॥

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बैठे देखि कुशासन, जटा मुकुट कृशगात ।
राम राम रघुपति जपत, श्रवन नयन जल जात ॥

The 'Bhakti' which Tulsi Das preaches through the Ramayana and which is exemplified in the lives of its characters is not emotion; it is not an expression of the mortal part of human nature. The kind of 'Bhakti' the poet sings through the pages of his immortal poem is contained in the following lines of his wherein he refers to the meeting of Bharata and Rama thus: --

उठे राम सुनि प्रेम अधीरा । कहुँ पट कहुँ निषन्गधनु तीरा ।
परम प्रेम पूरण दोऊ भाई । मन बुधि चित अहि मिति बिसराई ॥

It is that supreme love for the object of devotion in which the 'mana', the 'budhi', the 'chit' and the 'ahankar' are all drowned. And it is this kind of 'Bhakti' which really lies at the root of all asceticism and is the chief force which goes to nourish the spiritual powers of the devotee to attain him to perfection and self-mastery, and crowns his life with eternal felicity. It is in short through the 'maraga' of this kind of 'Bhakti' that flesh and blood, however sinful, can attain to the heavenly peace and get released from the bondage of births and rebirths—the only highest goal of human existence. This sublime 'Bhakti' is the unerring message of the Ramayana—the chief burden of Tulsi Das' song.

THE PARABLES OF JESUS.

III.

(By Mr. Mahesh Chandra Ghosh).

In the first two articles we commented on 15 parables. In this we shall discuss ten parables.

(16)—UNPROFITABLE SERVANTS.

Jesus said :—

"But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he will come in from the field, 'Come straightway and sit down to meat,' and will not rather say unto him 'Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink'? Does he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all

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the things that are commanded you, say, we are unprofitable servants ; we have done that which it was our duty to do." Lk. XVII. 7—10.

Bruce calls it " The Parable of extra service ; or the exacting demands of the kingdom and the temper needful to meet them." (Parabolic Teaching : p. 168).

The objectionable nature of this parable can be understood only by a *free* man living in a free country. Let us quote the remarks of a Briton. Bruce says :—

" On the surface it wears a harsh, and if one may venture to say so, un-christ-like aspect. It seems to give a legal, heartless, inhuman representation of the relations between God and man, and of the nature of religion. God appears as an exacting task master or slave-driver, who requires His servants, already jaded with a full day's toil in the fields to render Him extra house-hold service in the evening, before they get the food and rest which their bodies eagerly crave. And the Master is ungracious as well as unmerciful. He doth not thank His weary slaves for their extra service in the form of attendance at table, but receives it as a matter of course. Then, finally, those servants are required to submit to this merciless and ungracious treatment without complaint or surprise, as quite right and proper, nay, they must even go the length of making the abject acknowledgment that in all their toil day and night, they have been unprofitable servants, and at most have done no more than their statutory duty." Ibid : pp. 169—170.

Then Bruce says :—" Some interpreters of note have sought an escape from the difficulties of the parable by finding in it not a *pre*-scription but a *de*-scription, of legal religion. We are told, that is, not how we ought to serve God but how men of legal spirit, hirelings, mercenaries, such as the Pharisaic Jews, do serve God and how *their* service is estimated by God " (p. 170). " Another expedient," continues Bruce, " for getting out of the difficulty, proposed by a different class of expositors, is to suppose that the parable teaches not how God *does* deal with any of his servants, but how He *might*

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deal with all. He might treat all in justice as worthless slaves ; but that He does not we know, not indeed from this parable, but from other places of Scripture " (p. 171).

Then he remarks. " Neither of these interpretations hits the mark " (171).

And he defends the parable thus :—

" The purpose of this parable is..... .....to set forth the exacting character of the demands which the kingdom makes on its servants and to inculcate on the latter only that the work of the kingdom may be better done, and may not be hindered by self-complacency. " pp. 171—172.

This is exactly what the slave dealers used to say in defence of slavery. But those days are gone.

Bruce says :—" In societies where slavery prevails the slave is treated as the parable represents—as one who has no rights, and who therefore, do what he will, can be no profit to his master and can have no claim to thanks." p. 175.

Now Jesus was born and bred up in such a society and not being a slave, necessarily sided with the slave-owners, and found nothing objectionable in slavery and in the treatment accorded to the slaves by their masters. Man creates his God and His Kingdom in the pattern of earthly rulers and their kingdoms. Jesus was no exception to this general rule. His God also was a Big Slave-Owner and the denizens of the Universe were so many slaves created by him to slave in his, slave-yard.'

This is the only key to the understanding of the parable. It is a parable of a barbaric age.

(17)—THE BARREN FIG TREE.

A certain man had a fig tree planted in the vineyard ; and he came seeking fruit thereon and found none. And he said unto the vine-dresser—' Behold, these three years I come seeking fruit on this fig tree and find none : cut it down ; why doth it also cumber the ground ?'

And he answering saith unto him,—' Lord let it alone this year also, till I shall dig about it, and dung it : and if it bear

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fruit thenceforth, well ; but if not, thou shalt cut it down." Lk XIII. 6—9.

Here the owner of the vine-yard stands for God, the vine-dresser for Jesus, and the barren fig tree for the Jewish leaders

In this parable we have the description of a vacillating God who is about to slay some people, but refrains from doing so at the intercession of Jesus. The suggestion of Jesus is excellent. It means that the mind of the people should be systematically trained. But its value is lowered when he sets a time limit.

(18)—DOGS.

On one occasion Jesus said :—

" It is not meet to take the children's bread and to cast it to the dogs' (Mtt. XV. 26 ; Mk. VII. 27).

Like Luke IV. 23, this saying May also be called a parable.

Here the Gentitles are called " *dogs*." How uncharitable !

(19)—DOGS AND SWINE.

The following passage is found in the Sermon on the Mount (Mtt. VII. 6).

' Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under feet and turn and rend you."

This also may be called a parable (*vide* Lk. IV. 23).

No self-respecting gentleman can now bemean himself by calling others ' dogs ' and ' swine.' However guilty a man may be, he is still our brother, though an erring one.

Jesus asks his followers not to preach truths to these men —lest they turn and rend " them. The motive is unworthy ; it is cowardice.

(20)—THE GOOD SAMARITAN.

(Luke X.)

In reply to a question put by Jesus, a lawyer said—

" Thou shalt love.....thy neighbour as thyself " (Luke X. 27).

But that lawyer then asked Jesus :—

" And who is my neighbour ?"

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In this connection Jesus spoke this parable :—

'A certain man was going down from Jerusalem to Jericho ; and he fell among robbers which both stripped him and beat him and departed leaving him half dead.

And by chance a certain priest was going down that way ; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he was moved with compassion and came to him and bound up his wounds, pouring on them oil and wine and he set him on his own beast and brought to an inn and took care of him. And on the morrow he took out two pence and gave them to the host and said, 'Take care of him ; and whatsoever thou spendest more, I, when I come back again will repay thee.'

Which of these three, thinkest thou proved neighbour unto him that fell among the robbers ?

And he said—'He that shewed mercy on him.'

And Jesus said unto him, "Go, and do thou like-wise." (Luke X. 29—37).

This parable is considered to be one of the best. The example of the Samaritan is excellent and Jesus rightly asked the lawyer to follow his example.

But the parable, *as it stands*, is of questionable value ; and in fact the love that it preaches is purely mercantile. Let us explain. (1) We are asked to love our neighbour. (2) Then the question arises "who is our neighbour." (3) By the parable of the Samaritan Jesus explains that our benefactor is our neighbour –(4) Hence the necessary conclusion is that--"We are to love our benefactor."

The parable teaches also that those who do not show us kindness are not our neighbours.

Are we then not to love them ?

The commentators have found themselves in a quandary and have tried their best to find a loop-hole to come out of the difficulty. According to the majority of them, the very question is wrong. It is the lawyer who is to blame. Instead

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of asking '*who is my neighbour*,' he should have asked—"*To whom can I be a neighbour.*" (*Vide* Cambridge St. Luke. Greek p. 108 ; Plummer's Lk. p. 288 ; Wordsworth's Greek Testament, Vol. I, p. 210 ; Trenche's Parables, p. 326; Bruce, Parabolic Teaching, p. 352, etc., etc.,)

What these commentators mean to say is that the answer is right, but the question is wrong !

But the view of Professor J. Drummond is more reasonable. He says :—

Trench, in his valuable work on the parables, frankly admits the difficulty and declares that the parable is no reply to the question. He believes it to be in effect a rebuke to the question, teaching that love does not pause to enquire whither it shall direct its energies, but pours itself forth freely upon all, asking not 'who is my neighbour ?' But whom can I benefit ? This is a striking and beautiful view. But it does not seem to be satisfactory. That Christ himself intended to answer the question is apparent from his words at the end of the parable : "which now of these three was neighbour to him that fell among the thieves ?"—a query which certainly implies that one was more truly a neighbour and more worthly of love, than the other two and appeals to the lawyer to determine which of the three it was. Besides Christ does not appear ever to have inculcated this indiscriminating love. He does not require us to look upon the cruel murderers and the devoted saint as equally our brethren. No doubt, he enjoins upon us a love which will shed its beams on the evil and on the good; yet he admits that some may legitimately be to us heathen men and publicans. And we cannot imagine that he himself recognized the same spiritual kindred in Judas and in John. We may yearn to do good to the utmost criminal but we cannot feel bound to him by any holy communion. It is, therefore, no narrow and unloving spirit which prompts us to ask who is, in the highest sense, our neighbour with whom shall we clasp hands of fellowship, how shall we recognize those whom we ought to regard as most truly our brethren " (*The Way of Life*; vol I; The Parables of Jesus: pp. 187-188).

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Drummond's interpretation of the parable and eloquent defence of Jesus confirm our own views.

" We are to love our neighbours ; and our neighbours are they who love us."

We cannot call this standard of morality very high. It is purely mercantile.

(21).—THE SOWER (Mtt. XIII).

Jesus said :—

Behold, the sower went forth to sow ; and as he sowed, some seeds fell by the way side and the birds came and devoured them : and others fell upon the rocky places where they had not much earth : and straightway they sprang up, because they had no deepness of earth : and when the sun was risen, they were scorched ; and because they had no root, they withered away. And others fell upon the thorns and the thorns grew up and choked them and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty " Mtt. XIII. 1—8.

At the request of the disciples Jesus explained the parable thus :—

Hear then ye the parable of the sower. When any one heareth the word of the Kingdom, and understandeth it not, then cometh the evil one and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word and straightway with joy receiveth it ; yet hath he not root in himself but endureth for a while ; and when tribulation or persecution, ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word ; and the care of the world and the deceitfulness of riches, choke the word and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it, who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty " (Mtt. XIII : 18 - 23.)

It presents a faithful picture of the human heart and portrays our dangers and our needs and speaks to us with a voice of solemn warning. (Drummond).

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But Jesus asks us to believe in the existence of Satan who undoes the work of God.

(22).—THE SONS OF THE BRIDE CHAMBER.

" Then came to him the disciples of John saying ' why do we and the Pharisees fast oft, but thy disciples fast not ?'

And Jesus said unto them :—

" Can the sons of the bride chamber mourn as long as the bridegroom is with them ? but the days will come, when the bridegroom shall be taken away from them and then they will fast " (Mtt. IX. 14—15)

(23 ; 24)—OLD GARMENTS AND OLD WINE-SKINS.

' Then Jesus continued :—

And no man putteth a piece of new cloth upon an old garment for that which should fill it up take from the garment and a worse rent is made. Neither do men put new wine into old wine-skins : else the skins burst and the wine is spilled and the skins perish : but they put new wine into fresh wine-skins and both are preserved" Mtt. IX. 16—17. (Lk. V. 33-39 ; Mk. ii, 18—22).

Here in Mtt. IX. 14—17. Jesus spoke three parables in the same connection. The first is the parable of the bride-chamber and the other two are (i) the parable of the old garment and (ii) that of old wine-skins. ' He was a man of sorrow ; there was ever in Him a deep sadness ' (Bruce p. 299) But in the first of these parables his mood is one of joy.

The remaining two parables have become proverbs ; but his conclusion is false. The general rule is that the new must be assimilated to the old. This is called the Law of Apperception. There may be an exception or two but in ninety-nine per cents of cases it holds good. The old cannot be entirely ignored ; unconsciously and sub-consciously reformers are influenced by the old. In no sense was the religion of Jesus a new one; he was a Jew and followed Judaism and frequented the temple for worship and offered bloody sacrifices. He asked his followers also to follow the precepts of the Pharisees and the Scribes (Mtt. XXIII. 2—3).

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(25).—THE PHARISEE AND THE PUBLICAN.

Jesus said

"Two men went up into the temple to pray; the one a Pharisee and the other a Publican. The Pharisee stood and prayed thus with himself - 'God, I thank thee that I am not as the rest of men—extortioners, unjust, adulterers or even as this Publican. I fast twice in the week and I give tithes of all that I get.'

But the Publican standing afar off would not lift up so much as his eyes unto heaven, but smote his breast, saying—"God, be merciful to me a sinner."

I say unto you this man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled but he that humbleth himself shall be exalted." Lk. XVIII. 10 14.

Self-laudation is always disgusting, especially when it is conjoined with humiliation of other persons. The spirit in which the Pharisee offered thanks is highly offensive. The proper spirit should have been to thank God humbly for having enabled him to overcome the worldly temptations.

In this connection we may quote a thanks-giving of Jesus.

"I thank thee, O Father, Lord of heaven and earth that thou didst hide these things from the wise and understanding and didst reveal them to the babes." Matt. XI. 25; Lk. X. 21 (R. V.)

This passage is a literal translation of the original Greek text; every Greek word has been literally translated and the Greek construction also has been retained; no word has been omitted and nothing has been added.

Now we find here that Jesus thanked God for two reasons *viz*:—

(*i*) First for hiding these truths from the wise;

(*ii*) Secondly for revealing them to the babes.

In the translation these two reasons are given in two independent sentences connected by "*and*." In the Greek text also there are two sentences connected by "*kai*" which means "and." God favoured the babes (*i.e.* the disciples

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of Jesus) and disfavoured the wise. Jesus was thankful for both these facts. God chose to proceed in that way and that choice, thought Jesus, was good. He thanked God for that choice also. This is expressed in the next verse (Mtt. XI. 26) "Yea, Father for so it was well pleasing in thy sight."

It means—"Yes, Father I thank thee that such was thy chosen purpose (*Vide* Maffat's translation).

Pharisee's thanks-giving was extremely vulgar but the thanks-giving of Jesus offends the finer sensibility of religious minded. How can we thank God for hiding truths from the wise? Jesus should have thanked God for the favour shown to his followers and should have prayed that the same favour might be shown to the wise also.

We approve the thanks-giving neither of the Pharisee nor of Jesus.

The spirit shown by the Publican is praiseworthy.

In our next article we shall comment on eleven parables and in conclusion give a summary of the whole.

THE NEGRO OUR ARYAN BROTHER.

(By Pt. Chamupati, M. A.)

I call the Negro my Aryan brother, as by and by the impression is gaining ground on me that in some remote past the Negro race must have been at least culturally Aryan. As to whether they belong ethnically to the same grounp I have neither the materials on which to build my theory, nor the requisite qualifications to form an authoritative opinion. The difference of colour may be the result of different climatic conditions. To the same or some kindred cause may be due the distinct physical features, which in the eyes of the modern anthropologists mark out the Africans as a separate race. For has not the Aryan in Europe developed the blue eye, which distinguishes him from his black-eyed fellow-Aryan of the East? What we are at present concerned with is not the *physical but the mental Negro.* The latter exhibits in his social and intellectual heritage features which establish his

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unmistakable affinity with the Aryan. I shall in my present article, set forth a few of these points, which appear to me most salient, and leave it to the reader to judge how far my conclusions are rightly formed.

I. Almost all African tribes get their members circumcised before performing their marriage. There is one, however, named *Kavirondo* that scrupulously avoids this, to them sacred operation. Its home is in the neighbourhood of Kisumu. Every member of this tribe keeps a tuft of hair at the crown of the head, the rest of the head being either shaved clean or shorn. Asked as to what purpose this tuft serves, they will tell you it is simply a sort of ornamentation. The prevalence, however, in this whole tribe, in common with a few others, of what an Arya will naturally regard a counterpart of his *SHIKHA*, which not even those absolutely indifferent to the æsthetic appearance of their person are found even by chance to miss, coupled with the absence, among this tribe alone, of the Semitic practice of circumcision, is not without its significance. The Muhammedan influence* has for some centuries been at work among the Africans. It has not been able to spread among them the essentials of the ISLAMIC faith. A few of the social observances of the Muhammedan people appear, however, to have, by infection, permeated the masses. Here is a tribe that has withstood the insidious onslaught of alien culture, in the face of which it has preserved intact an ancient symbol, which, as its fitful existence in other tribes also shows, may, in former times, have possibly been a feature of the whole Negro race.

2. By far the bravest of the East African tribes are the Masais. They are a pastoral people, living on milk and blood of which generally they form a mixture. Blood they draw from a vein in the neck of their cattle by boring into it a hole, which they know how to cure and close immediately. They eat also flesh of animals which they kill with their own

* All authors on African tribes that I have so far read are agreed to circumcision having been introduced by Mnhammedan influence.

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hands. Their principal weapons are the lance and the shield. To kill a tiger or a lion is a sport with them. Their lance never misses its prey, which it is a pleasure with them to fight and fall to singlehanded. The Masai youth, as he comes of age, is required to leave his home. He has a free permit to stay in whatever village—a honorific title for the cluster of temporary huts in which the Masais dwell—it suits the fancy of the young romance-lover to honour with his visit. The women of the village consider it their duty to make him comfortable as regards food and lodging. Ask an old dame why she is solicitous about the welfare of a stranger, she will reply, her son too might be similarly the guest of an aged dame in another village. She thinks of her own youngster as she sees before her a young Masai come to ask shelter of her home. The sentiment is exactly the same as attributed to ancient Aryan mother-folk who awaited the advent of a Gurukula Brahamachari in search of his own and his Acharya's daily food. Perverted no doubt is the age of begging as also the mode of life which was a necessary concomitant of the privilege to be looked upon as the offspring not of a family but of the community at large. The Masai youth, instead of observing, during the days of his wandering, strict celibacy, which has of course, been his characteristic in the earlier part of his life, is at liberty to indulge in sexual pleasures and even excesses. The practice alone of being regarded in the days of blossoming youth as a common asset of the tribe, and being nourished at the expense of the community which the mother-folk so spontaneously and lovingly bear, is a possible remnant of good old days when the black-skinned Krishanas received their education in company with Negro Sudamas. It is after this wandering campaign in which are spent some of most vigorous years of his youth that the Masai takes to him a lovely wife and settles down.

This tribe, alas, is dying away. In the early days of British occupation of East Africa, it offered very sturdy resistance, but had at last to submit to superior arms and mechanically mowing artillery. Even to-day the Masais look down

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upon manual or menial labour for the sake of others. They will not be servants or coolies as most of their other fellow-Africans have consented of late to become. Their movements are confined now-a-days within a tract, at a short distance from Nairobi, set apart for them by the government as "Masai Reserve." Water in this tract is scarce and their cattle on which they depend for their subsistence, are, for want of fodder and beverage, dying. Occasional risings, to which the ferocious nature of the Masai prompts him, bring them in conflict with highly equipped battalions which shoot them down relentlessly, so that for a generation or two the tribe is bereft of its sturdy youth. The new generations are naturally weaker in physique than their predecessors. The Masais are, in fact, biding their days, and if the present trend continues, the time is near when this self-complaisant community will be a memory of the past, of which the minstrel may sing, but of whom curious humanity will in vain look for a living vestige.

3. Marriage among East Africans takes place at a ripe age. A member of the Kikuyu tribe, whose habitation is on the banks of the Kikuyu lake, a wonder of East Africa, consisting of an expanse of water covered all over with a thick layer of earth overgrown with grass so that you may walk over it from one side to the other, whence the city and suburbs of Nairobi draw their supply of water, told me that circumcision takes place among them when they can easily carry a load of at least 60 lbs. on their back. A cord is at the time hung round the neck of the newly recognised adult and worn so as to pass over the left shoulder and under the right armpit like the Yajnopavita of the Arya. Then if he can afford to give away cattle, he can get a wife. Of the "Arsh" marriage of Manu, the gift of a number of cows and oxen on the part of the bridegroom for the purposes of *Yajna* forms part. While Manu has an express commandment prohibiting the acceptance of even a grain—*anu api*—in lieu of the bride, in East Africa the custom appears to have degenerated into the form of a barter, so that wives are now-a-days considered here as

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no better than chattel. Their number is the measure, of the wealth a man possesses, and they are inherited like other property. Those who have born sons remain with their sons as mothers. Others become slaves of the heirs of their late husband. Polygamy is rampant. Marriage among near relatives is, however, looked upon with disfavour. Nearest cousins never marry nor do pairs where relationship is known. A point on which the Aryans of India can take a leaf out of the book of their East African brethren is that during the period of suckling their children, which extends generally over two years, the women are kept apart from their husbands. Among *Nandis*, a tribe of which I shall speak later, coitus is forbidden during pregnancy too. A. C. Hollis observes in his book "The Nandi" :—"A man must abstain from cohabiting with his wife as soon as she finds she is pregnant." (Page 66). And again :—"Menstruous girls and women keep themselves in seclusion. They must not cook food or shake any-body by the hand." (Page 84). Rev. C. T. Wilson, author of "Uganda and Egyptian Sudan," notices the former of these features in the life of the Waganda tribe. At page 187 of the first volume of his book, he writes :- "The law is that when a woman has borne a child, she must live apart from her husband for two years, at which age the children are weaned ; and the king and principal chiefs have establishments in the country where their wives are sent for that period."

By this latter quotation I have anticipated my next article in which I am thinking of noticing the customs of Uganda, confining myself in my present contribution to Kenya alone. My Uganda tour is to begin in a few days, in the course of which I hope to see representatives of the tribes living in those parts, and thus acquire first-hand information as regards conditions that obtain there. Philological evidences in support of my hypothesis too, I mean to set forth in the same paper.

4. Some twenty miles from Kisumu are the Nandi Hills, called after the tribe bearing the same name fortressed in that

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region. I have already had occasion to refer to this people. Among them divorce can take place only if the wife is barren. They observe rites with recitations, parts of which seem to be simply translations in Nandi of the Aryan ceremonial. For instance, when building an edifice they perform a sort of *Sanskara* in the course of which the following formula is recited :—

Asis ! Konech sapon.	God ! give us health.
Asis ! Konech cheko	God ! give us milk.
Asis ! Konech uindo.	God ! give us power.
Asis ! Konech pak.	God ! give us the eluisine grain.
Asis ! Konech Kii tukal nemie.	God ! give us everything good.
Asis ! tuk—w—ech lakok ak tuka.	God ! guard our children and cattle.

Compare with the above the following verse of the Veda:—

Annapate annasya no dehy anamivasya 'susminah' prapradataram tarisa urjanno dhehi duipade chatuspade.

Master of food ! give us food, wholesome and invigorating. Bless the giver. Give strength to our bipeds and quadrupeds.

The similarity will strike even the casual reader. Fire is maintained in the house of every Negro. Some of the tribes, notably the Nandi perform some of the most important of their ceremonies in the presence of sacred fire. Cow-dung is freely used in the house of the Negro. Some tribes regard it as a means of purification. The Nandis consider the bearers of a funeral bier to have by that process incurred impurity, to shake off which they must bathe.

I have no hesitation in confessing to the reader how incomplete I feel my study of the Negro to be. I have taken care to describe in its full setting, without suppressing any detail which may go against my theory, every point of which struck me as bearing testimony to a possible congenital or cultural relation between the Arya and the Negro.

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In striking contrast with evident similarities there are a host of detail of the same customs and ceremonies so heterogenous and un-Aryan as to shock the sense of decorum and decency of an Arya. It is not my purpose to ignore or explain away differences. The affinities to me appear inexplicable except by the hypothesis of inter-relation of some remote past. Among the features above noted there are many which can be associated with no other culture than the Aryan. And if the Indian, with infinite advantages over the African in that his scriptures have been preserved and that he has been the chosen trustee of Aryan culture in the days of its decadence, has developed in his own country discrepancies so wide that different sections of the populace seem to be inheritors of some irreconcilably antagonistic cultures, it is no wonder that the Negro whom destiny has subjected to infinitely more tremendous impacts, internal as well as external, should present to-day such a disfigured portrait of his former self. The features he has maintained, distorted though and sometimes even irrecognisable, are yet in places distinct enough to strike the imagination of the ethnic student. They draw me irresistibly to the " black. Nigger " whom I hug to myself as my own, and on the day sacred to the memory of my master, I can think of no better resolve to stir my breast than that in the loving embrace of the Bala Brahamachari, whom in the terminology of the *Shastras*, we should all call *Pitamaha*, we should again become one.

THE CURSE OF HINDUISM.

(By S. Ranga Iyer, M. L. A.).

The Editor of *Prakash* (Lahore) asks me to do an article for the Dayananda Memorial Number. I am afraid he must be sorry—at any rate some of his readers—for the invitation because of my answer—the subject of my article is " The curse of Hinduism "—I might as well call it " The curse of Hindustan."

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Our patriots, Sanyasis and politicians have been responsible for much egoistic literature on "this Punya Bhumi" of ours. Swami Vivekananda whose feet I bear on my head, used to call it "Punya Bhumi." I am afraid the *punya* of the past has yielded place to *papa* in the present. Aryavartha is today un-Aryan. The ancient land of bliss is a land of curses and crimes today.

We have been grumbling against foreign rule. I have been a loud grumbler myself. But I am fast coming to the conclusion that a nation gets the government it deserves. Foreign rule is *sine qua-non* of national deterioration. We have lost the national virtues which made us great in the past. We have become robbers and thieves,—robbing our lives of its beauties and duties—stealing the greatness of the past to camouflage the meanness of the present. We are a degraded people, We are vain. We are quarrelsome. We are idle. We are lutus-eaters, money-grabbers, vile locusts in creation, flatterers of aliens, apes of the West, or torturers of the Vedas to suit our purposes. Worst criminals on God's good earth quoting scriptures like the devil to defend the ungodly, the unmanly, the inhuman, the diabolical horrors which we practise and perpetrate. Hinduism has become a curse to cover a multitude of sins and loathsome vices. No wonder Hindustan is punished by God with loss of freedom-

I have in mind the degradation of the Hindus as untouchables. Those who talk loud against the crime of untouchability are also those who commit the crime in their daily life. Who are the Hindu leaders today? Men who have not the courage of their conviction. I do not want to name names. But there are loud-tongued leaders who denounce untouchability but who will not drink water at the hands of an untouchable—who will not eat the food cooked by an untouchable even if he happens to be cleaner than their own Brahmin cook—who will ask their sons and nephews

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to perform *prayachitta* soon after their release from prison even though they went there as happy pilgrims of the national struggle to the temple of freedom. This is as much true of the United Provinces and Upper India as of the benighted Madras and Southern India.

We open temples in numbers and get reputed men to lay the foundation stone of god. But our temples are worse than brothels—especially so in South India. Untouchables cannot go to the temples which keep dancing girls to amuse the deities and please its worshippers. Indeed it must be an awful Hindu god who cannot get on without prostitutes and who will be polluted by the presence of an untouchable. No wonder that thousands of villages belonging to the untouchables have embraced Christianity and Islam especially in the South. Why condemn the Padri? Why denounce the Mussalmans? Mad dogs deserve no pity and the maddest of mad dogs are the Brahminic brood whose life for several dark yugas of Indian history has been an aspersion on religion, truth, humanity. It is a pity that Mahmud of Gazni did not convert entire India to Islam. It is equally sad that the British eschewed fanatic missionary propaganda from their conquest of India. I would rather have Hinduism wiped off the face of the earth as a terrible nightmare, a blighting curse than that it should tolerate the practise in its name of the horrible crime of maltreating the poor and helpless people who have been clinging to the rotten corpse of Hindu Society notwithstanding the yugas of horrid hell-fire in which they are steeped so that Hindu Dharma may live unpolluted! No wonder Hindus have been condemned by their own action to perdition. No wonder the Vedas are buried thousand fothoms deep in the bowels of the earth. Hinduism is to-day like capitalism a possession of blighters who trade in its name. The Brahmins are the prodigal sons of Hindu religion thriving on the fatted calf of superstition, witch-craft, priest-craft, caste superiority, feminine inferiority and so on and so forth.

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Who amongst the Hindus are more depraved than the so-called Brahmins ? An English lady who believed in the transmigration of the soul was telling me that she would rather be born as a cat or a dog or a donkey than a Hindu woman. Was it not Manu who said :—

Duteous girl obeys her father,
Husband sways the duteous wife.
Son controls the widowed mother,
Never free is woman's life.

The Hindu husband can marry a thousand wives and keep a harem of concubines and mistresses but the Hindu Religion-in-practice cannot let the girl divorce the cad and blaguard of such a husband. An old rogue of three scores and ten can marry a young girl of twelve and leave her a widow to mourn her lot for the rest of her life- a child widow whom her high caste prevents to remarry. Some of these children-in-agony run away with a kind non-Hindu or a brothel-keeper who are to them better guardians than their own religion. As heaps of evil omen, these innocent widows are looked down upon by the believers of the great Hindu religion. Such a religion deserves to die the death of a dog. It is a curse, a blight, downright perdition.

And what are our sacred places ? What I ask, is Haridwar ? It is really *papadwar*. It is worse than a brothel. Pandas and priests and old women play the part of pimps there. The adultery that is going on in Haridwar is an incredible reality. Not that there are not good men there who feel the crime, but what can they do to prevent the moral wrongs inevitably associated with a criminal Society which violates the laws of God, nature and man by denying to women the equal rights of men; which condemns them to an unnatural life of widowhood when youth craves for life, when beauty calls for admiration, when nature enjoins enjoyment and satisfaction of physical desires which cannot be overcome except by the few superhumanly endowed,

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Good men in the Punjab like Sir Ganga Ram have been struggling against the adversity which condemns Hindu widows to a life of damnation. But these good men have failed, are failing, because they have to struggle against the religion which is interpreted to tolerate nay to impose these crimes and curses.

Swami Dayananda Saraswati, Swami Vivekananda and others tried to raise this Hinduism from the gutter. "Behold the star of Vedic truth which shines resplendent on the horizon," said they. But alas! the star has sunk into ditch water. It cannot emerge so long as we go on building more temples and planting more Peepal trees. "Hinduism" is the religion-in-practice of the Hindus, those who live in Hindustan. "Hinduism" is a monster. It is not the Aryan religion. It is not Krishnaism or Ramaism or Buddhism or Aryanism. Christianity is the religion preached by Christ; Mahomedanism is the religion preached by Mahomed; Buddhism is the religion of which Buddha was the prophet, Aryanism was the Vedic religion of the distant past—but alas. Hinduism is a reptile that feeds on the Vedas, that pollutes the pure spring of religions with Shastras, interpretations, fables and superstitions. So long as the poisonous reptile of Hinduism is not killed and cremated, not all the sacred waters in the Ganga, the Yamuna, the Saraswati, the Godawari, the Narmada, the Sindhu and Kaveri can wash our society of its follies and impurities. Dayananda, Krishna and Buddha tried to purge Hinduism. Hinduism cannot be purged because it is wholly impure. It must be abolished as also its false temples and its base rituals which have no sanction in the Vedic truth. Die Hinduism so that the Vedas may once again dwell in our midst in all its pristine purity. The key to kill Hinduism are the Satyartha Prakash and Bhagawat Gita. The road to recover our lost Dharma is to break the false leaders who owe lip homage to abolish-the-untouchables, marry-the-widows, divorce-the-rakes propaganda and observe

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it in their own lives. Break these false gods and fling them on the rubbish heap. Let Hinduism, the moral dung-heap of priest-craft and superstition cease. Let Aryanism, Vedantism, the Vedas prevail.

SOME THOUGHTS ON ANCIENT INDIAN CULTURE AND CIVILIZATION.

(Dr. Radhakumud Mukerji M. A., Ph. D.)

I feel honoured by the kind request of the Editor of *Prakash* that I should send a contribution for the annual Rishi Number of his widely-esteemed paper. Unfortunately, his request has just been delivered to me at Mussoorie where I have been living like a wanderer, away from my books which alone could have enabled me to give some kind of suitable response to that request. I can therefore, but content myself with writing a few lines embodying some general observations on the particular type of thought and culture for which the Indian Rishis, the real makers of Bharatvarsha, have stood through the ages. And yet even this particular theme which suggests itself to me as an appropriate one for the Rishi number of the *Prakash* hardly lends itself to a general, and much less, a brief and casual treatment such as I have been proposing. What I am, therefore, going to say on that vast and profound subject must not be understood or expected to represent any sustained discourse with any organic unity, or following any well thought out design, but rather some observations made at random.

The thought and culture of the Rishis are best found in their characteristic features, in their highest, and normal, form and strength, in that part of Vedic literature which goes by the name of the Upanishads and Aranyakas. It is, therefore, to these works that we must turn to understand the essentials of Hindu Culture and Civilization. Though these are supremely philosophical, and profoundly metaphysical documnts, yet they cannot escape from the geographical

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and social background and environment with which they are inextricably bound up, and inevitably betray the secular life of the times in which they were produced. The historian can thus wring out of these philosophical and religious books ample material for constructing an account of the civilization of the age which is unique in the whole course of Indian History for the height of its intellectual and spiritual achievements.

Some of the more important Upanishads like the Brihadaranyaka and Chhandogya purport to record the proceedings and transactions of learned assemblies or philosophical congresses which were convened by the kings of the times to pay their homage to learning. King Janaka of Videha was the most distinguished of such kings who summoned to his court all the learned men of the Kuru Panchala country (roughly the country from Delhi to Lucknow) to meet in a conference for purposes of debates and discussions between the exponents of different philosophical systems and schools so that the merits of each might be thrashed and brought out. Such a conference lasted for days together, and the successful disputant who could maintain his own philosophical position against all attacks and silence all criticism by his answers, not only won for himself the first position among the philosophers of the times but won for his system and theories also a similar position of acknowledged pre-eminence and popularity. At the conference under Janaka (which, by the way, was perhaps our earliest literary conference) the position of primacy among the philosophers was won by Rishi Yajnavalkya not merely by his superior intellectual ability and powers of debate but also by the superiority of the philosophy he stood for, the superior soundness and comprehensiveness of his doctrines, the adequacy of his system which could give satisfactory explanations of the many perplexing and profound problems of life and death, soul and immortality, which were put to him by the exponents of the other philosophies and systems in their search for their correct solutions. In fact these, problems, as Prof. Deussen has justly remarked, have defied solution

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to this day and Yajnavalkya's answers to them mark him out as one of the greatest philosophers. The royal recognition was given to Yajnavalkya in king Janaka's gift to him of 1000 cows with their horns hung with strings of gold-pieces, but greater than that royal recognition was the recognition given by the country to Yajnavalkya as the father of Hindu Philosophy. Yajnavalkya first laid with a scientific precision and logical vigour the foundations on which the later Hindu systems of Philosophy have been built up. The entire stream of Hindu philosophical speculation may, indeed, be traced to the Upanishads as its source, and in the Upanishads the outstanding philosophical figure is that of Yajnavalkya.

It will thus be evident that Literary Conferences were conceived of in ancient India as suitable agencies for the spread of learning by means of the public debates they organised for the truths to be threshed out. This is the way of the British Association and all such learned conferences to this day. Secondly, the Upanishads point to the enthusiastic homage, and the lavish patronage, extended by royalty to learning in those days. They tell also of the type of royalty of those days as illustrated in Kings like Janaka of Videha, Asvapati Kaikeya, Ajatasatru of Kasi or Pravahana Jaivali, whose passionate love and cultivation of learning, and the highest knowledge, made them easily the intellectual leaders of their peoples, besides being their political leaders. King Janaka figures in the Upanishads as one of the leading philosophers who once even imparted instruction to Yajnavalkya in certain abstruse doctrines he had made his own, though in his time he was later on taught by his whilom pupil. The court of Kasi under her learned king Ajatasatru attracted to itself a concourse of scholars of the times, the proudest of whom, Dripta Balaki Gargi, who challenged the intellectuals of several provinces, had her pride humbled by the superior erudition and knowledge of the prince of Kastu Pravahana Jaiwali, the king of the Panchalas, enlisted himself as a regular student of the Academy of Philosophers called in the Upanishad the Panchala Parishad whose sittings he daily attended from his palace. Later on he appears in the

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Upanishad as an original thinker noted for his mastery of certain special doctrines of Philosophy.

The Upanishads also tell us in connection with the philosophical Conference at the court of Janaka how one of the philosophers who had actively participated in the debates and discussions in public was a learned lady of the name of Gargi Vachaknavi who sought to test the philosophical attainments of Yajnavalkya by putting to him the straight question whether he could say that he had perceived the Brahman or the Absolute as he could perceive a cow or a horse. The conception of philosophy or religion in India has always been that it should be lived and realised and should not merely be studied and learnt. It is to be understood that Gargi was only the representative of a class of learned ladies in the time of the Upanishads who could vie with men in their mastery of the highest knowledge and proved the equality of the sexes in respect ofintellectual attainments. If the Upanishads lay down national standard in matters of our culture and civilization, it is to be hoped we shall work up in that standard as regards the education of our women whom we have permitted to lag so far behind the men as regards intellectual pursuits and participation in public life.

In addition to Gargi, honourable mentjon is also made in the Upanishads of another learned lady called Maitreyi, the worthy consort of the Rishi Yajnavalkya who had another wife, Katyayani by name, of the ordinary humdrum pattern. The fame that was achieved by Yajnavalkya as the first philosopher of his time did not operate on him as the last infirmity of noble minds. The fame did not prove to be a fetter to bind him to the life of the world where alone it had its significance. The quest of the ideal which was never to be satisfied drove Yajnavalkya in his hoary old age once more to retire to the solitude of the forests where he had achieved his first enlightenment. Then the natural desire came upon him to invite others, if possible, to a share in that enlightenment, and preach the truth he had attained by his individual sadhana. This is how we see him in public places,

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and assemblies at the courts of kings, vigorously participating in debates, only that the saving knowledge which was his individual possession might be known to all and not for any selfish desire for name or fame or wealth which was so liberally bestowed on him. Thus when his social service was accomplished, and his philosophy was established, he did not tarry a day longer in the world but quietly returned to the obscurity of the forests whence he came to investigate further in solitary contemplation the unknown and the unknowable. On the eve of this renunciation, he called to his side his two wives to announce his intention and divide his property, which was not quite inconsiderable in value, considering the royal bounties bestowed on him for his learning. Poor Katyayani, the good house wife, meekly submitted to her lord's proposals, but Maitreyi was a woman of far different stuff. Before accepting the position proposed by her husband, she put to him the preliminary question whether by her earthly possession, by her husband's lavish gifts, she would attain what was her heart's desire, *viz.*, immortality. Equally prompt and precise was her husband's reply: not by earthly possession, could she win the heaven of immortality, but only the pleasures which these could buy. Maitreyi's reply was not less spirited: "Give me only that by which I can be immortal, and not the things which would attach me the more to the life mortal!" Thus Maitreyi received from her husband the supreme gift of the highest knowledge, and became a Brahma Vadini. The Upanishads thus demonstrate the equality of the sexes as regards the highest education and learning and the freedom of their mutual intellectual and spiritual intercourse to their mutual benefit. Let us recapture in this modern age something of this liberty of learning and this elevated conception of the mission of the woman in national life!

While the Upanishads tell us of the intellectual life of the time that centred round the courts of kings that were its best patrons it must be understood that they themselves owe their origin not to the busy haunts of men, but to the solitude of the forests where alone they could be developed unhindered

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by the distractions of social life. The case of Yajnavalkya taking recourse to the woods to develop further his philosophy is an illustration on the point. The very title of the class of works called Aranyakas tells us how some of the highest Indian wisdom is embedded in the books of the woods. The schools of higher learning in India were always the hermitages of the forest whence flowed the knowledge that has built India. As the poet Sir Rabindranath Tagore has somewhere stated, the civilisation of India has flowed from her forests and has not been the work of her cities. Her Vedic culture and civilization were due to her Rishis and to their plain living and high thinking in their solitary rural retreats and sylvan hermitages or asramas. Her Buddhist culture, too, originated in the woods of Gaya, in the deer-forest of Sarnath, and in the groves in the outskirts of cities like Rajagriha, Kapilavastu, and Sravasti where the Buddha poured out his teachings before his devout Sanghas or congregations. Later on, these teachings attracted to the Buddha as his devout disciples even the crowned monarchs and the merchant princes like king Bimbisara of Magadha, King Prasanajit of Kosala, or the commercial magnate Anathapindika. The culture that flowed from her forests ultimately inundated the whole of India.

These sylvan schools which had thus developed the entire thought and culture of India were like natural formation gathering round the nucleus of a great personality and were not artificially constituted like a commercial concern or a joint-stock enterprise such as modern schools very often are. The basis of such schools was the personal relationship between the teacher and the taught who were naturally drawn to him by the magnetic force of his character as much as his learning. Such a teacher was the maker of men. Our modern schools are not like vital associations, for their basis is the cash-venus and they are governed by artificial and mechanical rules. But life and growth cannot be trusted to such artificial constitutions. No wonder that our modern schools so largely fail of their purpose. Even our so-called national schools fare no better. Most of them are only

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national in name with the perhaps possible exceptions of Shantiniketana and Gurukula which are trying to be national also in their actual working. Enough study is not yet made of our truly national ideals and practices in education. The early history of Indian education is yet to be written. As has been already indicated above, our national system of education is to be understood in its best and normal form in the Upanishads which constitute its richest results and the most complete justification. That profound philosophical literature which is universally admitted to register the high water mark of human speculation was after all but the product of those small schools, Ashramas, or hermitages, silently fulfilling their purpose in the solitude of the forests. Like the great and beneficent agencies of Nature, like the sun and the stars, they were "their glorious tasks in silence perfecting" (Matthew Arnold). Sytems of education must be judged by their results. The schools that could bring forth such literary creations as the Upanishads and could produce the minds that conceived them stand in no need of defence or vindication. They also set before themselves the highest concievable ideals in education. The subject they taught was nothing short of the highest knowledge, Brahma-vidya, the knowledge of the Atman or the Absolute—when that knowledge was won, it included all, or the intermediate and secondary, grades of knowledge.

Thus has ancient Indian culture been the product of these unique schools and systems of education. Besides producing the richest record in world's literature, they produced quite a beautiful crop of great men, most of whom attained to the pinnacle of perfection in their own spheres. Leaving aside the hoary Vedic Rishis of antiquity like Vasishtha and Vishvamitra, where may we find the equals of Valmika and Vyasa, Kalidasa and Magha in poetry, Panini, Katyayana, and Patanjali in Grammar; Kapila and Kanada, Gautama and Jaimini, Patanjali and Vyasa in Philosophy; Chanakya and Chandragupta, Asoka and Harasha as empire-builders and in statecraft; or lastly, Mahavira and the Budhha, Sankara and Ramanuja in spirituality and saintliness? The race of her

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great men has not been extinct so long as India has been able to preserve her indigenous scheme of life and education against alien influences—Even mediæval India which was so largely left to herself and to her own self-governing institutions in the matters of her learning, culture and social and religious life, had carried forward unbroken the record of her great men represented by such universally adorned names as those of Chaitanya, Ramdas, Kabir, Guru Nanak or Tukaram. India has been expressing her soul through these great men that have appeared in all ages of her history so long as she has been able to retain in its integrity the eternal apparatus or machinery for the organisation of her social and cultural life which alone can make such great men possible. The external organisation of her life has evolved only in response to the inner needs of her soul, Her self-expression has determined its own means and modes, the spirit must choose its own embodiment.

CONTEMPORARY THOUGHT REVIEWED.

SCIENCE, SURVIVAL AND RE-INCARNATION.

The following taken from the current number of the *Occult Review* will surely interest our readers :—

Even physical science is finding itself driven to supporting the philo ophy of occultism. One of the most astounding statements of modern science is credited to Professor Charles Henry, a mathematician of the Sorbonne, according to a Paris correspondent of the *New York Times*. "Religion was right," he is quoted as saying. "The founders of religions were ahead of the scientists. They reached the same conclusion instinctively that we have at last reached slowly, painfully, by steps of infinite study and precision. None of us ever dies. That electrical radiation—call it personality, individual characteristics, soul, if you like, or 'biological vibration'—goes on and on. Set free by death, it seeks another envelope, because only so can it establish its equilibrium."

Careful consideration will reveal the far-reaching implications of this pronouncement.

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This electrical radiation "not only can be, but has been measured and calculated. Every human being has such a radiation which is constant, unchanging, persistent, and indestructible."

Measuring these radiations [he continues] is a very delicate operation, but when they are calculated all kinds of other things can be deduced from them with unfailing exactness..... These constant and persistent radiations are common to both dead and to living masses, though they differ considerably from one another. But whether you are calculating them from a dead or living body, however carefully, laboriously, conscientiously you do that calculation, you always come up against the same thing—an unknown or unidentified force that is not accounted for under any of the old headings.

Repeat your experiment five, ten, a hundred times. Work on it day after day. You always find it there—an unknown power that leaves its traces unmistakably, and yet can never be laid hold of. That is the "biological vibration," the soul if you like, which by the fact of its existence both in living and dead masses, proves itself beyond the reach of the physico-chemical processes of death.

Death sets all kinds of biologiacal elements free by upsetting the equilibrium they had created life to obtain, leaving them independent of the laws that governed them while they were in equilibrium. And a complex psychic system set free by death may keep traces of consciousness. There you have an explanation of telepathy, and of the phenomenon of apparitions. It is also possible that a greater or less time may elapse before the elements succeed in finding another envelope, though they seek it instinctively. They have to in order to re-establish equilibrium. Call it reincarnation, for that is what it really is. ... .

Here is an interesting point [the Professor adds]. Personality, individual character, is of course simply another way of describing the quality of the biological vibrator or soul. And since that element in the compound we call man does not change in the coure of its various combinations (or rebirths) it is possible that there may be a relative conservation of the personality throughout all of them.

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The Professor concludes by remarking that he is not preaching a new religion, or even a new fad. Suppositions, especially spiritual ones, are out of his line. When he sees facts he states them. It happens, he declares, that he has seen, tried and proved a fact never admitted by Science before—the fact of eternal ife.

If Professor Charles Henry is correctly reported, we shall doubtless in due course hear more about his investigations and if his deductions can be verified by independent research, then the value of the service rendered both to religion and occult science by the vindication of the highest spiritual intuitions of mankind will be inestimable.

Meanwhile, one of the most reliable and widely-read papers of Budapest, *Az Est*, a journal unsympathetic to psychic and occult matters generally, is responsible for a remarkable record bearing directly on this subject.

It appears that a young lawyer of Budapest was quite recently married, and set out with his bride on a honeymoon trip up the Danube.

"I have never been there yet," she explained; "but I have already been to France and Italy."

Everything went well until they reached Passau (Bavaria), where they changed steamers. As they proceeded up the river the young wife grew uneasy, muttering to herself: "How familiar the landscape is." Presently she surprised her husband by clutching his arm excitedly and exclaiming:

"I must have spent years in this neighbourhood. I know it! On the other side of that hill is a large pasture. A creek runs across it, and tall old lime-trees border the banks."

When this proved to be correct the husband began to wonder what was the matter, especially as his wife felt suddenly indisposed.

"I can't stand it any longer," she declared. 'I feel that if we don't get off this boat I shall die."

Anxious about his wife's condition, the husband decided to disembark at the next riverside village and take her to a doctor. This was done. On hearing the details the physician with a

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knowing smile predicted that a day or two's rest would be sufficient to put matters right. But the girl would not hear of it. She steadily grew more excited.

"I must see this place at once," she said. "I feel as if I had something to do with it, as if something had happened to me here."

Her husband tried to calm her, but in vain. She broke away from his arm and hurried forward eagerly until she met an old peasant woman whom she stopped, and asked:

"Isn't there an old castle on that mountain?"

"Yes," was the answar, "but it is unoccupied. If you like I will take you there."

"Thank you, but I know the way," came the startling reply, and, followed by her husband, the girl hastened up the narrow mountain path. Having arrived at a dilapidated castle, the couple sought admission, whereupon the caretaker, who saw few strangers, made them welcome. True to type, the old man began his description there and then. "The last owner built this wing, but for the last fifty or sixty years the castle has been empty," he explained.

"I know! I know!" the young lady interrupted irritably. "What I am interested in is the knight's room."

The old man was startled.

"I could swear you have never been here before. How do you know all this?" he asked the young wife.

Heedless of the question, however, the girl pressed forward and herself led the way to the room. She seemed to know her way about the place better than anyone else.

"There is a locked room here: show it to us," she demanded. The old caretaker began to grow frightened, and crossed himself.

"Quite right!" he admitted, "but it has never been opened since I can remember, and the key has been lost."

"Nevertheless I must get in," the girl insisted. Underneath the old staircase hangs a big bunch of keys. Bring it here.

The missing key is among them.

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Curiosity getting the better of his fear, the old caretaker obeyed, and brought the bunch, from which the girl selected a very old key.

"This is the one," she declared, and together they went to the room in question.

This door has been kept locked because there are two dead bodies in the room," the girl explained with growing agitation.

Fumbling in his excitement, the old man inserted the key and turned it in the lock. The door moved stiffly, the unused hinges grating harshly. Regardless of the fœtid atmosphere, the girl rushed in and drew back the heavy curtains from the window.

On the bed lay a skeleton, while on the floor, near a rusty dagger, lay a second corpse.

Pointing down with trembling finger, the girl exclaimed :

"This is the very room in which I was murdered," and collapsed in a faint on the floor.

A severe attack of brain-fever followed the shock, but, the report concludes, the doctors at the hospital to which the young wife was removed, believe she will recover, and may perhaps lose all memory of her terrible experience.

It is scarcely necessary to add that the medical men were "quite unable to account for the phenomenon."

While it must be admitted that the evidential value of the report would be increased by the inclusion of the actual names of persons concerned the omission is quite comprehensible under the circumstances. "That this event actually occurred, and in the way narrated," the *Az Est* correspondent remarks, "is vouched for by the most trustworthy authorities, and the record is therefore made public without further comment, as the incidents are regarded as absolute facts by all who have been brought in contact with them."

The number of such records is steadily growing, and, apart from theoretical considerations, the mass of evidence scattered about in various periodicals would, if collected, make a strong case for the reincarnation hypothesis.

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REVIEWS AND NOTICES.

Torch Bearer by Professor T. L. Vaswani M. A., Price Re. 1-8. Published by the Dayanand Centenary Committee. Can be had from the "New Times" Office Karachi.

Professor Vaswani has now a recognised position in the field of Indo-English literature. He commands a facile pen and possesses a literary style which is at once the envy and despair of many an Englishman. In the work under review which is a rich offering placed on the occasion of the birth-centenary at the altar of the sacred memory of Rishi Dayananda by one who, though not a professed adherent of the great master, yields to none of his registered followers in his love and admiration for the Jagat Guru. In this beautiful booklet written in beautiful language and printed and bound in beautiful form Professor Vaswani gives inspiring incidents from the life of Dayananda and explains his mission and his message with a fervour which at ooce thrills the heart and stirs the imagination. The book is so superb that an English knowing Indian who has not read it has denied himself an intellectual and emotional feast which cannot have failed to tone up his character and enrich his mind. We commend it to all patriotic youngmen and youngwomen who are interested in the remote and immediate past of their country which, alone, can serve as the foundation of a magnificent future.

Voice of Aryavarta By Prof. Vaswani. Published by Ganesh & Co., Madras.

This beautifully printed small volume on thick Indian paper is a companion volume of the "Torch-bearer" and dwells upon the life and message of Rishi Dayananda. It is well-worth a study.

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Youth and the Nation. By Professor T. L. Vaswani Published by Ganesh & Co., Madras. Price As. 4.

In this brochure Sadhu Vaswani passes in review the achievements of the builders of to-morrow that the modern age has produced and expounds in his inimitable style the message that they have to deliever to the youth of all nations particularly to the youth of India, It is an inspiring book which deserves to be widely read.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

There are signs of the approach of the pleasant season of the year. The season is on the border line between winter and early spring. In fact, winter is on its last legs but occasional rains like tonics used by an old man serve to maintain its vigour awhile. As regards health, the season is one of the best. There is no student in the hospital in these days. The weather is generally clear but occasionally cloudy also.

EXAMINATIONS.

The trial examination of the College classes came off in the first week of February. The final examinations

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of the candidates for the Degree this year will commence on the 20th of February. The annual examinations of the remaining College classes will begin on the 7th of March and Adhikari examination (the final examination of the school course) will take place in the third week of March. The students are all busy preparing for their examinations.

THE ANNIVERSARY.

The Gurukula Anniversary will take place this year during the Easter Holidays in the first week of April, in the Gurukula gardens at Mayapur near the Haridwar Railway Station. There will be several interesting functions and conferences for people of different tastes and levels. Several eminent scholars besides Sanyasis, lecturers and Bhajniks of the Arya Samaj are expected to attend and add to the attraction of the occasion. The public generally are cordially invited to attend.

PRINCIPAL RAMA DEVA.

Principal Rama Deva left the Gurukula a few days back to attend Swami Dayanand's Centenary at Tankara. Thence he will go to Bombay to collect subscriptions for the Gurukula. He is expected back in the Gurukula in March next.

THE AYURVEDIC HOSPITAL.

The Ayurvedic dispensary has grown into a full fledged hospital. There is an indoor and an outdoor department. It is meant principally for the treatment of poor people of the villages round about the Gurukula. Patients are received and medicines are dispensed free of any charge in the two departments respectively. The students of the Ayurvedic College also examine and treat cases in this hospital as a part of their practical course.

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PROFESSOR SANJHI RAM.

Professor Sanjhi Ram left the Gurukula the other day after having lived here for about six months. It was he who introduced the Boy Scout Movement in the institution and popularised it to such an extent that nearly all the College students joined it. His enterprising spirit, exuberant energy and unfailing cheerfulness were a source of inspiration to the students. He was presented with an address and a Sehbhoj was held in his honour on the eve of his departure.

VISITORS.

The Collector of Bijnor District visited the Gurukula the other day. He was shown over the premises by Principal Rama Deva. Babu Ganga Prasad M. A. Judge of the High Court Tehri State came to see Principal Rama Deva the other day.

SHIKSHA PATAL.

A meeting of the Shiksha Patal was held the other day under the presidency of Principal Rama Deva. Certain points regarding the approaching annual examinations were discussed and decided.

FACULTY OF MODERN STUDIES.

A meeting of the Faculty of Modern Studies was held the other day. The course of English Literature for the College Department was revised and certain desirable alterations and improvements were made in it.

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Notice.

Very few copies left, apply at once.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Negro of our Aryan Brother—Pt. Chamupati, M. A.

Dayanand's Call to Young India—T. L. Vaswani M. A.

Aspects of Aryan Civilization—C. N. Zutshi, M. R. A. S.

Full contents inside cover.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

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THE NEGRO OUR ARYAN BROTHER.

II.

In my last contribution on this subject, I promised to trace characteristics in African life in Uganda, in respect of which the African living in these parts appears to be allied in some way to the old Aryan stock. I had at the time to upset my programme, whereby my tour in Uganda had to be postponed. Hence the delay in completing the paper I had commenced.

Before addressing myself to the customs in Uganda and other African territories, of which I have in the interim found opportunities of collecting ethnographical information, let me by a brief remark or two supplement and at places correct what I wrote in my last article as regards the Negro tribes living in Kenya.

1. About the Kikuyu I observed that on the occasion of marriage they wear a string in the fashion of our *Yajnopavita*. That statement has on further investigation

(FOOT NOTE)—The first instalment of this series appeared in the Vedic Magazine for Feb. 1926. The articles that follow were received from Africa one after the other. We publish them together as they treat of the same subject and will interest the reader more when read in continuation.

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been found applicable to only some of the sub-tribes. I either misunderstood my first informant or the latter was confused in his description to an inquisitive stranger, being unused before to such queries. Among the same tribe I find however there is a universal custom which they call " second birth." In 1910 W. Scoresby Routletge and Catherine Routletge wrote a book which they named "With a Pre-historic People," by which term they meant the Kikuyu. In it they recorded their personal observations after intimate association with men and women of this tribe. At pages 151-153 they describe the custom of "Second birth," in the course of which they write :—

" A circular piece of goat-skin or sheep-skin is passed over one shoulder and under the other arm of the child who is to be born again."

The name of the ceremony as also the shape of the skin piece and the mode of wearing it will naturally suggest to the reader the ceremony of *Yajnopavita*, where however silk or cotton or wool forms the material of the thread put on.

About the food of these people, the writers observe ;—

" Men are even met with to whom all meat is forbidden." (Page 22).

And again :—

"The Kikuyu may be looked upon as essentially vegetarian. Meat.....is the luxury of a few and only partaken of in small quantities on occasions of sacrifice or festival " (Page 49).

Some of the rules of chivalry to be observed towards women call to mind the customs of ancient Bharat, as for instance :—" A young warrior is taught to get out of the way for an old woman." (Page 138.)

" It is great work to have borne a child " Ibid.

In marriage choice is allowed to girls, so that a would-be bride " is.....at liberty to break off her engagement even after the goats have been paid to the father." (Page 125) Widows are not allowed to remarry. They " may return home or live with another man but.....if a child is born, it

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is the property of the late husband's family." (Page 145.) Similar to this, though more rigidly restrained, is the provision in Arya Shatras where sons are allowed, with the consent of the community, to be raised to continue the line of the deceased husband.

The method of producing fire was at the time of the writing of the above book, i. e. as late as 1910, the same as found in India before the invention of modern matches, *viz.*, " friction between two pieces of wood," (page 74)

Belief in transmigration, noticed as follows, completes the family resemblance at some remote past between these what to-day are regarded as two distinct races :—

" There is also a modified belief in the transmigration of souls, for in addition to the spirits which move about freely, there are some which have passed into particular forms of animal life.....Hyena also contains Ngoma(a dead spirit)..... Ngoma reside in the sacred Maguma tree." (page 281) The last sentence is a dim remnant of the Kikuyu crediting vegetable world with life, of which conviction there are evident testimonies in Aryan literature. The discoveries of J. C. Bose have again proved that Aryan, or if you please African theory to be a scientific fact.

2. On the Masai, I have written a separate article. I shall not therefore dilate here on their social life in detail. In my previous contribution, I noticed the division of their lives into distinct parts which I compared to the Ashramas of Manu. The "warrior stage " I likened to *brahmacharya* because of the formal celibacy imposed on the Masai during this period. I however pointed out that the Masai warrior is at liberty to indulge in what we should consider illegal sexual excesses with maidens. Mr. A. C. Hollis, whom I met personally at Zanzibar, and from whose book " The Nandi " I have already made quotations, relates in his treatise, " The Masai," the story of " The warrior and his sisters," which he says is current among the Masai. At its conclusion he writes :— " Before this event it was not customary for the young girls

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to go to the warriors ' kraals and they remained at home till they were married." (page 117)

This unmistakably points to a period in Masai history when chastity of the Masai girls was rigidly guarded, and when therefore, celibacy was observed by warriors not only in form as to-day but virtually and in spirit. The Masai have preserved in their folklore a memory of those happy ancient times.

Mr. Hollis bears witness to the prevalence among the Masai of a custom of performing Yajnas, of some of which animal sacrifice had, as in India of later times, come to be a feature. In the main however, these Yajnas were performed as medical and scientific processes to secure health and rain. The author of " Folklore in the Old Testament " writes ;—

" The Masai sacrifice to God for the health of men and beasts at frequent intervals, in some places almost every month. A great fire is kindled in the kraal with dry wood and fed with certain leaves and bark and powder which yield a fragrant smell and send up a high column of smoke..... The animal is killed by being stifled." (Volume, 2nd page18.)

The mode of disposing of the victim is the same as enjoined in the Sutras of later times in India.

At page 279 of his book, Mr. Hollis makes mention of a traditional tale among this tribe which relates marriage as having taken place between the earth and the sky. The same relation is metaphorically stated to exist between *Dyauh* and *prithivi* in Arya sacred literature.

3. And now to the social aspect of life of the Buganda, as the Negroes in Uganda are called. I have already referred in an article which I sent to the press only recently, to the Buganda legend which I identified with the story of the boyhood of Shrikrishna in the Puranas. Rev. Alber B. Lloyd, on whose narrative in " Uganda to Khartum " I depended for the above story notices the custom of initiation among this people. The ritual consists among other things of the following items :—

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"All the witches and wizards (female and male priests) are called together..... the chief priest says solemnly,:— "Death is in your keeping....." The Atharva Veda puts in the mouth of the Brahamchari at the time of initiation :— *Mrityor Brahamchari yadasmi i.e*, I am the disciple of death, and again :—*Brahmacharyena Tapasa Deva Mritumupaghnata i. e*, by the austerities of discipleship have learned men killed death. Proceeds Lloyd :—"The newly fledged is wrapped up in two new bark cloths, made from a sacred tree; into his hand is put a stick of the sacred wood." (page 50) Are these not also features of the Vedarambha ceremony of the Aryas?

The blessing at the time of marriage runs :—"May the great spirit be upon you, may you become very rich, may you have many children, and may all sicknesses be put away from you and all sorrow be far away,"(page 52).

Those acquainted with sentiments in which the Aryan ceremony of marriage is steeped need only be referred to the verses in which these very wishes on the part of the marrying couple and all those present at the wedding are so beautifully expressed.

At the birth of a child the husband "presents her (his wife) with some new bark cloth and congratulates her." So does the Arya husband in the following verse :—*Idasi Maitra Varuni Vire Viram Ajijanathah. Sat vam Viravati Bhava Yasman Viraveto Akarat.* Thou art as the earth, friendly and chosen. O, heroic one, thou hast given birth to a hero. Be thou mother of heroes, aye thou who hast born for us a hero.

The native system of Government was like that of *Janapadas* in ancient India. The office of king was hereditary but he was assisted by a parliament which "is composed of representatives of every district, the head chief of every district being allowed to bring a given number of his under-chiefs." (Ibid page 36) The judiciary was very efficient. It was roughly the panchayat of Indian villages. Writes Lloyd : "I have but seldom heard of a miscarriage of justice in the

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native court." (page 37) This system continues to this day but the verdict of these courts has to-day to be confirmed by the British District Officer.

C. W. Hattersley in his "The Buganda at Home" takes note of an expression of Buganda language in which the king is spoken of as going "to eat the country." In the Shatapatha Brahmana a similar idea finds expression. *Rashtrivishamatti i. e*, the king eats the people.

4. To the north of the Buganda territory there live the Acholi. They were very jealous guardians of the sexual chastity of both their sons and daughters. Not to let youths of different sexes meet in privacy they devised a very ingenious contrivance. In the words of Lloyd :—

"Another striking feature (of the Acholi) is the effort made by the householders against immorality between young men and women. The young women are kept in their houses soon after dark, and the young unmarried men live in curiously constructed houses erected on piles many feet above the ground. The entrance to these places consists of a circular hole, not more than a foot in diameter, to reach which they have to climb a rough wooden ladder. On the ground below the hut fine dust is sometimes sprinkled after the occupants have retired to rest, the object of the dust being to detect the slightest footprint of any who at night might attempt to ascend or descend the ladder."

Hospitality among the Acholi finds very warm appreciation in the pages of Lloyd's book. The author sojourned for a few days in the midst of these people. He wanted to buy provisions. But "to this he (the Acholi chief) strongly objected stating it was not their custom to sell food to one who came to visit them."

The quotations I have made are from different books. They are personal testimonies of different observers. The customs described in them belong to various tribes. I have purposely collected stray facts about peoples scattered over a wide area. A judicious reader may construct out of them a picture of a life primitive, not on that account barbarous, in

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its broad physical features, but which considered morally, exhibits signs of a high civilization, which though not extant in its entirety to-day has yet left marks, the evidence of which cannot even by a casual observer be ignored. The likenesses in details of ceremonies, Aryan and African, striking in their closeness, cannot be dismissed as accidental. Some of the traditional expressions appear, as it were, to be literal reproductions in the folklore of one people from that of the other.

In my next article I hope to notice similar customs in the life of South African Negroes. It will then be the work of practised anthropologists to form their judgment as to the causes that may have in the past operated to bring about these similarities. In the midst of the dense darkness of ignorance and barbarity which prevails to-day over what is generally known as the "dark continent" these appear to be the only sparks of light whose unmistakable glow points to an ancient fire which to-day, alas! is dead. The fire appears to me to have been of India.

III

It was my intention to extend my tour to South Africa, but the permit of the Union Government has not yet been obtained, and I find it hard to wait for it longer. Had I gone there, I may have made personal observations of the native life led in those parts, and based on them my impressions of the people living in South African territories. That being impossible I shall draw upon the work of a Christian writer who stayed and preached the Gospel among them. In 1913, Henri A. Junod wrote his "The life of a South African Tribe" which was published in Newchatel, Switzerland. It covers two volumes, and for a student of anthropology forms absorbing reading.

The Thonga whose life is graphically described in this book are said to perform certain sacred ceremonies on important occasions of their own and their children's lives, as do all other African tribes also. From extracts I shall quote below it will be apparent that these ceremonies of Thonga are, in the

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main, the same as the Aryan *Sanskaras.* Superstitions peculiar to the locality have changed their character in some details, yet in broad outlines their close affinity to the Aryan ritual is apparent. The following lines will give the reader an idea of our *Jatakarma* :—

As soon as the child has made his appearance one of the midwives ties the umbilical cord (likabana) near the navel and cuts it about three inches from it. The little sore is anointed with a kind of fat ; the bit of cord remaining with the baby is cared for with great attention ; it generally falls off at the end of the first week and this is the signal for the end of the period of confinement. (I. P. 6-37)

The after-birth, the placenta, is also looked for with much anxiety ; it is called Yindlu Yo nwana," the house of the child or hlalu." When it is delayed too long, the midwives begin o fear " because the blood which is inside has not all come ut and will kill the mother."

The child is washed with water. This water is thrown away as polluted by the blood of the birth, which is taboo. During these (first) seven or eight days, the mother is restricted to a special diet and this is true " marginal period " for her. She is absolutely outside the pale of society. The diet is prescribed by the family doctor, the one who knows how to treat children, and consists of a special dish prepared with kafir corn(mabele) and called shimbhimbi with which special medicines have been mixed. The aim of this medication (khwebele bushana) is twofold : firstly to expel the unclean blood which follows the birth and which is a very great taboo and secondly to stimulate the production of the milk." (I. P. 40-41)

The Negro Anna-prashana is thus noticed :—

" The child begins to eat solid food as soon as his teeth are cut and when he is able to take it with his own hands. But some people do not like to give it to him too soon, as they say his stools become fetid." (I. P. 67)

Thus the Mundana or first barbering:—

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As regards hair, the first cutting is accompanied by the following custom : 'the mother sprinkles some drops of her milk on the forehead and on the occiput of the child, then she cuts his hair and throws it away in the midst of thick grass.' (I. p. 50)

The presentation to the Moon (Ku yandala) is an abreviated form of our Nishkaramana. The age, however, at which the two ceremonies are performed in their respective localities varies. " As soon as the mother of the child has resumed her menses (the menses are called tinwhet, moths) and this happens as a rule in the third month after the delivery amongst Thonga women, she takes her garments, washes them, puts on new clothing and then proceeds to the ceremony of the yandla. The child must be " given his month." This is done in the following way. The day the new moon appears the mother takes with her a torch or only a brand from the fire and the grandmother follows her carrying the child. The mother throws the burning stick toward the moon, the grandmother flings the child into the air saying " this is your moon (hwetiyak Ku Ki Yoleyo)." (I. p. 51)

The tying of the cotton string is another common practice of tender years. "(When a child begins to crawl), even before, the puri is tied round his waist. The puri is a cotton string." (I. p. 55)

The caution in abstention from sexual intercourse during the tender years of their child is very rigid among Thonga parents. Says Junod:—

" The parents can again have conjugal intercourse though they must avoid conception till the child is weaned. Before this ceremony it was absolutely prohibited, and should they have sinned in this respect and should the mother have conceived, they would be very guilty." (I. p. 55)

And again. "As we have seen, sexual intercourse is absolutely prohibited before the tying of the cotton string, *viz.*, for one year after the birth. Afterwards it is allowed but the mother must not conceive another child before she has weaned the one she is nursing."

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The conception underlying the following practice is, with mathematical exactness, Aryan:—

"Children follow each other regularly at an interval of two and a half or three years and seldom is the law transgressed which says, a mother must nurse her child during three "hoes" *viz.* three ploughing seasons. (I. p. 59)

The game of hocky is of Indian origin. It is found among the Thonga.

The most conclusive testimony of Aryo-African affinity in the past is perhaps the following description of 'sungi' which to the reader will appear an adaptation of the Gurukula regime with accretion to it of the Mohammedan and Jewish custom of circumcision. "One day all the candidates are gathered in the capital, this school is the business of the chief and has been arranged by council of the headmen (tinduna) over which he presides, he has the supervision of it and will receive the fees from the whole school as shepherds (barisi, psitjiba,) namely as servants of the men and watchers over the candidates. They have already partly built the lodge outside the village, in a remote place not too far, however, because the women must bring each day food for all the inmates of the "Yard of mysteries" (I. p. 75)

"They find on the road a fire made of very scented wood. When they smell the smoke, they must jump over it. This rite is called Tlula, rite to jump over the fireband.....Their hair is cut."

The Brahmcharis perform havan, whose significance, however, they appear to have forgotten. "Further on is the central court of the sungi with the long fireplace built with stones and called the Elephant round which the boys must sit warming their right hip at the fire." I. p. 77.

What we call Adhisthatas are termed Shepherds among the Thonga. "The Shepherds (barisi or psitjiba), the boys who light (rijibela) the fire of the elephant, who waken the circumcised in the morning, accompany them on the hunting trips, watch them when they eat." I. p. 78.

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The non-admission of females and prohibition of sexual intercourse make the Sungi fundamentally a Gurukula. "The whole sungi is taboo to every uninitiated person, especially to women. A woman 'who has seen the 'shonds' *viz*, the leaves which the circumcised put over their wound and which form their only clothing, must be killed. But taboos are plentiful for everybody. The sexual ones are most noteworthy. Sexual intercourse is strongly prohibited to all inmates, men as well as Shepherds; breaking this law would kill the circumcised. Therefore men must not go home, at least as seldom as possible, during these three months." (I. p. 78)

The regime is hard and the Brahmcharis are thought to have been born again.

"As regards the rites of the marginal period they are calculated to give the candidates the impression that they are new men, and that they must prove it in submitting manfully to all the trials of this hard and sometimes cruel initiation." I. p. 80.

"Boys lie naked in their shed, heads turned towards the central court, and suffer bitterly from the cold. They are allowed to light fire in the courts, but not near their feet and it is said that one of the greatest trials of the Ngoma is this: the head is warm and the feet cold.' I. p. 82.

"In certain lodges, when there is a pool in the neighbourhood boys are led early in the morning into the water and must remain in it a long time till the sun appears. The Shepherds prevent them coming out. This is also said to help the wound to heal." I. p. 83.

Havan is performed again in the evening.

"They come back at sunset, eat for the second time, stab the elephent again for one hour and at the command "Khwerere, Mayise, Mafefo," they go to their bed on the dirty soil of their hut." I. p. 89.

The age of marriage is again, with mathematical accuracy, Aryan.

"In former times lads used to enjoy their youth in carelessness and pleasure, going to dance in all the villages, till they

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were twenty-five years old. Now-a-days boys marry very early. I. p. 100

The father of the bride prays ;—

"My fathers, my grandfathers (he calls them by their names) Look ! Today my child is leaving me. She enters the wedded life (bukatin) Look at her, accompany her where she will live. may she also found a village, may she have many children (mu nyikan timbeleko,) may she be happy, good and just. May she be on good terms with those with whom she will live." (I. p. 111)

The prayers at the Aryan marriage are conceived in just the same spirit.

For the first year the married couple form part of the joint family with the bridegroom's parents.

"Conjugal relations begin just after marriage but the wife does not possess her home and her kitchen for the first year ; during that period she must cook for her mother-in-law." (I. p. 124—125.)

The precautions during menstruation are the same as observed in the Arya households. "Every month during her "tihweti" (menses) (nu koka) the woman is taboo (a Yilla,) and these days constitute a real marginal period during which she is absolutely secluded from her husband.

During those days she sleeps on a special mat and puts on special clothing, the old ones which she had brought with her for this purpose on the day she first went to the conjugal domicile. When cooking, she must not touch the mealie meal with her hands, but with a spoon. A rich man who has plenty of spouses, and therefore plenty of food, will not touch the pot of the tabooed wife !" (I. p. 187.)

The children of a widow belong to the deceased husband.

"When a widow objects to become the wife of the legal inheritor she goes home and adopts another husband. There are plenty of men of other tribes, coming from Inhambane, Quelimane, Mozambique, who have no wife. They accept proposal of the widow and go to live in her village. They are generally despised and called by the insulting name mogomo,

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a Zulu word meaning an empty iron tin. They are as hard and unfeeling as such a tin. If the children are born, they belong to the family of the deceased husband, who paid the Lobolo." (I. p. 210.)

Elderly women are addressed as mother, just as among Aryans, and elder men as father. "The term mamana(mother) is frequently used by an interlocutor, without an idea of relationship, when speaking to married women of a more advanced age than himself. Such an extended meaning is also frequent with tatana (father,) kokwana nwana (son.) Any man older than I am can be addressed by me as tatana and will answer me calling me nwana." I. P. 225,

Marriage is exogamous, the limits of exogamy being the same those prescribed by Aryan Law-Books. Relatives from the eight degree of relationship can marry unconditionally (Mankhelu.) The choice of a boy is unlimited within the clan and even within the tribe." (I. p. 246.)

Polygamy is prevalent, but according to the author who is our authority in this paper, it is a recent innovation. He argues ;—

" I do not think the origin of polygamy can be traced with certitude. However, there are amongst the Thonga some striking customs giving to the " first " or " great wife " a special position, which seem to confirm the hypothesis of a primitive monogamy. The first of these is the ritual incision made by the first wife in the inguinal region after the death of the husband ; it is not performed by the other widows. In the same way the widower accomplishes this rite only after the death of the first wife and not when " little wives " die. The second one is met with, in the rite of the foundation of the village ; as we shall see in the next chapter, the first wife has a special part to play in these significant customs. When I asked Magini, an old Rikatla heathen, why such a difference was made between the first wife and her co-wives he told me; " The first one is the true one and the others are but thieves. That is why it is said at the death of the first wife : the house of the husband has been crushed (a tjhobekelwi hiyindluya kwe)

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When another dies it is only said : he has lost a wife (a felwi-hi nsati.) "

"The kind of sacredness which surrounds the first wife appears even more plainly in the case of the marriages of chiefs. The principal wife of the chief is in one sense not the actual first one, but the woman who has been bought with the money collected by his subjects and whose son will be the heir to the chieftainship (see part III.) Generally "the wife of the country " is not the first in date. At her death the chief does not perform the incision : the first in date remains first from the ritual point of view. All these facts show that for the Thonga, there is a deeper, more mystical conception of matrimony than at first appearance when we consider their present polygamic family. For them true, complete matrimony is the union of two persons, not of three or ten, and little wives are not much more than concubines. This feeling might very well be explained by the supposition that the race has passed through a monogamic phase." (I p. 272—273).

The following ceremony in the Ba-Ronga clans will recall to the reader's mind the Aryan Griha-Pravesha ;—

"After the night during which this sexual rite has taken place, at daylight, all the dried grass is piled in front of the main hut and burnt ritually. The headman throws into the fire a special medicinal pill in order to give the village over to his people (nyiketa muti.) They all warm their bodies at the fire and go and set light to all the other heaps of dried grass which they made when clearing the soil." (I. p. 295.)

"Sacred fire is left burning in the house of married people. A place of honour is reserved for the magical horn in the hut of the first wife of the chief. In the middle of the hearth a perpetual fire burns ; it must never be allowed to go out : it is taboo. The wood used for it must be that of a tree found on the sea-shore, and called nt jobori. The Makaneta sub-clan must provide it regularly. It is taboo to take embers from this fireplace which is called the royal fire, the medicinal fire (ndjilowa busosi, wa muri). Should the principal wife let the fire go out, then Godela must be called to light it again,

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rubbing together two sticks of a shrub called nt jopfa. (I. p. 364.)

The rite of luma is our *nava-shayseshti* or the consecration of first fruits. "It is of still more importance, and one of the great laws of the clan, that the official luma shall take place before the subjects eat the products of the new year." (I. p. 367.)

The administrative code of the Aryans holds even kings liable to punishment. "The king can do no wrong" was never an Aryan principle of Government. The same is the case with the Africans.

It may be difficult for modern educated people, possessed with an idea of their monopoly of intellectual acumen, to credit what they call primitive peoples with philosophical notions. The testimony of our writer, unless there be available clear evidence to the contrary, cannot, however, be ignored. What will strike the reader most, Thonga philosophy appears at its origin to have been Aryan.

The origin of the World is *Prakriti*.

"What is it that created Heaven and Earth? Nature! This proverb or riddle, already quoted, is perhaps the only answer the Thonga will give to the question of creation. *Ntumbuluku* the word I translate by Nature, comes from *kutumbuluka*, to happen to be formed. It does not convey any clear idea of a Creation. The sense of causality is very little developed amongst most of the Thonga. So they are contended with this rather pantheistic notion, beyond which many very educated scientists of our age will not trespass; Nature created the world and they do not search further." (II. p. 279).

For bringing rain they perform *havana*.

"This performance is "muamba," a means of calling the gods, especially Rivimbi, "the master of this muamba." After a while the wood began to burn; leaves of the "nembe-nember" bush(cassia petersisna) were placed on it and a black smoke rose and ascended to heaven. Then the clouds appeared and soon the thunder storm broke. A feather of the *ndlati* bird of

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lightning was put amongst the leaves as a protection against thunder-bolts. (II. p. 299).

According to the Thonga, animals also possess souls.

"Another point on which Thonga see a resemblance between men and the animal is this; they believe that both possess the nuru (soul). It is true that nuru is only found in seme animals; the elan, the ndakani antelop, the elephant, the hippopotamus etc." (II. p. 324).

They believe in an eternal soul.

"But although Natives localise the psychic faculties in the different organs, they certainly believe in an independent psychic principle, in a soul.

The spirit has gone, "moya wa sukel" they say when death has come." (II. p. 338—339).

The Christian writer wonders why they do not believe in physical resurrection, a Semetic doctrine.

"What Thonga absolutely not understand is the resurrection of the body. Mbuti yi fa, yi bola; nomu yi fa, yi bola; munhu a fa, a bola." 'The goat dies and rots, the ox dies and rots, man dies and rots,' answers the sceptical Thonga when he hears the story of resurrection. ((II. p. 341).

The Thonga believe in Heaven, which they call Tilo. This is no a place but a state. They denote the Supreme Being also by the same title meaning perhaps that he is intrinsically in that state of supreme bliss to which He therefore requires no exertion to attain.

The definition of Heaven:—

(Solo) Bakali Bya ngoti !

(Tutti) Nha ndji yahliya ngoti, ndji ya Tilwen !
Ndji ya kuma ku wisa !

(Solo) What a rare thing is string !

(Tutti) Oh ! How I should love to plait a string, and go up to Heaven, I would go there to find rest.

"I am going to Ngundju-ya-mapsele, the Source-of-Grace to the place where the oxen are herded by vultures (because

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there is no hatred, and no death there', where the Mosquito is killed with a stick (because every thing is so flourishing and so big there). Where the fowl dies from fat (because there is no disease, nor dearth in that blessed land)—Heaven. (II. p. 391).

"But Tilo is something more than a place. It is a power which acts and manifests itself in various ways. It is sometimes called hosi, a lord. But this power is generally regarded as something entirely impersonal. Thonga appear to think that Heaven regulates and presides over certain great cosmic phenomena to which men must, willingly or unwillingly, submit more especially those of a sudden and unexpected nature by which I mean above all rain, storms, and, in human affairs, death convulsions and the birth of twins." (II. p. 392).

The present condition of the Thonga is that of decandance from a former higher intellectual and moral state.

"In the South African tribes, however, the conception of the Supreme Being is not nearly so precise as in most parts of Central Africa. The Thonga Tilo, although sometimes implored, is hardly a being, but seems rather to be a personification of nature. Is this the original conception regarding the Supreme Being or is it, on the contrary, a transformation of it? I abstained, in "Les BaRonga" from expressing any definite opinion on this point. A further study has now led me to believe that latter conclusion is the more probable, and that the ideas about Heaven were clearer in former times. This is, at any rate, also the conviction of elderly intelligent Natives, who are able to remember the former ideas held by the tribe. They say: As regards death, people commonly affirm now that it is caused by witchcrafts, whilst formerly they attributed it to the agency of Heaven." (II. p. 407).

They perform *Shradha*, the origin of which is thus traced by the Christian writer:—

"Long ago a great and noble Bantu King was in the habit of climbing a twin-peaked mountain at day-break, there to intercede with the great one (Nkulunkulu) on

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behalf of his people. His son, who succeeded him was afraid to draw near to the Great God whom his father worshipped, so he called upon the spirit of his father to intercede for him and his people before the Creator of all." (II. p. 402—410).

What is this that follows, if not havana insisted on in our Shastras? The fence itself, the main entrance and the threshhold of the headman's hut, have been magically treated when first-built. But the magician, when he thinks it necessary, "revives" the drugs by burning his powder in a little fire on the road which enters the village. This protects the main entrance, and he does the same at the threshold of the headman's hut. The smoke will keep the wizards away." (II. p. 478).

The opinion of Junod is that primitive peoples instead of their making progress has in recent times degenerated spiritually and ethically.

"How far can the actual South African Bantu be called primitives. However, we cannot believe that fire ever was absolutely absent, seeing that the cave-dwellers of the Mousterian age, at the end of the glacial period, knew it, as attested by the fire-places found everywhere in the Mousterian deposits. It is probable that the first ancestors of the Thonga lived on roots and fruits having but very simple weapons, and hardly any clothing.

Who knows if the idea of an All-Father, which is almost universal in primitive humanity, was not already existent? It seems as if the notion of the divine, under one form or another, was one of the earliest ideas of the human mind." (II. p. 535).

These excerpts carry in them their own testimony. Of all African tribes the Thonga appear to have preserved most thoroughly among them traits which can reasonably be traced to no other origin than their contact with the Aryans in ancient times. The same sacraments, broadly the same method of initiation, into which circumcision seems to have been introduced as foreign interpolation, and from which learning the very pith of the ceremony has, because of the latterly prevalent ignorance, been abolished, though *Havan* of morning

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and evening, isolation from female society, and an austere regime of life, have preserved intact, the same notions of marriage, arithmetically the same age of marriageability, precisely the same conceptions of conjugal relations, fundamentally the same philosophical theories of God and matter and soul, etc, etc., leave no room for doubt that in some remote age those who today are inhabitants of climes divided now-a-days by an unbridgeable gulf lived in immediately close proximity. Pity it is that European governments who in these days have taken upon themselves the *role* of trustees of African peoples strive most to keep Asians, and of them specially Indians, out of the reach of the Negro, and that for no other reason than that the Asian civilisation will, they fear contaminate their souls. The administrators very conveniently forget that the African soul is at bottom Asian, imbued with the same sentiments, actuated by the same impulses, reverencing the same traditions, social and political, and adhereing to the same philosophical notions as regards the physical and the metaphysical. To impose on them western civilisation is to try to change the very nature of their being which, as far as professions go, is foreign even to the wishes of their western benefactors.

ASPECTS OF ARYAN CIVILIZATION.

AS DEPICTED IN THE RAMAYANA.

(By C. N. Zutshi, M. R. A. S.)

CHAPTER—V.

The Economic Aspect & Other Achievements.

In this chapter I shall try to draw a short picture of the economic conditions and other achievements as portrayed in the Ramayana. The surest sign of sound economic conditions is the equal distribution of wealth among the people or in a community. A country cannot be called prosperous if the total wealth is concentrated in the hands of a handful of capitalists. A nation's prosperity is deter-

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mined by the amount of the daily wages which a labourer gets. Judged by this standard we can assert that India in the epic period was very prosperous. Valmiki in his Ramayana says :—

"A peice of gold, the smallest pay
Was earned by labour for a day;
On every arm were bracelets worn."

Considering the exchange value of a rupee which was very much higher in those days than it is to-day, we can easily imagine the prosperity of the Indian people in that period. And then Valmiki says :—

"By richer friends possessed
For poverty was there unknown,
And each man counted as his own
Kine, steeds, and fold, and grain,
All dressed in raiment bright and clean,
And every townsman might be seen
With carriage wreath and chain."

And that was why costly jewels were showered on the heads of Dasharatha and Rama when they entered the city back from the wedding. Says Tulsidasa :—

करहिं निछावर मणिगण चीरा । वारि विलोचन पुलक शरीरा ॥

This being the economic condition of the lower strata of society the wealth of the kings and princes was beyond calculation. An idea of the princely wealth may be formed from the following description of the gift of kine which king Dasharatha made to the Brahmins on the occasion of Rama's wedding. Says Valmiki :—

"When the next sun began to shine
He rose and made his gifts of kine,
A hundred thousands cows prepared
For each young prince the Brahmin shared.
Each had her horns adored with gold,
And duly was the number told

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Four hundred thousands perfect tale
Each brought a calf, each filled a pale."

When envoys were sent to fetch Bharata after the death of Dasharatha costly presents were borne by them for Bharata and King Kaikeya. The poet Valmiki says:—

"Receive these vestures rich and rare.
These costly jewels and jems fair,
And to thy uncle here present
Each precious robe and armament.
These for the king and him suffice,
Two hundred millions is their price.
These worth a hundred million be
Reserved, O large-eyed prince for thee."

The description of Ayodhya as given by Valmiki in the following lines may favourably compare with any modern town eastern or western. The capital of king Dasharatha was throbbing with life and activity, merchants and artizans flourished like anything. The city was full of pleasant retreats for the subjects; there were all the signs of a Millinium visible, allround.

"Right glorious is her royal street,
Where streams allay the dust and heat
.....
Terrace and palace arch and gate
The queenly city decorate.
.....
And many a pleasant grove and pleasure ground.
.....
With envoys sent by distant kings,
And merchants with their precious things.*

On occasions of festivity or public rejoicings people decorated their houses. The following description of decorations by the people on the day Rama was to be crowned may be read as an instance. Valmiki says:—

"On all the mansions of the great,
And householders of wealth and state,

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Whenever the people loved to meet
Wherever a tree adorned the street
....
With careful sight to illumine
With borrowed blaze the midnight gloom
....
The city thus from side to side
In festal green was beautified."

The costly pavilions decorated for the accomodation of royal guests on the occasions of royal ceremonies were always very fine and testify to the fine skill and art of the artizans who prepared them. The pavilions got erected by King Dasharatha for this purpose when he wanted to perform the great 'Yajna' are described by Valmiki in the following lines thus : –

"Pavilions for the Princes, decked
With art and ornament erect
And handsome booths by thousands made
The Brahmina visitors to shade."

The following description of the pavilion got erected by Raja Janaka from Tulsidass may be read with wonder : —

हरित मणिन के पत्र फल, पद्मराग के फूल ।
रचना देखि विचित्र अति, मन विरंचि के भूल ॥
वेणु हरित माणिमय सब कीन्हे । सरल सपर्ण परहिं नहिं चीन्हे ॥
कनक कलित अहि वेल बनाई । लखि नहिं पर सपर्ण सुहाई ॥
तेहिके रचि पचि बन्ध बनाये बिच बिच मुक्ता दाम सुहाये ॥
माणिक मरकत कुलिश पिरोजा । चीर कोरि पचि रजे सरोजा ॥
किये भृंग बहुरंग विहंगा । गुंजहि कूंजहि पवन प्रसंगा ॥
सुरप्रतिभा खंभन गढि काढी । मंगल द्रव्य लिये सब ठाढी ॥
सौरभ पल्लव सुभग सुठि, किये नील माणि कोरि ।
हैम बौर मरकत घवरि, लसत पाट मय डोरि ॥

These passages containing the description of the pavilions besides testifying to the untold wealth of the kings, testi-

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fy to the skill of the artizans, goldsmiths and architects who were liberally patronised by the ancient kings. The fact that there were all sorts of artizans in those ancient times is also corroborated by the following lines of Valmiki's taken from his description of Ayodhya :—

"And weapons that a hundred slay,
All warlike engines framed by man,
And every class of artizan."

The following lines from Tulsidass clearly show that in those days textile industries did exist. Or else how could Vasistha say the following lines asking for silken, woollen and cotton clothes :—

चामर चमर वसन बहु भान्ती । रोम पाट पट अगणित जाती ॥

That agricultural industry even at that time flourished may be gathered from the following lines of Valmiki's in his description of Ayodhya :—

"With noblest sort of drink and meat,
The fairest rice and golden wheat."

This is also evident that agricultural training was necessary for the kings as well. Raja Janak was seen ploughing the fields. Readers are not unfamiliar with the birth of Sita who was excavated from the ground.

The Coronation ceremony of the ancient kings was as great in those days as it is today. This is not the accomplishment of the modern age but was also one of the accomplishments of ancient India. The following description of the ceremony of coronation of Rama after his return from the forests will give an idea to the readers in this respect. Valmiki says :—

"Sugriva raised four urns of gold,
The water for the rite to hold
.....
Vasishtha, chief for revered age.
High on a throne with jewels graced
King Rama and his Sita placed.
....

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Then priests and maids and warriors all,
Approaching at Vasishtha's call
With sacred drops bedewed their king
The centre of joyous ring.....
.....
His brows were bound with glistening gold
Which Manu's self had worn of old."

That engineering was also known to the Aryans is supported by the following description of 'Swayam Prabh'a visited by Hanuman in the course of his wanderings in quest of Sita. This was a palace and grove built on a cavern. Valmiki says;--

"At length when life seemed lost for aye,
They saw a splendour as of day.
A wanderous forest, fair and bright,
Where golden trees shot flamy light.
And lotus-covered pools were there
With pleasant water fresh and fair,
And streams their rippling currents rolled
By seats of silver and of gold.
Fair houses reared their stately height
Of burnished gold and lazulite.
And glorious was the lustre thrown
Through lattices of precious stones
Of coral decked with rarest gems
And emerald leaves on silver trees
And honey comb and golden bees."

The following lines give a description of the party of sappers and miners who accompaniesd Bharata when he proceeded to meet Rama in the forests.

"Each buried in his several trade.
To work machine or ply the spade.
Deft workmen skilled to frame the wheel
Or with the ponderous engine deal;
Guides to the way and craftsmep skilled,

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To sink the well, make bricks and build.

....

What these men did to facilitate the progress of Bharata is described as follows :—

"Cast vigorous plants and shrubs aside,
In shelving valleys rooted deep,
And levelled every dale and steep.
.....
They bridged ravines with ceaseless toil,
And pounded fine the glinty soil.
A passage through the ground they cleft,
And soon the rushing flood was led,
Abundant through the new-cut bed.
.....
In dry and thirsty spots they sank
Full many a well and ample tank."

These lines clearly show that the ancient Aryans were skilled in sinking wells, laying roads and digging channels.

Of far more importance is the fact that the ancient Aryans were forerunners in the domain of aeronautical science which is vainly considered to be the marvellous development of the present age and as regards which the West lays all claim to the real advent of research. The following pasages from the Ramayana make the modern pride null and void in this respect ;—

गहेसि पूंछ कपि सहित उड़ाना । पुनि नभ भिरउ प्रबल हनुमाना ॥
लरत अकाश युगल सम योधा । हनत एक एकहि कर क्रोधा ॥
सुर ब्रह्मादि सिद्ध मुनि नाना । देखहिं रण नभ चढ़े विमाना ॥
मैं हूं उमा रहेंउ तेहि संगा । देखत राम चरित रण रंगा ॥

This passage shows that Ravana the King of Lanka used to fly over his opponents and fight with them in the air and that Brahma and other gods watched the progress of the battle from their flying machines hovering high up in the air.

Again—

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ले पुष्पक प्रभु आगे राखा । हंसिकै कृपा सिन्धु तब भाखा ॥
सिंहासन अति उच्च मनोहर । सिय समेत बैठे प्रभुता पर ॥
चलत विमान कोलाहल होई । जय रघुवीर कहहिं सब कोई ॥

This passage shows that after the fierce struggle between Rama and Ravana, in which the latter was killed and defeated the wonderful flying carriage—" Push-pak Viman"—of Ravana fell into the hands of Rama being presented by Vibhishan in which Rama flew from lanka to his capital Ayodhya in northern India.

Thus these passages besides indisputably showing the importance of the part played by the flying machines during the wars in ancient India—much in the same way as the aeroplanes and zeppelins do in modern times—also amply demonstrate and bear testimony to the fact that the flying machines were in existence at the very earliest period of the world's history.

The following description of Lanka of Ravana as given by Hanuman after his return from the quest of Sita may suffice to give an idea of the spy system which even in those ancient days existed in India. Spies were thought necessary for the invasion of a country as they were sent to foreign lands to acquire full particulars as to the strategic positions and vantage grounds. Here is the description given by Hanuman which is very accurate and testifies to the skill of the spies of those ancient times :

पाँच लक्ष हैं पत्थर के घर । औ नव लाख रथ काठ के घर ॥
सात कोटि हैं ताम्र के, चांदी के शति कोटि ।
जात रूप केहू इते, माणिक कोटिस ओटि ॥
तृण निंमित विशाला । वंश छाल शत कोट दयाला ॥
नव करोट स्पीतक सुहाये । सहस कोटं माणि नीत सुहाये ॥

This passage may also show the skill of the Aryans in the art of building and in townplanning.

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Apart from this the despatch of Hanuman also served the purpose of a declaration, more or less formal, or an ultimatum by which wars were usually preceded even in those ancient times. And the rule that the person of a messenger or 'Dut' must be held sacred was well recognised, as we find from the protests of Vhibhishan and others against the proposed detention and chastisement of the messenger ;

नाय सीस कर विनय बहूता । नीति विरोध न मारिये दूता ॥
आन दण्ड कछु करिये गुसाईं । सन ही कहा मना भल पाईं ॥

The rules of war in ancient India are a credit to the sagacity of her statesmen and may favourably compare with those of the modern times. However the outstanding feature in all these is that statecraft in its international aspect was by no means a neglected science in ancient India. These were achievements of no mean order of which we Indians may well be proud and look back to India's past with satisfaction.

I may now safely affirm that the economicconditions were far better in India in those ancient times than they are today. The India of today is poverty-stricken country with her resources dried up and exhausted by the exacting hand of her rulers. Far from this sad picture the readers will now have readily seen from the above passages how prosperous India economically was in the Ramayana period.

It is hoped that these gleanings will surely dispell the gross misunderstanding that exists in some quarters about the economic condition of ancient India and be an eye-opener to the prejudiced few who merely delight in be-littling the great past of India and her hoary civilization.

CHAPTER—VI.

Conclusion.

It is now necessary to summarise the thoughts expressed in the preceding chapters with a view to focus the essential

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features of the Aryan civilization treated of in this treatise under different aspects.

From the stand point of morality the Aryans were a great people. Preservation of the chastity of women under all circumstances and at all costs was the first and foremost duty of women. Observance of each one's duty or ' dharma ' on the part of both men and women was considered to be the greatest moral obligation. Far more important was the fact of keeping one's word at all cost, and this was the backbone of all eastern morality.

From the religious point of view the Aryans were the highest spiritual race. The essential feature of their religion lay in their conception of a Loving and Personal God. Their acceptance of the multiplicity of gods and goddesses meant only their recognition of the manifold manifestations of the One Supreme God, who is All-pervading. Eternal, Unborn, Unending, Unchanging and approachable through ' Bhakti '—God's love in man's heart-which is a way of all true knowledge about the supreme and an adequate foundation for holy living.

The Aryans were a great people politically speaking too. That Governments exist for the people and not the people for governments was keenly realised by them. The kings ruled in the interasts of the people and the people regarded their kings as gods upon earth, because in them the people saw their protector—*not exploitor*—of their wealth and preserver of society. It was because of the observance of this dual ' dharma ' that the kingdoms were prosperous, pleasure reflected in the *conscience* of the people and contentment writ large on the tablets of men's heart.

Economically speaking the people were better off. The achievements of life too can favourably compare with those of the modern times. The Aryans had at that early period developed various arts and crafts. Silk weaving, cotton weaving, leather tanning, making of deadly weapons of war

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were all known to them. Irrigation and engineering were also familiar to them. Many feats of engineering testify to this day their skill in architecture and other works of public utility. Holding of coronation ceremony and state reception were also a nong the acheivements of their life.

Judging from this glorious record of India's past we can now safely affirm in closing this treatise that there is hardly anything which the west can boast of, but was discovered and may be found to be anticipated in this country thousands of years ago. An impartial reader will soon now be convinced of the fact that there must be certainly something inherently great and of enduring nature in the ancient civilization of India which is still keeping it throbbing inspite of many cyclones that have swept over the land. A clue to this greatness may be found to lie in the patent fact that while the other countries, Egypt, Assyria or Babylon, have all gone to the dust with their hoary civilizations it is India which is still growing and breathing and is still a living force in the world.

DAYANAND'S CALL TO YOUNG INDIA.

((By T. L. Vaswani).

[From the author's recent volume named "Torch Bearer."]

Last night an earnest young man said to me :—

I looked into a little sketch of Dayanand's life, but read only that he went to this place and that for Vedic controversies; I was confounded: what is his message for the youth of India?

Dayanand's biography is yet to be written. Dayanand's life was richer by far than the "Vedic controversies." Carlyle says somewhere that a picture of beauty may seem at the first view slight and even superficial, but that it is only as you gaze and continue to gaze, that the beauty of the picture grows on you. Such a picture, to me is Dayanand's life. It has grown on me as I have gazed and continued to gaze.

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Dayanand was a lover of Humanity. But his Humanism was not a vague abstraction. His message was inspired by the spirit of Aryan race and Indian nationality. In his heart sounded the voice of ancient Vedic *mantra :—The Mother tongue, the Races-culture, the Mother-land these three are the source of blessings. Enthrone them in your hearts.*

How many know that Dayanand used the word *Swaraj* long before it was used by those great patriots Dadabhoy Naoroji and Lok. Tilak ? Dayanand gave a democratic constitution to the Society he founded and named as "Arya Samaj." His political views were imbued with the spirit democratic Commenting on Yajur XVI. 24, he says that "people should always see that their country is administered not by a single individual but by Councils." In a significant passage in the *Satyarth Prakash* he developes the Aryan idea that the "king should be the Guardian of the people." He adds :—" Say what you will, indigenous self-rule is by far the best. A foreign government may be free from religious prejudices and impartial and kind and just, but can never make the People quite happy." Don't these words written by the Rishi In 1882 express the very essence of our philosophy of swaraj:—self-government is better than good government ? Dayanand has analysed, too, the causes of India's downfall. In a fine passage in which much historical knowledge is compressed, he says :—

Since the time of Svayambhava to that of the Pandvas, the Aryas were the world's paramount power. Then mutual dissension compassed their destruction.

And again :—

It is only when brothers fight among themselves that an outssider poses as an arbitrator. Mutual feuds ruined the Kauravas, the Pandvas, and the Yadvas in the past. The same disease still afflicts us.

The disease of disunity is condemned by Dayanand again and again as "dreadful," as the "wicked path of Duryodhan," as robbing us of "all our happiness" and plunging us in the "depth of misery." Dayanand does not conceal the faults of

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his countrymen. Why do the British dominate us? Dayanand answers the question by drawing attention to their patriotism, their sacrifice, their education, and several good social customs. Dayanand writes in the *Satyarth Prakash*;—

The custom of child marriage does not prevail among Europeans. They give their boys and girls sound training and education. They *choose* their life partners: such marriages ara called *swayamvara*. They act after discussing the matter among themselves and referring it to their representative assemblies. They sacrifice everything, their wealth, for their nation. They are not indolent; they live active lives. They obey the orders of their superiors. They help their own countrymen in trade, etc. They wear thick clothing here as in England; they do not change fashions prevalent in their own country; but many among Indians have copied their dress. No wise man will imitate others. It is the possession of such sterling qualities and the doing of such deeds that has contributed to the advancement of the Europeans.

In another significant passage, Dayanand says the "causes of foreign rule in India" are:—mutual feuds, child marriage, marriages in which the two parties have no voice in selecting their life-partners, carnal gratification, untruthfulness, evil habits, neglect of the *Vedas*, and other malpractices." Commenting on a *mantra* of the Rigveda, the Rishi writes:—

It is only when men remain honourable, just and true that they are politically great; when they become wicked and unjust, they are absolutely ruined.

So the Jewish prophet said over two thousand years ago—"Righteousness exalteth a nation." But this beautiful Biblical teaching has been trampled upon again and again by "Christian" nations; and for three centuries and more Europe has suffered from nationalisms unbaptised by the true Aryan spirit that rejoices in One God, One Humanity, and the Law of Mutual Service.

Dyanand, too was the first among Indian publicists to advocate the cause of Hindi or *Aryabasha* as a national language of India. And who felt more the inspiration of Indian

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traditions and Indian ideals ? He surveyed the Indian situation. He saw decay. He realised the need of a new spirit of regeneration. He understood that India had fallen by breaking the law of Self-preservation. He felt that a new vital impulse,—*elan vital*,—was the nation's need. And such a vital impulse or urge could come through a new knowledge and assimilation of the Aryan Ideal. He believed that India could not be great without expressing its own race-ideals. A new world would grow out of a new understanding of, and a new love for, the Aryan Dharma.

Hence his desire to see various reformers and bodies of religious thought in India brought together on a common platform for the service of the nation. Perhaps the first. "Unity Conference" in modern India was the one Dayanand called almost half a century ago. The Conference failed ; as many good projects have failed in our country. But to talk of Dayanand's "intolerance" is to forget how earnestly he strove, more than once, for a real effective Unity Conference. It was blessed by the great mystic of modern India,—Sri Keshub Chandra Sen. The "Indian Mirror" which was, I believe, under his influence wrote in 1877 that" if the Conference held at the residence of Pandit Dayanand Saraswati with a view to bring about the union of present reformers could secure unity on real and practical basis, there was no doubt that much good would be the result." Dayanand worked for unity. In the Rig Veda we are asked to "peacefully associate and harmoniously co-operate." "to discuss in the spirit of love and sympathy," "to let thoughts run in a harmonious channel," to have "hearts in harmony with one another and use the intellect in furthering the good of all." The doctrine of Mutual Aid and Mutual Welfare is declared in several Vedic mantras. And India's history shows that disunion hastened general decay.

At the back of disunion, as it seems to me, is softness, lack of *shakti*. Out of strength will come Unity,—and Freedom. It is a massage of *shakti*, strength Young India needs. And Dayanand showed in his life and teaching his profound belief

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in the massage of *shakti*. It is an all-round *shakti* I plead for, *shakti* of Body and Mind and Soul. Not without reason do I ask the nation's youth to study the life of Dayanand. He was a man of *shakti*. This Swami in *langoti* had a strong body. "The servants of God," he writes in his *Ved Bhasya*, should realise that they must develop their physical powers." Both body and soul, he urges, should grow in strength. "For," he writes in the *Satyarth Prakash*, "if only mental powers and knowledge be developed but not physical strength, one man of great physical strength may vanquish hundereds of scholars. Let both mind and body be developed." I believe that body-building is character-building, is nation-building. I believe in the spiritual value of physical culture. To young men eager for nation service, I say—Build up your bodies. Many are the stories told of the physical strength of Dayanand. He is on his way to Benaras. On account of the rains the road is muddy. A cart is stuck in the mud. The cart-man, unable to pull it up, is beating the bullocks mercilessly; Dayanand goes to the rescue of the poor animals. Dayanand asks the driver not to beat the bullocks, and loosening their yoke, pulls up the cart out of the mud! On another occasion, he holds from behind a carriage to which a horse is yoked; the horse is unable to move! Verily, this Rishi of modern India was a *Pahlwan*, an Athlete. True spirituality is not soft sentimentalism. True spirituality is athletic.

This Spiritual Athelete of India, this man of *shakti* was fearless. Somewhere he says :—"I fear none except the *Narayan Paramatman* (God.)" Dayanand is having a bath in the Ganges when a crocodile is seenn ear him. A man seeing it cries wildly—"A crocodile, a crocodile." Dayanand shows no sign of fear or agitation. Quietly he says ;—"When I have no wish to harm it, it will not harm me." Some rowdy persons attack him and his followers during a religious debate. He returns to his residence. The rowdies attack it. His clerk goes out to keep them quiet. They beat him badly. Dayanand learns of it and immediately goes out to the clerk's rescue.

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With a stick in hand, he shouts to the rowdies ! They cannot overcome this man of *shakti* and they take to their heels !

He does not mince matters. This spiritual athlete speaks truth as he sees it in the midst of hostile crowds. He flings truth in the face of the mighty. Speaking to an audience in the presence of an Indian prince, he says :—"He who being a Raja keeps a prostitute is himself of her caste."

The prince says ;—"You have not spared me even." Dayanand's answer is :—" I speak truth to every one favouring none. This is my *Dharma*." He is sincere even to bluntness, And this his soft critics have called his " intolerance." Dayanand *is* intolearnt of what he regards as superstition and hypocrisy. He cannot barter conviction for convenience. He suffers but complains not. He suffers with the gladness of a hero.

And in the heart of this Strong Man is such tender love for the poor and outcaste ! He leaves his father's wealth and happy home to join the Brotherhood of the Poor. He trains himself in the School of Hardness. He fasts for several days. He sleeps on the bare earth making bricks his pillow. For years he wanders from place to place with only a strip of cloth on his body. He prefers the poor man's cottage to the Rajah's palace. He presses the outcaste and lowly to his heart. A man of what is called a " lowcaste " brings him rice and curry to eat. Dayanand accepts the gift of love. A Brahmin who is present says to Dayanand : " You are polluted for you have eaten the meals brought by this man," Dayanand says :—" Food may be polluted in two ways :—either when it is procured by force causing pain to another, or when it is mixed with a dirty thing. But here is a poor man earning his bread with the sweet of his brow. His food is the best." He proclaims the " One without a caste," and he calls to his Samaj orphans and outcastes, widows and the famine-stricken, the poor and lowly of all castes, all communities.

If he walked with us in flesh to-day, with what feelings would he see India ? See the temples and the schools and the village folk and the depressed classes and the oppressed

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women of what once was Aryavarta ? His message, it seems to me, he has left not to a Samaj alone but to the Nation. It is a message of manhood, of *bala*, of strength. In his *Veda Bhasya* he writes :—"*It is necessary that men should, with the help of God and in the spirit of dharma, develop their bodies and vidya and atmabala* (*soul-force.*") And again :—"*Until men become God-loving and balwan* (*strong,*) *they will not have the power to achieve.*" And this massage of strength is the message of sacrifice. Yagna they called it in Aryavarta and Rishi Dayanand is careful to point out, that "animal sacrifices had nothing to do with Yagna." It is the animal *in us* that must be sacrificed. Our *bhoga*-desires must go. They create separateness. We must strive for fellowship with the poor and the out-caste. This the Yagna to which Dayanand calls the Youth of India. Be simple and strong, ye that are young and eager to serve the Nation. And go to the village-folk who wait for a word of hope and faith ! Go with the message of *shakti* ! Go and take with you the Torch of the Spirit in the night of this nation !

THE OUTLOOK IN SIND.

By Prof. Tarachand D. Gajra, M. A,, Vice President, Arya Pratinidhi Sabha, Sindh.

The Editor has been pressing me to write something for the Magazine. At this time I am travelling about at the rate of the Punjab Mail, I break my journeys only by a few hours at each time. Being unable to write a fresh article I send one, which has been lying with me for some time past. As it deals with the situation of Sindh I trust he will kindly publish the article.

The Hindoos in sindh form about 28 per cent of the population, according to the census of 1921. The percentage may have become a bit higher during the last five years. Such has been the tendency here. In 1911 the Hindoos were about 22 per cent. This increase is due to immigration. The other forces are against the Hindoos rather than in their favour. For

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example, the recently published figures of the Shikarpur Municipality show that the birth rate of the Hindoos is much lower, and death rate higher than those amongst the Muhammedans.

Physically the Hidoos here are rather weaker than the Muhammedans, particularly in the bigger towns. Some efforts are now being made to start *Akharas*. But this is not at all commensurate to our needs, and it cannot be expected to serve the desired object, so long as the Hindoos do not take to professions requiring physical efforts. Whereever the Hindoos are agriculturists or labourers they have got as good physique as the Muhammedans.

Intellectually the Hindoos are decidedly superior to the Muhammedans, and literacy is much higher amongst them. But unfortunately this has led to luxurious, fashionable habits, producing a very bad effect upon the physique of the people in the towns and bigger villages.

Financially the Hindoos are a little better off than the Muhammedans, though over 60 per cent of the land belongs to the Muhammadans. The Hindoo merchants and the Hindoo Zamindars have decidedly better habits and higher capacity than the Muhammedan Zamindars. On this account it is said that half the land belonging to the Muhammedan Zamindars is let out on contract to the Hindoos.

Socially there are a number of evils eating into the vitals of the Hindoo society. Deti-Leti prevails in the worst form ; early marriage is rife in villages, forced widowhood is to be found in all bigger centres. The panchayats which have still influence here, are usually rent asunder on account of quarrels some of which have started on very trifling occasions. Often one party of the Hindoos, is found in league with the Muhammedans. In almost all the municipal corporations, the Muhammedans form the deciding weight, and are able to produce their effect, inspite of the majority of the Hindoos.

From a religious point of view the Hindoos of Sindh may be divided into three classes. A few highly educated men are

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absolutely indifferent to religion, and even to communal interests. They will tell you that they do not a care tupence if Hindoos become Muhammedans. They are Hindoos because they happen to be born in Hindoo houses. Their blood never boils to see the Hindoos in trouble. They have no love for Hindoo gods, Hindoo civilization or Hindoo ideals. In Hindoo-Muhammadan cases you will find several of these men appearing on the side against the Hindoos. The recent movement of Sangathan has produced a slight change amongst them.

Another class of the Hindoos is under the influence of Sufism. This is a considerable class. It has amongst it both educated and uneducated. Some of these are Sufies by conviction, others are so, because usually the centres of Sufism are in these days, centres, where wine can be taken freely, bhang can be drunk without hesitation, meat diet can be enjoyed openly, estoric and love songs can be sung under the garb of religion, beauty can be worshipped to heart's content. Sufies also form a brotherhood like Free Massons. One Sufi helps another in every possible way. A large number of men are also Sufis through ignoracne and superstition. Sufi saints can bless you with sons and daughters, can arm you with amulets and charms.

The influence of Sufism is so great that thousands of rupees are being spent by the Hindoos to decorate the tomb of Lal-Shahbaz at Sehwan, and similar amounts to raise the masoleum over the tombs of Sufi Kabul Mahammad at Daraza Ranipur Riyasat.

The third class of the Hindoos are the Sanatani Sikhs, followers of the Grantha, disciples of the Udasees, paying homage to the Brahmins, and Sanyasis, worhsippers of Shiva, Vishnu, and Daryashah (*Varuna*) etc. The Sikhs of the Punjab are doing their best to take advantage of the fact that the Sindhi Hindoos are devotees of Nanikshah. Diwans are held at all important places. An orphanage has been started at Shikarpur, a middle school at Karachi, and Sabhas at several places. The prestige, that the Sikh community commands, might succeed in replacing the Udasees by the Akalies, and in further weakening the Hindoo and Sanatan sentiment.

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The Muhammedans in Sindh are all-powerful. They form seventy-two per cent of the population. A large number of zamindars come from that community Nearly all the agriculturists are also Muhammedans. Tailors, washermen, cart-drivers, barbers and members of many necessary and useful professions, are practically all Muhammedans.

On the two boundaries of Sindh, west and north, is Balochistan (including Lasbells) a country having an overwhelming majority of Muhammedans. The only native state, Khairpur, is also a Muhammedan state. Several Frontier war-like tribes live on the boundaries of Sindh. Some of the well-known dacoits of Sindh have also come from communities which profess Islam.

The Muhammedans of Sindh, particularly the educated Muhammedans and khilafitsts in Sindh, are not satisfied with what they have. Not only do they want to advance educationally, but they wish to oust the Hindoos from most of the Government offices, to capture as much of trade as possibly they can and to make Sindh a Muhammedan province in every sense of the word. The Muhammedan papers and speakers are sparing no pains to excite the ignorant Muhammedans against the Hindoos. Extremely filthy articles have been written against Hindoo women, and inciting songs have been sung, against Hindoo property.

Though the Muhammedans, as elsewhere, are fairly well united amongst themselves, here they are attempting to make their *sangathan* perfect in every possible way. Every Khilafat centre is a centre of Tanzim and Tabligh propaganda.

Conversion activity of the Muhammedans has, during the recent years greatly, increased. The Muhammedans have started a dozen new newspapers, published about 2 dozens of pamphlets against Arya Samaj in particular and Hindoos in general. The *Pirs* have been induced to take special interest in the work. Pir Salah Shah of Ranipur has been calling conferences of the Sanjogies, and writing letters to them from time to time. Nava Muslim conference

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was held at Hyderabad one month back, and rupees twenty thousand are being raised for this branch only. Till this amount is reached by public subscription Seth Haji Abdul Haroon promises to give them the whole monthly expenditure.

A large number of boys and women, are being misled and taken no body knows where. In one case that of Dhanraj Gehimal, all efforts on the part of the Government and the Hindoos for the last twelve months have faied to trace the man.

To meet the situation, the Hindoo Sabhas are doing some work. The most active branches of the Sabha are at Sukkur and Hyderabad. The provincial Sabhas collected some fifteen thousand rupees, at the last Sammelan for the propaganda work in the Bombay council. The workers have also raised funds at Bombay etc. The All-India Hindoo Sabha has also promised to give them a grant of Rs 250 p. m. for appointing a good and well-educated gentleman for propaganda work. Some four or five propagandists more may soon begin the work.

The Arya Samaj in Sindh has been working for years, to awaken the Hindoos to a sense of the danger. Since the formation of the Arya Prininidhi Sabha Sindh in the year 1919, the work has been carried on fairly vigorously and is being done now more vigorously than ever. The Sabha has at present seven whole-time paid workers, and the monthly expenditure of the Sabha runs up to over 600 rupees per month, half of which amount is spent on Jati Raksha only. At present there are some thirty five-Samajes in the province, and the Samajists should be about 5000. Though the Samajists are few they are sparing no pains to carry on the propaganda effectively. It is the Samajists that have saved the Sanjogies from falling into the clutches of the Muhammedans. If the Samajists that are living in the villages, had not worked hard to preach their mission, most of the Sanjogies would have by this time become Muhammedans. When I go to these villages and examine the work of these youngsters, unknown to name and

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fame, I am simply surprised. I cannot but praise their vigour and courage.

The Samajists have not failed to work for the depressed classes. Kolies of Thar Parkar are being educated by an Arya Samajist. Bhangies of Karachi have been given dinners by Arya Samajists a number of times. The Bazigars have also been tackled by the Arya Samajists.

In espousing the cause of Hindi, the Samajists have not done less than all other forces put together. The first Hindi School was started at Shikarpur by the Arya Samaj. The Satyawadi was amongst the papers which wrote articles in Hindi. All the schools under the control and influence of the Arya Samaj, are compulsorily teaching Hindi to their students.

In the direction of female education, the Samaj has opened two schools at Sukhur, one at Shikarpur, two at Karachi, one at Kandiaro, and one at Sanghar. All of these are very hard up for funds. The Karachi Samaj is erecting a good building for its school.

The Samaj has two middle schools for boys, one at Ghotki and the other at Karachi. The Ghotki School stands in need of funds for its building, which must be completed within ten months. There are also primary schools at Shikarpur, at Tharri Mohabat, at Ratodero and at Sanghar.

Before completing the article I would request the readers of this paper, and more advanced brothers of the other provinces to carefully note the difficulties of the Arya Pratinidhi Sabha, Sindh, to study its work, and help it in every possible way.

Secondly I would ask you to help us by giving publicity to our work.

Thirdly I would ask you to tell the Punjabies and other out-siders working in Sindh, to spare time to study the situation in Sindh, and to help the Sindh Pratinidhi Sabha to their utmost capacity.

Lastly I would ask you to help us with funds. The Sindh Sabha is the poorest body in the field. It spends rupees six hundred per month; it has no reserve fund but is actually under debt to an

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extent of rupees 3500. And in this season the Sabha has been called upon to meet several unexpected demands. The Hindu Rakshak case has alone cost us about rupees one thousand and five hundred. A number of other cases are still pending.

Brother Samajists ! You, who dream of carrying Vedic mission to Mecca and Madina, turn your attention to this Frontier Province and help your brothers engaged here in a life and death struggle.

CONTEMPORARY THOUCHT REVIEWED.

'COOKING' SCIENCE.

Comuflage was till now associated with politics. Who could have the courage to blame scientists of untruth ? Philosophers might invent theories, but the fact-loving scientist was fabtrication-proof. News comes from America, the latest and most up-to-date citadel of science, that scientists have been 'cooking' diagrams and suppressing facts which belied their pet hypotheses. The process is verily scientific ! Says 'Observer' in the *Theosophical Path* :—

Now comes a curious and rather suggestive illumination upon the whole subject from the learned ranks of the American Association for the Advancement of Science, meeting at the beginning of this year. According to the press-reports, definite charges were made that incontrovertible facts proving the existence of man in the last glacial age, *at least* 25000 years ago, in America, have been deliberately suppressed in the interests of the orthodox school of anthropologists who hold the whip-hand in the universities. The following quotations will probably surprise our Theosophical and other readers, and, if the statements are well-founded—which seems likely,—*a very clear reason will be revealed for the alleged absence of data of man's great antiquity* in America (and presumably the principle applies elsewhere) according to the official representatives and text-books of science. Nothing more

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unsatisfactory has come from the 'higher-ups' of science since it was shown that the great materialist Hæckel had 'cooked' some of his diagrams in order to support a favorite theory.

According to press reports the 'opening gun' in the battle over the age of man in America was fired on January 1st by Dr. Byron Cummings, professor of Archæology at the University of Arizona, who said :—

"Full investigation and careful tabulation of results have too often been retarded by the storm of ridicule and abuse that have been heaped upon the heads of those who brought to light anything unusual, some of our leading anthropologists have condemned without a hearing facts that are really incontrovertible, and good men have been hounded from the profession by others who happened to hold the center of the stage at the time.

"A few years ago some United States geologists were making investigations in southern Arizona. I suggested to one that it would be a fine thing if he and his associates continued the investigation of an old lake-bed untill they discovered some fossil remains of man. The answer came back quick and straight.

"Not on your life. If we find any human bones in these fossil-beds we'll bury them, pack our baggage, and ask to be transferred to some other locality. We are not going to risk our professional reputation to find any Pleistocene man." [The Pleistocene period is supposed to have ended at least 25000 years ago.]

"It seems a crime to some to bring to light anything that contradicts our publishsd theories. Men uncover the bones of Pleistocene animals in California, Arizona, and many other places and the finds are accepted without question, but if a human bone or implement is encountered in the same or similar strata, its presence must be accounted for in some other way."

ANCIENT MAN.

Testimonies of ancient culture of man belonging to incredibly old times are gradually shaking the theory of evoluti on to itsfoundation. Says the same writer :—

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Furthermore, at the same meeting, Dr. E. P. Goddard of the American Museum of Natural History, New York, in asserting that man may have existed in America before the last glacial period: "cited the finding of flints under twenty-six feet of glacial gravel and under a fossilized bison in such a position as to indicate that they were shot into the animal. Dr. Walter Hough, took exception to Dr. Goddard's conclusions on the ground that the examples *found were so advanced as to preclude the possibility of their being old*, etc." [Italics mine]

Very little is actually known about ancient Greek painting except what can be gleaned from the classic writers, the small vase-paintings, and from a few Pompeian wall-pictures which probably derived their inspiration from Greece. Last year, the first discovery of an actual Greek painting on a large scale was made at Corinth, and the artistic and archæological world is looking forward to a real revelation when it is completely excavated.

This picture dates from a little earlier than the beginning of the Christian era, after the Romans had introduced their brutal games to degenerate Greece, and so it is not of the great period of Greek art. Corinth was destroyed by the Romans in 146 B. C., but Cæsar had it rebuilt a century later, and then the remains of the old Greek theatre were converted into an arena. The painting decorated the high wall surrounding this gladiatorial arena, and represented gladiators fighting lions. It is 300 ft. long, but only 45 ft. are yet uncovered.

The importance of the discovery is shown by this statement of Dr. L. Shear of Princeton, who is in charge of the excavation.

"The paintings were beautifully done by fine artists and indicate that we must wholly revise our ideas of Greek painting and the decoration of Greek and Roman buildings. The colors are very rich and subdued. This shows that the attempts to restore the color-scheme of ancient Greek temples have been all wrong. In these attempted restorations garish tints have been used. In the absence of real information on

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this subject it was supposed that garish tints were used by the Greeks, but the paintings at Corinth show that the contrary was the case.

"The field against which the figures are painted is a dark blue. This rests on a band of yellow. Below that is a narrow band of deeper blue, and at the bottom of all is a broad band of dark red. The lions are a tawny red. The scarlet boots, which are something entirely new in this country and period, stand out conspicuously. The painting was done on a large scale in order to make an effective picture for the audience in distant seats."

Discoveries of relics of ancient races, now crowding in upon us so rapidly, support the Theosophical teaching that man has changed very little in essentials, if at all, in many thousands or perhaps hundreds of thousands of years. When simple objects of domestic use are found similar to those we employ today, we seem to come very near the intimate personal life of the people of bygone ages, and sometimes in a very touching way.

In the recent explorations in North Africa, Count [illegible]K. de Porok unearthed in Utica the elder neighbor of Carthage, a large number of babies' bottles and children's toys. The bottles differed from ours in the absence of rubber nipples, but they must have been quite effective for their purpose. They were mrde of pottery with a nipple of the same material containing a small hole, and some were ornamented with a pair of smiling eyes and a laughing mouth. A crockery savings-bank was found with a slot and containing a few coins, and also many toy-animals in pottery; horses, chickens, and ducks.

The Berlin Museum has just placed on exhibition a very touching collection of dolls and other articles from the tomb of a little girl who died in the reign of Tiberius, about two thousand years ago. There is a toy table with a tiny silver candelabrum, toy-bricks, and a cosmetic box for the dolls! Writing materials buried with her show that the child must have belonged to a cultured family.

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But when we go back three thousand years before the Roman Empire, a similar story is told. In Mesopotamia. in the almost pre-historic kingdom of Kish, Professor Langpon of the Field Museum, Chicago, last year made marvellous discoveries proving the magnificence, and in many ways, the modernness of the civilization which flourished at least five thousands years ago. His demonstration of the high pitch to which architecture and general culture had reached among the Sumerians has proved a surprise. The splendid royal palace, covering three acres, contained a great hall 70 ft. long by 30 ft. wide, containing a row of massive columns. Among the numerous small objects found in the ruins were copper tools, razors, magnificent inlaid pottery, vanity and manicure cases, fish-hooks (a quite unexpected find), and children's toys, including a rattle in the form of a hollow horse in which a loose pebble was enclosed.

THE MAYA CIVILIZATION IN AMERICA.

Finds of archæological interest have been discovered in America, which are proving the wonder of anti-quarians.

It was a great, an amazing, revelation to find that ages before Columbus crossed the Atlantic, a highly cultured and truly civilized people, the Mayas, occupied large territories in America. Dr. H. J. Spinden of Harvard, fixes the seventh century A. D. as the climax of the Maya civilization, but his recent establishment of the fact that the marvelously ingenious and accurate Calendar, based on the movement of Venus, was in use in the sixth century B. C., shows that the Mayas must have been very advanced at that time in order to have produced a great mathematician or mathematical school, or that the woderful Venus-calendar had descended from some previous and higher culture—from Atlantis perhaps! Dr. Spinden says :

"Hundreds of native dates found on Mayan monuments and temple-walls have been translated into our calendar, and evidence of their highly scientific methods and the extremely

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accurate results which they obtained in their calculations increases with further research. The Mayas reached practically the same figure for the true length of the year that we have today They made calculations over vast stretches of time. Their calendar was more accurate than our own, which has an error of one day in 3,300 years."

PRECURSORS OF MODERN SCIENCE.

The recently exhumed remnants of Greece and Egypt even of comparatively modern times may convince the reader of the futility of the present-day scientist's claim that in the field of exact thought and positive discovery he is the pioneer.

Disregarding the marvelous advances in science and civilization made many thousands of years ago in Egypt which permitted the conception and creation of such a monument of skill and organization as the Great Pyramid, the intellectual activities of the early centuries of our era are very striking—the close of the cycle of later antiquity before the Dark Ages settled down like a fog over Europe. This quotation, from *The New Archaeological Discoveries* by Dr. C. M. Cobern, refers to this period :

"The whole civilized world throbbed with a sudden liberated energy. It seemed as if a new intellectual dynamic had been injected into the blood of the race. Pioneers of science like Strabo were inventing geological theories which strangely resemble those of modern times ; scholars like Tacitus and Livy were writing histories of such elegance and philosophic insight that they are yet classics of their kind ; educators like Quintilian were originating methods of pedagogy which are only now in the twentieth century being carried into effect.

The astronomers in Alexandria were calculating eclipses, determining the equinoctial points, solstices, etc., much as is done today, and were reaching decisions concerning the size of the earth and the moon which were not far removed from those obtained by modern scholars. The sphericity of the

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earth was taught and illustrated in the schools, as we know from a fresco on which a terrestrial globe is represented, recently found near Rome.

"Nero had a pipe-organ worked by machinery, a circular dining-room which revolved like an astronomical dome with the sun, and a bronze hydraulic engine, found only recently in the ruins of his palace; and Dr. Boni has just discovered an elevator 120 feet high connected with the emperor's palace.

BUDDHIST REVIVAL IN CHINA.

Thus Phanindra Nath Bose in the *People*:—

In the present intellectual renaissance, therefore, attempts are being made by the Chinese Buddhists to revive Buddhist religion and culture in China. This revival of Buddhism in China is regarded by some as the 'most note-worthy phenomenon that has appeared of late in the world of thought in China.' Mr. Baigyo Mizuno, a Japanese scholar, says in this connection.

"At the same time they have become aware that Buddhism has been systematically developed in various ways in China for thousands of years, so that it should rather be regarded as philosophy and culture of their own country, instead of a religion of foreign origin."

The Chinese have already started various organisations for the revival of Buddhism. One of these is, the *China Buddhist Federation*, Peking of which Mr. Hu Jui-lin is the new Director. With the Buddhists of Japan, they convened the Far Eastern Buddhist Conference of Tokio on November 1, 1925. Many Chinese Buddhists joined the Conference to make it a success.

The Peking University is one of the foremost centres of culture in China. Buddhism forms one of the chief subjects of study at the Peking University. Baron Hollestine is the Professor of Sanskrit at that University. He knows Chinese well and has restored one Sanskrit text from the Chinese. Though there is no other University for Buddhistic studies, there are some monasteries, which encourage the study

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of Buddhist Philosophy and religion. One of the monasteries is Wu Chang in Hu-pen province, near Hankow. This is one of the flourishing centres of Buddhism. Buddhist monks of this monastery publish a paper called *Magazine of the Chch Shia* (Society for Realization). It is published by the *Sutra* Press. This journal contains many interesting articles such as (1) The Buddistic History of India; (2) Sources of various Buddhist sects; (3) Explanatory Logic—*Yin-ming-luh-su-chiang-yi.*

Other centres of culture in China are the monasteries (1) at Lo-yong in the province of Ho-nan (2) Lu Shan in the province of Kiangoi, (3) Nan-king in the province of Kiangoi, (4) Pu to-shan in the province of Cheh-king. The leading scholar of the Nan-king monastery is the Rev. Tai-Sue, who acted as the head of the Chinese Delegation at the Far Eastern Buddhist Conference of Tokio. Rev. Tai Sue laid down the ideals of his fellow-Buddhists when he said:

The first thing we shoud do is to organise an International Buddhist University to train men for the progagation of Buddhism. In the said institution, there should be two departments: one is to teach the students such liberal subjects as languages, sciences and philosophies, and the other to teach the Buddhist *Sutras*, religious discipline, Buddhist esoteric teachings, etc.

AUTHENTICITY OF THE PENTATEUCH.

The view of modern critics of the Old Testament is that the Pentateuch is not a Mosaic document, but that its authors, in order to win for it homage due to a Prophet's injunctions have fathered their own production on Moses. Mr. Hoschander meets this view with a hypothesis which, as coming from a Jew, has a significance all its own. Writes he in the *Jewish Quarterly Review* for April 1926:—

Suppose that we grant that the Pentateuch contains numerous anachronisms which cannot be ascribed to Moses.

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The argument from these discrepencies is directed only against the orthodox view that the Pentateuch in its present form, without any changes, was the work of Moses—a view that on the whole rests upon tradition, and can scarcely be supported by documentary evidence. But this argument would fall flat, if one assumes the original work of Israel's Lawgiver was re-edited and revised again and again during post-Mosaic periods. While post-exilic Judaism may or may not have believed in verbal inspiration, there is scarcely room for doubt that such a belief did not exist in pre-exilic times. They cared only for the contents of the the Mosaic Laws, and not for the words and the style in which they had been formulated.

While modern scholars write commentaries, the pre-exilic writers achieved the same purpose by expanding some biblical passages or commandments according to their best knowledge and traditions, or by adding some historical glosses. Differences in interpretation during many centuries are of course to to be expected. Thus all their editions of the Mosaic Laws may have widely differed in style, terminology, and interpretation, and yet all these writers recorded or sincerely belived that they recorded genuine Mosaic traditions based upon the original Mosaic Books.

The founder of the North-Israel Kingdom, Jeroboam, must have been exceedingly anxious that his religious institutions should not come into collision with the Mosaic Laws, and according to the testimony of the First Book of Kings (13, 33,) the Levitical tribe lost its priestly prerogatives in his dominion. It is not reasonable to presume that the Mosaic Code was revised under his reign in a way that there should not be the least referencnce to the origin of the priesthood and their function, and that this revised Code became the standard Mosaic Code of North-Israel ? It goes without saying that in such a Code we would not expect any reference to the prohibition of image-worship. If we may credit this King with common sense, he must have been aware that a Mosaic Code

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condemning his religious institutions would be exceedingly dangerous to the existence of his kingdom.

Now it stands to reason that original Mosaic Code, which was doubtless written on papyri, was deposited in the chief sanctuary at Shiloh, and we cannot assume that it survived when this sanctuary was destroyed. Thus the mosaic traditions preserved were those found in the copies made by the Levitical priests for the purpose of instruction, and there was no possibility of comparing these copies with the original.

Thus the literal authenticity of an important part of the Bible is denied by its followers themselves.

THE FUNCTIONS OF BRAHMANAS.

The same author points out the high place of priests in the Jewish heirarchy, which bears close resemblance to that of the Brahmanas of the Aryans. A few quotations from the Jewish scripture will sound as if they were a translation of the ordinances of Manu.

Among the Babylonians, Egyptians, Indians, Iranians, and no doubt among all other ancient nations with established priesthoods, the priests were the depositaries of all existing science both ecclesiastical and secular. Their hold upon the people they chiefly retained through their superior knowledge. Owing to the latter, the people looked up to them with high reverence, as the mediators between the Gods and men, believed them to approach nearer to the deity than other mortals. They consituted the supreme authority on the point of law and religion, and were especially the teachers of the people in all religious matters. They were the very representatives of civilization among their nations.

It would be a truism to assert that it was the same in Israel, as seen from the biblical records (Deut 17, 8-13 ; 21, 5 ; 33, 10.) It is not without significance that the fuction of the priesthood as accredited teachers of Israel is placed before that of sacrifices (ibid. 33. 10,) from which we may gather that they were primarily the teachers of Israel's religion, the

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preservation of which would be due to them. Hosea attributed the general depravity of the people and their ignorance of the knowledge of the Lord to the criminal negligence of the priesthood in the exercise of this function. The non-Levitical priests of North Israel in superseding the Levites accepted likewise the charge of teaching, and the ethical laws of Israel were identical with those of Judah. Micah accounted it to the priests as crime that they refused to teach without recompense (2, 11.)

EDITORIAL REFLECTIONS.

CASTE SYSTEM IN SOUTH AFRICA.

Thus the *Indian Social Reformer*:—

Within the last few days, a Bill has been passed by the South African Parliament commonly known as the Colour Bar Bill. This Bill prohibits the employment of native Africans and Asiatics in any occupation requiring the handling of machinery. The reason given for this prohibition is that, unless skilled occupations are restricted to White men, they run the risk of losing their means of livelihood owing to the competition of native Africans and Asiatics. An exception is made in the case of so called "coloured persons" who, in South African terminology, are Euro-Africans of mixed descent. This Bill taken together with the legislation contemplated or adopted for segregating Indians and to prevent them from owning land or being granted trade licenses, is, if anything, an aggravated reproduction of the social process which in ancient days resulted in caste and the depressed classes in this country. Incidentally, it bears out our oft-repeated contention that outcastes are the inevitable concomitants of castes and that the true remedy for the removal of untouchability is the abolition of caste. People who seek to emancipate the depressed classes and at the same time uphold the present caste system, are attempting to reconcile two fundamentally

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incompatible ideas. The South African Whites are doing what the mediaeval Hindus did and, most probably, for similar reasons. For the preservation of their " standards of life," the latter adopted very nearly the same measures as the former are doing before our eyes.

LAW OF ADOPTION IN EUROPE.

Continues the same journal:—

The circumstances which have induced the introduction of this measure seem to have been, if not created, emphasised by the consequences of the Great War, namely, a great increase in the number of orphans, on the one hand, and of parents bereft of children, on the other. According to a writer in the Nineteenth Century, one institution in England alone received 40,000 applications from persons who wanted to give away children and 5000 applications from persons who wanted to take children in adoption. Many parents adopt children even now, but they have no legal status as parents, as among the Hindus, and it is proposed to give them such a status by law. The writer in the Nineteenth Century, Mr. W. R. Barker, gives an interesting account of the law relating to the subject in some European countries. In France the adopter must be fifty-years of age and childless and the adopted must be an adult. The law in Germany, Switzerland, Austria and Italy follows the French law with variations. Most of the States of the United States have passed laws on the subject The Bill before the British Parliament provides safeguards against the abuse of adoption by requiring that the suitability of the adopter should be certified by a local authority or the adoption sanctioned by the High Court of Chancery. In India any Hindu may adopt a child without the certificate or sanction of any authority, though the validity of the adoption depends upon the fulfilment of the conditions laid down by Hindu law as interpreted or mis-interpreted by the Privy Council.

UNPUBLISHED SURAS OF THE QURAN.

The *Jewish Quarterly Review* contains the original text and an English translation of M. S. Adler 254]

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(2554 in the Catalogue) preserved in the library of the Jewish Theological Seminary at New York. From the absence in the Quran of the verses quoted therein it is surmised that either the manuscript is a fabrication or that it contains extracts from a lost recension of the Quran. We reproduce below the introduction to verses cited:—

MS. Adler No. 2541 (2554 in the Catalogue).

Translation.

Recto

Account of Muhammad's Companions: Appendix to the Book of Chronicles. This is the Book of the history of Muhammad who was in the place...al-Jusi called Jabal al-Hadith (describing how it fared with him until he removed to San'a and to the Hijaz by reason of the monk who was in Balka upon a pillar called "'Alamat al shams." [It also tells how] those of the learned men who inclined and mentioned the matter to him and wrote each their name towards him came to him compiled in the beginning of a Surah of his Kur'an and wrote: "Thus did the wise men of Israel counsel the dumb wicked man [*i. e.* Muhammad]," [This they wrote] in an obscure and unintelligible from so that it should not be understood (and a curse would be upon him, as these learned men said, who would make clear the purport of this to the gentle nation). Now the monk called Bahira is not mentioned. And these are the learned men who came to him (Muhammad): Abrbaham called Ka'b al-Ahbr; Absalom called 'Abd al-Salam; Jacob called 'Umar al-Shahid; Johnan called la-Mvnhazim ila'I-jannah; Akiba of Antioch called al-Tair fi'l-jannan; Eliezer called sahib al-Asa; Jephthah al- Maktul fi hibb al-nabi; Shemaiah called Murid al-nabi ila'l-bait; Baruch called Al-Maktul fi sahib allah; Ashael called Khatan al-nabi; Hephes called Jar al-nabi. These were they who came to him (Muhammad) and adopted Islam in his presence in order that no harm might be-fall Israel. And they made a Kur'an for him and wrote and compiled their names each one in a Surah without incurring suspicion. And they

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wrote in the middle Surah: "Thus did the wise men of Israel counsel the dumb wicked man."

INDIAN PENAL ADMINISTRATION.

Its Culmination in the Andamans.

The convict settlement in the Andamans, when the most wretched and extremely immoral state of affairs prevailing there was brought to the notice of the public some years ago, was condemed on all sides as 'veritable hell on earth.' The comparison was apt except that no picture of hell depicted so far makes provision for the hedious immoralities that run rampant in its British counterpart in the Andamans. What purpose, we wonder, that segregated place given over deliberately to the exclusive reign of sin and oppression, serves in the interest either of the convict or of the society to which he belongs Men of the ability and moral calibre of Bhai Paramanand, Brajendra Kumar and others no less eminent and bright have been again and again doomed to life-long exile and servitude there. By a mere fortunate stroke of chance the term of imprisonment of some of them came to be curtailed, and the story they were spared to tell of their hardships and the horrible miseries, mental and physical, which they had had to encounter was simply apalling. Not only natural inclemencies of weather in the island but the system of human watch and ward also is not in the least suited for the maintenance and surveillance of human beings, however degraded the latter be. Those who had the good luck to return after partial expiry of their term of banishment and incarceration have by their sojourn in the midst of such insalubrious surroundings and morally irreclaimable associates, appointed by government officials to keep watch over them, been permanently disabled from any regular and continuous mental exertion.

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What can be the aim of the government in keeping alive this devilish blot on its penal administrative organism? Is crime remedied or the tendency to it lessened by this extremely inhuman and demoralising regime of punishment? Whom does this system bless—the criminal, the warder, the society, or the State? The Andamans is a curse peculiar to Indian administration of justice alone.

SMALLER HELLS.

The difference between the state in Andamans and that in the jails in India, though in itself markedly great, is that of magnitude alone. The vindictive mentality which has reached its highest consummation in the Andamans penal colony, finds its usual every day expression in the administration of jails. It was a happy accident for prisoners that as political offenders some of the greatest men of the country were lodged for some time in the same cells with ordinary culprits. The reign of tyranny and moral depravity within the walls of prisons was thus peeped into by men who had a voice. Through them the public outside obtained a glimpse into these perpetual hotbeds of corruption and vice. The force of public opinion which instantly turned in favour even of this fallen section of the community against which individuals and groups of individuals had many long-standing grievances, was at once brought to bear upon the government especially in the Punjab. In November last a Jail Committee was formed, consisting of Mr. C.F. Lumsden I.C.S., President. Mr. Justice Jailal, and Sheikh Abdul Qadir, Barrister, to inquire into the condition of the Punjab jails. The scope of inquiry of the Committee was limited yet the disclosures made even under the heads allowed by the Committee's terms of reference are very serious. Under unauthorised punishments the Committee says *inter alia*:—

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The common form of such punishment is shoe-beating on the slightest provocation, sometimes under orders of Jailors and Assistant Jailors and sometimes without orders. Another form of punishment is for several prisoners to join in a concerted attack on a prisoner and beat and kick him mercilessly. This method is resorted to sometimes in order to extract money from new-comers and sometimes for the purpose of bringing recalcitrant convicts to their senses. Still another form is to make a man bend double to pass his hands through his legs and touch or hold his ears. This offence is enhanced by the administration of blows and kicks. The punishment appears to be well established and frequently made use of by unscrupulous subordinates.

In what civilised country would you find this barbarous mode of torture allowed and even encouraged?

Under unauthorised indulgences the following observations appear :—

High prices have to be paid for articles that are smuggled into jails. Cash is received by prisoners from their homes for their requirements in jail by means of money orders to warders and their subordinates. The Committee understands that a system of money-lending also is well established inside the prisons, there being, however, a strict code of honour among the prisoners to return the money. *Gur* (jagree) is in great demand and there is such craving for it that prisoners are prepared to pay for it many times its real price. Other luxuries, such as *ghee*, tobacco, butter, fruits and liquor are also obtainable. Gambling is conducted under the patronage of minor jail officials, who, no doubt, are not forgotten by the winners. Discipline is merely superficial, for one witness, whose evidence there was no reason to distrust, assured the Committee that sovereigns were plentiful inside the Lahore Central Jail though unprocurable outside. He had himself seen a prisoner in possession of eighty sovereigns who kept in his box a sum of forty pounds for another.

And to such jails offenders are sent for reform ! A person of a most saintly nature would scarcely remain immune from the vitiating influences of such an atmosphere. Offence outside the jail is punished with incarceration in jail. What greater, severer jail would punish the incomparably greater offences committed within the jail walls? Is opportunity for greater delinquencies thought to be a a fit penalty for the commission of smaller ones ? Where pray would the series end? Is penal administration

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then meant for the aggravation, not for the stoppage or even lessening, of criminal tendencies?

MEASURES OF JAIL REFORM.

The Committee urges a few measures of reform. It will enforce greater discipline and appoint better warders and more numerous and better superintendents. As steps towards the inner amelioration of the culprits it advocates the extension of adult education so as to include within its scope prisoners up to the age of 30, and the establishment of libraries and recreation rooms in jails. A suggestion is made that 'earnest endeavours should be made to secure persuasive religious preachers, provided their efforts do not aim at proselytisation?' To the Arya Samaj, as also to other bodies, is thus opened a vista of true religious work. The proviso added has our heartiest endorsement and support. The aim of the preacher shoud be to convert the spirit of the fallen man or woman, not necessarily to make addition to his parochial flock.

To us all these attempts, good in their way and useful as far as they go, appear to be abortive unless the government changes its entire angle of vision with regard to criminals. Even severity of punishment may in some cases turn out to be a reformatory or preventive measure, but never can the systematic attempt current at present to kill all moral and self-respecting sentiments even in an actual offender be expected to end but in making him more and more immoral, as the sensitiveness to wicked handling and maltreatment becomes blunter and blunter with every new inhumanity practised by jailor and warder and fellow-prisoner towards him. The Andamans has got to be abolished, jails to be made reformatories, punishment to be made a deliberate instrument of redemp-

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tion. Then, and then alone will the jails be what the Committee wants them to be?

MUSIC BEFORE MOSQUES.

Mr. A. S. Wadia M. A. considers in the latest issue of the *Hindustan Review* the question of the permissibility of 'ceremonial music' before mosques on the one hand, and that of 'leading sacrificial cows on the public roads and killing them as sacrificial offerings on the great Id-festivals' on the other. While on the former riddle he makes distinction between 'ustadi gyan' and 'ceremonial music.' We reproduce his observations from his own contribution :—

Taking up the first question, let us atonce admit that the old classical Hindu music of *tal* and *ray*, ordinarily known as *ustadi gyan*, has a quaint beauty and sweetness all its own which none can question or gainsay, though it may possibly fail to appeal to a foreign ear not attuned to it from childhood. Of this *ustadi gyan*, strange as it may appear, the most devoted votaries and constant patrons are the Mahommedans themselves. But the Hindu "ceremonial music" against which the Mahomedans complain is wholly and radically a different thing. In fact, it is no music at all in the ordinary acceptance of the term. For it is *not* a concord of sweet sounds which fall melodiously on the ear and take captive the soul and lift it to a realm beyond the limits of time and space. No, it is nothing approaching this. But, it is one wild, unending cacophany of braying trumpets, clashing cymbals, and rattling drums, which falls harsh and rasping on the ear and drives a true music-loving soul to despair of human sanity. In a word the ordinary Hindu ceremonial music as played in their processions, secular and religious, is a high revel of organised noise.

He comes next to the atmosphere in the mosques in the midst of which prayers are performed.

Coming finally to the conditions necessary in the precincts of a mosque for the proper carrying out of the religious service held therein, let us in the first place make it clear that, except on Fridays and festive days, the Mahomedan service is non-congregational and each follower of Islam is consequently expected to invoke his Creator by himself five times a day at the call of the Muezzin. There are no graven images nor painted pictures in the mosque to detract the attention of the

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worshipper, but the whole surrounding is kept rigorously plain and simple to make it possible for him in the prevading peace and quiet to concentrate his whole mind and soul on his Creator while saying his prayers.

His conclusion therefore is:—

With whatever justification the Hindus may have claimed in the past their prescriptive right to play their ceremonial music before a mosque, that right—considering the true nature of their "music" and the vital national interests involved in the question—they must forthwith renounce in a truly patriotic spirit. By such a renunciation the Hindus themselves, strange to say, stand most to gain. For with gradual disappearance of their present decadent ceremonial "music" their old classical music stands a better chance of coming into its own and of eventually evolving ceremonial or processional marches more in consonance with its own hoary traditions and the musical ideas of the world at large.

Mr. Wadia's objection, therefore, is primarily to the character of the music performed. If this character were improved, would he then support the playing of music before mosques? Let him consult his Muhammedan clients, whose cause he has in his gratuitious love of justice taken up to espouse. Why pray make a difference between the vicinity of mosques and other places, when the aim is 'the gradual disappearance of . ...decadent .....music'? It would be more appropriate to move the total abolition of this music. Or are the ears of mosques or devout Muhammedans engaged in their prayers especially sensitive to the jarring sounds of 'decadent music'?

And if the intrinsic merits of the performance of either party are to determine its permissibility, would it not be similarly befitting to submit the postures of Muhammedans during what they call prayer to the same test? Do the repeated genuflexions and continually varying poses which mark Muslim 'namaz,' conduce in reality to that concentration of 'mind and soul' which to Wadia seems to be the object of prayer? If on scientific scrutiny this varying of postures is found to be a negation

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of concentrated devotional and contemplative exercise, would Mr. Wadia advocate their disappearance also ?

We are not sure if Mr. Wadia knows his own mind

THE CASTE OF THE EMPEROR HARSHA.

V. P. Roy writing to the *Leader* says.—

To what caste did the Emperor Harshavardhan belong ?

There are three sources of information regarding the Emperor :—(1) the 'romance' of his life compiled in Sanskrit by his court-poet, Banabhatta, (2) the decrees of gifts of land, etc, inscribed and issued by the Emperor, and (3) detailed description of his reign left by his contemporary Chinese pilgrim, Heunshan.

The first two are silent on the point, although one could expect them to be otherwise as it is usual for bards and for similar inscriptions to indulge in the geneologies and caste-traditions of the hero or the donor.

Only the third source is helpful to us and does credit to the historic sense of the Chinese in contradistinction to the utter apathy of the Hindus towards this science. One is regretfully constrained to admit the superiority of the Chinese civilization in this respect.

With all the instinct of a true historian, Heunshan appears to have entered into the very spirit of the Hindu culture predominated by its caste institution. He is explicit in his mention of the castes of the various kings of the time. Of the 16 chief kings, he tells us, 6 were Brahmans (Jhansi, Ujjain, Chittore, Maheshwarpur, Kamrup and Kabul,) 6 Kshatriyas, (Kapisha, Nepal, Mahakoshal Maharashtra, Ballabhi and Guzerat,) 2 Vaishyas (Kanauj and Pariyatra) and 2 Sudras (Scindh and Matipur.)

General Cunningham, however, opines that the Emperor belonged to the Bais sect of the Kshatriyas. He means that the Chinese transcription of the word 'vaishya' stands for the Bais sub caste of the Kshatriyas and not for the Vaishyas, the third of the four principal castes of the Hindus. He appears to have shared the erroneous orthodox view that only a Kashatriya could be a king. No other explanation for this misapprehension is likely under the circumstances.

In the first place, Heunshan deals only with the four principal castes and nowhere enters into detail regarding their sub-divisions. Secondly the Chinese transcription for 'Vaishya' (the third caste) is throughout the same as in the passages enumerating and describing the principal castes. If Harsha had been a Kshatriya of the Bais sub division, what

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was there to prevent Heunshan from putting the Emperor in the category of the Kshatriyas. The silence of Bana and of the inscriptions on the question of the caste of Harsha lends an additional force to the theory that the Emperor was not a Kshatriya.

REMAINS OF BUDDHISM IN AMERICA.

The *Modern Review* reproduces from *The Young East* the following account of Buddhist archæological remains in America :—

Images and sculptured tablets, ornaments, temples, etc., abound, that cannot well be ascribed to any other source with any show of reason. Among these may be mentioned the following :—

An image of Buddha found at Palenque, sitting cross-legged on a seat formed of two lions placed back to back, closely resembles similar images found in India, China, and Japan. A large image found in Campeachy represents accurately a Buddhist priest in his robes. An elaborate elephant-faced god found among the Aztecs is evidently an imitation of the Indian image of Ganesha. A Buddhist altar of stone was also found in Palenque. Figures of Buddha sitting crossed-legged with an aureola around his head, and placed in niches in the walls of the temples at Uxmol, Palenque, etc., are exact counterparts of images found in niches both inside and outside of Buddhist temples in Japan, China, and India. A perfect elephant's head is found sculptured on the walls at Palenque, the *elephant being the usual symbol of Buddha in Asia, and no elephants being found in America.* Then there is an old Mexican image in the Ethnographical Societies' Museum at Paris, which depicts Buddha sitting in the cross-legged attitude with an inscription on either side, one of the characters being evidently intended for the Chinese character incorrectly for Buddha engraved by a sculptor who did not know the Chinese written language, on the walls of Uxmal there are astronomical diagrams and images, representing among other images the dragon which causes eclipses by swallowing the sun, a thoroughly Chinese notion, but instead of scales it is covered with feathers, showing the idea that it can fly The enormous temples or palaces at Palenque and Mitla are almost counterparts of Buddhist temples that are found in Asia, particularly in North China, Mongolia and Java, the large pyramidal bases and the mode of construction all seeming to point to Buddhist origin. There is a Buddhist cross, or symbol of Buddha, carved on a pillar at Palenque. The ornaments in the walls of the temples in different parts of Mexico are similar in design to those of many buildings in India and China.

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GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

It is the hottest season of the year in Gurukula. The days are quite hot though considerably cooler, than in big cities in the Punjab. The nights are positively cool and a sufficiently heavy coverlet is required during the small hours of the morning. The stream in front of the College is daily gaining in proportions and the ice cold waters of the Ganges remind one of the celestial origin ascribed to the river by the Puranas. When one sits for an hour in the stream under the burning rays of the noon-day sun, with half the body immersed in water, one is inclined to think that the apotheosis of mother Ganges was, after all, not an unduly extravagant freak of Hindu superstition. The hills and landscape are dry, sere and denuded of all verdure.

GAMES.

We have in the GuruKula in these days a Punjabi Sikh who is proficient in Gatka, Banethi and allied games. He can cut in twain a boiled potato or any other equally soft object placed on the tongue, throat or belly of a person with a single stroke of the sword. He whirls a rope with weights tied at the ends for a Banethi and that

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so rapidly that the rope looks like a straight stick. Sometimes he ties two cups of water to the ends of a rope and whirls the rope so rapidly that it becomes perfectly straight and not a single drop of water falls on the ground. He can also break an iron nail, with ends resting on supports placed on the belly of a person, with a single stroke of the sword without injuring the belly. He can perform sundry other feats of a similar nature. The Brahmacharis and some of the members of the staff learn all these games with great eagerness and zest every day in the evening. Wrestling which is one of the most popular exercises in the Gurukula in summer has also commenced. Swimming too is very popular, and most of the students and some of the members of the Staff swim for a couple of hours every day. Hockey and football are also played but not quite often in these hot days.

THE HOSPITAL.

The hospital presents a clean bill of health. All the Brahmcharis are healthy. The Ayuryedic dispensary is proving a boon to all the villages round about the Gurukula..

THE SCHOOL AT MAYAPUR.

The students of the first four classes of the school at Mayapur are all healthy. One of our doctors goes every week to Mayapur and institutes a medical examination of all the small Brahmcharis. A new stereoscope and a number of pictures representing interesting geographical and historical scenes, have been brought for the delectation and instruction of the small boys. Professor Mukh Ram is working now-a-days as the manager of that.

THE EVENIG CLUBS.

The interval of a couple of hours between the supper and bed-time cannot now-a-days be spent in study owing to

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the intensity of heat. But the time is not wasted in idle gossip even. A meeting of some one of the various clubs e. g. the English Club, the Vijnana Parishad, the Ayurveda Parishad etc. etc., is held daily in which the students and members of the staff also take part. The English club is particularly popular this year.

THE SAHITYA PARISHAD.

Three meetings of the Sahitya Parishad have been held since the commencement of this session. In one of them Pandit Vagishwar Vidyalankar read a paper on Kalidasa. In the remaining two Brahmacharis read papers Two meetings were held under the auspices of this Parishad to commemorate the life and work of Shankaracharya and Buddha. Thoughtful and original papers were read on the works and teachings of these reformers.

THE DARBAR OF HARSHA.

The students organised an imitation of a Darbar of king Harsha of India. The king was seated in state on a magnificent platform with his ministers etc., on both sides. A row of Buddhist Pundits was seated on one side and one of learned Brahmanas on the other. Poets and learned people from all parts came and regaled the king with their poems. Controversies too were held in the king's presence. The proceedings were carried on in Sanskrit throughout and were highly appreciated by all present.

THE POETICAL CONCERT.

A poetical concert was held the other day. Brahmacharis and members of the staff recited Hindi poems of their own composition. The proceedings were very interesting.

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THE SILVER JUBILEE OF THE GURUKULA.

The Punjab Pratinidhi Sabha has decided to celebrate the Silver Jubilee of the Gurukula next year. A meeting of the College Council was held the other day to devise measures for commencing serious preparations for the occasion. Several sub-committees were formed and the work has been commenced in right earnest.

PRINCIPAL RAMA DEVA.

Principal Rama Deva has to go out very often for propaganda work, and for delivering lectures at the anniversaries of Arya Samajes. The rest of his time he is devoting exclusively to the Gurukula now-a days. Consequently a good deal of work is being done and there is a vigorous life in all the College and Boarding House activities in these days.

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Volume XXV. No. 5. Whole No. 213.

THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

26

PRINCIPAL FEATURES

Interpretations of the Vedas and the Bible.

Vedanta and Western Thought.

Arya Samaj and the Bureaucracy.

Full contents inside cover.

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JULY 1926.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

VOL. XXV No. 5.	JULY. 1926, SHRAWAN 1983. Dayanandabda 102.	WHOLE No. 213 THIRD SERIES, No. 29.

INTERPRETATIONS OF THE VEDAS AND THE BIBLE.

II.

(PROF. ROMESH CHANDRA BANERJEE, M. A.)

If I ask an English Protestant (say a member of the Church of England) to show me his Scripture, he will unhesitatingly hand over to me a copy of the revised and authorized English Bible. He will not bother himself with any thought of the older translations, the Vulgate (the ancient Latin translatioin), or the ancient Greek version. The Bible will mean to him nothing but the latest and approved English translation and interpretation of the original Hebrew and Greek. If this English gentleman is at the same time, a Vedic Scholar, how different will his attitude be! His thoughts will at once fly back several centuries to Sayana and Mahidhara; far from being an up-to-date man, he is, as regards the Vedas, a man of the ancient age.

The history of Christian Scripture is very interesting and instructive to those who want to study the stages of progress through which this religion has passed. I said "stages of progress"; but the modern Christian (I mean—Pro-

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testant) will maintain that the latest version of his Scripture (which embodied his religious doctrines) is most correct and the nearest approach to the Holy Scripture in its original purity. We claim the same merit for Dayanand's commentary of the Vedas. But good modern Christians like Weber, Max Muller and Macdonell will have us go back to our mediæval commentators, who did more to obscure than illuminate the Vedas just as the Romanish and Papist theologians did to the Bible.

The most striking line of demarcation between what we may conveniently call old Christianity and the new is the Reformation which began in the sixteenth century. Now whatever rites, ceremonies, prayers etc, went by the name of Christianity before this Reformation were alleged to be based on the authority of the Holy Scripture, in the same way as, after the Reformation the Protestants, too, refer all their doctrines and deeds to the same Holy Scripture. By the term "Holy Scripture" however, the two sects meant two things. The Romanish included the Apocryphal Books of the Old Testament in their Scripture: and the "Scriptures which are authoritative are not the books of the old and New Testament in the original tongues but a translation into Latin known as the Vulgate of Pope Sixtus 'V' (Lindsay's History of the Reformation Vol. I page 454). The Prostestant did not attach much importance to the Vulgate and none to the Apocryphal Books. Not only this, just as Hindu theologians of latter day, regarded the Brahmans, the Puranas etc. as deserving of equal veneration with the Veda Samhitas, so the Romanists treated the traditions of the Church and Papal interpretations of the Bible. This mentality clearly manifested itself in the Council of Trent in 1546, when it was declared that—"in addition to the books of the Holy Scripture it receives with equal feeling of piety and reverence the traditions, whether relating to faith or to morals, dictated either orally by Christ or by the Holy Spirit and preserved in continuous succession within the Catholic Church. The practical effect of this declaration was to assert that there was within the Church an

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infallibly correct mode of interpreting the Scripture." (Lindsay Vol. II p. 572—573).

To turn to the Biblical interpretations by the Romanists and the Protestants. The following quotations will further bring out the wide gulf of the difference between the two parties.

"Every mediæval theologian declared that the whole doctrinal system of his Church was based upon the Scriptures of the Old and New Testaments."

"Mediæval theologians looked at the Bible as a sort of spiritual law-book, a storehouse of divinely communicated knowledge of doctrinal truths and rules for moral conduct—and nothing more. "The Reformers saw in it a new home for a new life whithin which they could have intimate fellowship with God Himself—not merely knowledge about God, but actual communion with Him.

"There is one great difficulty attending the mediæval conception of the Scriptures, that it does not seem applicable to a large part of them. There is abundant material provided for the construction of doctrines and moral rules; but that is only a portion of what is contained in the Scriptures. The Bible contains long lists of geneologies, chapters which contain little else than a description of temple furniture, stories of simple human life and details of national history. The mediæval theologian had either to discard altogether a large part of the Bible or to transform it somehow into doctrinal and moral teachings. The latter alternative was chosen and the instrument of transformation was the thought of the various senses in Scripture." (Lindsay Vol. I, p. 454—456).

Thus arose the four-fold senses of the Scripture—"literal, moral, allegorical, and anagogic which enable the reader to draw any meaning he pleases from any portion of Scripture." For example, the words "the grain of mustard seed" may mean *literally*, an actual seed; *morally*, faith in the individual believer; and *allegorically* the kingdom of God. The phrase "little foxes" means *literally*, cubs; *morally*, sins in the

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individual heart; and *allegorically*, heresies which distract and, spoil the church. In the same way, lists of geneologies descriptions of temples, furniture and battles may be interpreted to mean long sermons on piety and rituals, struggle between virtue and vice etc, etc. The Protestant view of this mediæval four-fold sense of the Scripture is that " Mediæval theologians made it almost hopeless to know precisely what the Bible actually taught "—(Lindsay Vol. I, P. 456). The actual meaning of the Bible was so confused that, according to the historian quoted above —" we need not wonder at John Nathin saying to his perplexed pupil in the Erfurt convent —" Brother Martin, let the Bible alone; read the old teachers; reading the Bible simply breeds unrest,"—we can sympathise with some of the earlier printers of the German Vulgate when they inserted in their prefaces that readers must be careful to understand the contents of the volume in the way declared by the Church.—(Lindsay vol. I, p. 457).

To turn to the mediæval interpretation or the four-fold sense of the Scripture. The Protestant mode of interpreting the details of national history, geneologies, descriptions of temples, furniture etc., was explained in the following words of Luther—" Let no pious Christian " says Luther ' stumble at the simple word and story that meet him so often in the Scripture." They tell how God dealt with His faithful people in ages past, and they are promises of how He will act towards us now. " Abraham's history is precious " he says "because it is filled so full of Gods' word, with which all that befell him so adorned and so fair, and because God goes everywhere before him with his word, promising, commanding, comforting, warning, that we may verily see that Abraham was God's special trusty friend. Let us mirror ourselves, then in this holy father Abraham, who walks not in gold and velvet, but girded crowned, and clothed with divine light, that is, with God's word." The simple Bible stories, even geographical and architectural details, may and do give us the sidelights necessary to complete the manifestation of God to His people " (Lindsay p. 460—461 vol. I).

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Thus we see how, in one very important respect at least, the Reformed Christians swept off what they considered the incorrect and injurious interpretations which were several centuries old and adopted what they thought to be true. Reformed Christians of to-day still retain what they consider the true version of the scripture and when they think and speak of the Bible, they mean the Bible interpreted by themselves, not the Bible as understood by the mediæval theologians like Thomas Acquinas or Pope Sixtus V. But strangely enough, these very Christian Scholars will not let us reform ourselves and correct the spurious Vedic commentaries. To our enlightened, rational and true interpretations, our Christian friends Messrs. Weber, Max Muller, Macdonell and company will be deliberately blind. Our Christian Government tutored by these Christian Scholars will banish from the chartered Universities the only correct exegesis of the Vedas *viz.*, that of Dayanand. Such is Christian equity and impartiality !

From what a depth of confusion, error and misinterpretation was the Bible rescued—the Bible even as we find it today! In the third century before the Christian era, Ptolemy Philadelph, Greek king of Egypt prepared a Greek translation of the Hebrew Bible (Old Testament) by a body of seventy translators. This is known as the edition or translation of the seventy (or septuagint). At first the seventy interpretors were very highly commended so much so that they were supposed to be gifted with prophetic wisdom. But later on it was discovered that "as men they stumbled and fell, one while through oversight, another while through ignorance; yea, sometimes, they may be noted to add to the original and sometimes to take from it" (The Variorum Reference, Bible, 2nd edition, Introduction p. XIX). Yet this translation of the seventy was "the ground and foundation" of the Greek Fathers, who wrote commentaries on it. (Do. p. XIX), although there were various other translations.

As to the Latin translations, they were no less contradictory and confusing. To quote from the same source;—"Doth not

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Sixtus Quintus confess that certain Catholicks (he meaneth certain of his own side) were in such an humour of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of translations so to mingle all things, that nothing might seem to be left certain and firm in them? Nay further, did not the same *Sixtus* ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the Old and New Testament, which the Council of Trent would have to be authentick, is the same without controversy which he then set forth, being diligently corrected and printed in the printing house of Vatican? Thus *Sixtus* in his preface before his Bible. And yet *Clement* the Eighth, his immediate successor to account of, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, and many of them weighty and material; and yet this must be authentick by all means. What is to have the faith of our glorious Lord Jesus Christ with yea and nay, if this be not? Again, what is sweet harmony and consent if this be?". (Variorum Reference Bible 2nd edition Introduction pp. XXI—XXII).

As to the variety of senses of the Scripture, and the uncertainty of some passages, the following words of the authors of the Authorised version of the English Bible speak for themselves:—

"Some peradventure would have no variety of senses to be set in the margin, lest the authority of Scripture for deciding of controversies by that shew of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this..... For all that it cannot be dissembled that party to exercise and whit our wits, partly to wean the curious from loathing of them for their everywhere plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to

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seek in many things ourselves, it hath pleased God in His Divine Providence here and there to scatter words and sentences of that difficulty and doubtfulness.....that fearfulness would better beseem us than confidence.....It is better to make doubt of those things that are secret than to strive about those things that are uncertain. There be many words in the Scripture, which be never found there but once, so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts and precious stones etc. concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something than because they were sure of that which they said..... As it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in judgment of the judicious) questionable, no less than presumption." (Variorum Reference Bible, 2nd edition, Introduction p. XXII).

As to the use of different words for the same sense in different places, the remarks of the same translators are worthy of notice :—

"We have not tied ourselves to an uniformity of phrasing, or to an identity of words..... That we should express the same notion in the same particular words: as for example, if we translate the Hebrew or Greek word once by *purpose*; never to call it *intent*; if one where *journeying*, never *travelling*, if one where *think*, never *suppose*; if one where *pain* never *ache*; if one where *joy* never *gladness* etc., thus to mince the matter we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables ? Why should we be in bondage to them, if we may be free ? Use one precisely, when we may use another no less fit as commodiously ?.....Niceness in words was always counted the next step to trifling.....we cannot follow a better pattern for elocution than God Himself; therefore, He, using divers words in His Holy writ, and

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indifferently for one thing in nature; we, if we will not be superstitious may use the same liberty in our English versions out of Hebrew and Greek." (Variorum Reference Bible 2nd edition p. XXIII).

By the by, with regard to the last point, *viz.*, the use of various words for one and the same sense, the editors of the Authorised (or Revised) Bible say in 1838—. A great source of obscruity in the Authorised Version is the use of different English words for one word of the original, even in the same context " (Preface to the Variorum Reference Bible).

I beg the readers' pardon for the longthy quotations made above. But these are given in order to show clearly the obscurity and confusion in which the Bible was involved even from the earliest times. It will be seen that the earliest Greek translation of the original Hebrew Old Testament was iaccurate, that the Latin translations of the original Greek New Testament were so confusing and contradictory to each other that one Pope at least, declared these to have prompted by Satan. This series of translations and recensions continued to be in use down to the time of the Reformation, when the Protestants began largely to use Vernacular translations of the Bible. Before this time, " the Mediæval Church forbade to laymen over and over again the reading of the Scriptures in the Vulgate (this was before the Council of Trent) and especially in the Vernacular.....Translations of the Scripture were continually reprobated by Popes and primates for various reasons." (Lindsay Vol. I, P. 148—149) " Pope Innocent III reprobated the translation of the Scriptures into the Vernalar, because ordinary laymen, and especially women, had not sufficient intelligence to understand them ; and Berthold, Archbishop of Mainz, in his diocesan edict of 1486, asserted that Vernaculars were unable to express the profundity of the thoughts contained in the original languages of the Scriptures or in the Latin of the Vulgate" Lindsay, Vol. I, P. 149 foot-note), while the Pope and his partisans were thus trying to keep the Bible as a sealed book to the public, who did not know Latin and Greek, the confusion of translations

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made the reading of the Latin and Greek Bible a hopeless task, as was pointedly expressed by John Nathin—"Brother Martin, let the Bible alone ; read the old teachers ; reading the Bible simply breeds unrest "—(quoted above).

VEDANTA AND WESTERN THOUGHT.

(BY MADELINE RUTH HARDING).

Looking around one's garden, deploring the fact that several rose trees had missed their necessary pruning, one in particular was noticeable. For years it had borne blooms of great beauty but all its glory had departed. Some years ago a living shoot from a healthy tree had been grafted on and that vital union had produced beauty and perfume. Recently new shoots had been allowed to grow at will. They struggled to live, in their efforts sending out new leaves and imperfect buds. But life could not flow through, too many obstructions had come in-between, The life in the root was abundant and was manifesting everywhere else but through the expected channels.

One could not help applying the lesson to many religious organisations which are visibly failing and fading, stretching out helpless hands to the material world and offering baits to attract the people. But the channel through which spiritual life can flow has been out off and all efforts to keep them alive are of no avail.

There are churches, from which one feels all spiritual power has departed, turning to whist drives, dances, social gatherings and bazaars with their raffles and fortune-telling entertainments, to try to maintain life in that which should be, and perhaps may have been at one time, a living organisation manifestng through its members the life and the power of God. But they are doomed to failure and decay, because instead of turning thoughts inward to draw life and sustenance from the One God, the only Life, they have turned to idols and teachers and priests—the things of this world.

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At the present time in the West, one sees certain religious institutions, of comparatively recent growth, which, although errors may have crept in, are bearing much fruit because of the recognition of the One God as Self-existent Mind, Omnipotent, in Whom is all life, all power, all harmony, the only Source from which all that is Real and Eternal can emanate This God may become known to individuals through the teachings of *any* of the great prophets, who, standing aside themselves, pointed the way to God as the Source of all that is, the Father-Mother God, embracing all the qualities of each. The churches where Jesus the Christ is *worshipped*, instead of being acknowledged as the Great Wayshower, are rapidly losing their hold on the people. The churches which accept *his own teaching*, which ever turned the thoughts of man to God as the only Power, refusing even to be called *good* himself emphasising that he could do nothing of himself but that it was the Father Who worketh in him that doeth the works—these are living churches. Jesus was constantly pointing man to the Omnipotent God of Love to whom man could look for the supply of all his needs, giving them a demonstrable religion based on spiritual law, which, when obeyed, manifested life, healing and harmony.

It is in the teaching of the Vedanta that we gain the true understanding of the relationship of God and man. The founder of one of the newer schools of thought claims to have been the discoverer of this great truth. Whether it was a distinct revelation to confirm what had already been given centuries before in the Vedanta, or whether its beauties were wafted across the ages and caught by listening ears knowingly or unknowingly, is not important, but we have only to study for ourselves to know that it is the Eastern teaching which has been gathered into this Western community. We also find that in the original editions of their text book, published in the eighties there were quotations from the Bhagavad Gita. Hundreds of instances could be given in which the teaching is identical as in the following :—

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This newer school of thought teaches that God is Incoporeal, Infiniite Mind, Spirit, Life, Truth, Love, etc. That man is Spirit, therefore perfect ; that he has no mind separate from God, but reflects spiritually all that belongs to his Maker ; that sin therefore is ignorance of God. That matter has no reality, that it is illusion, because the opposite of God who is Omnipresent, that it is what mortal mind holds only in belief.

The Vedanta teaches the Infinitude of God, that He is Mind, Intelligence, Existence, Knowledge and Bliss Absolute. That man, the real individual, is the Absolute, that personalisation is only as seen through Maya, that it is only the apparent not the Real. That sin is ignorance of God. That matter has no reality, that in truth the phenomenal does not exist, but that it is ignorance which causes the illusion. And so we might go on through all the points which go to make up religion.

If we turn to Suffiism, which although called a Persian religion, is believed to have had its birthplace in India, the similarity is even more striking. This same conception is also held in part by other religious organisations of recent birth, such as that known as Modern Spiritualism, which is sometimes expressed in slightly different terms, teaches, that the Real man is Spirit here and now.

But to return to the one with which we are dealing Inspite of all the evidence of similarity which can be adduced, one holding a responsible position in this particular organisation, in reply to a statement made, recently wrote to a paper as follows :—

"I beg leave to correct such an unjust imputation that "Christian Science has its source in Brahmanical pantheism "and is therefore re-incarnated Hinduism dressed out with the "false name 'Christian'."

This particular religious body has been chosen as our example because for some years now it has been a living power in Europe and America, and there is no other body of believers here which so emphatically holds to the Allness of God. This takes us back to the thought with which we

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started—that when any religious organisation is based on the One God as the only Reality, the power of God manifests through it. If useless shoots appear they can and must be pruned away, but so long as the one essential remains—the recognition of the oneness of man with his Creator that organisation will continue to thrive.

If these schools of thought would acknowledge their indebtedness one cannot but think that still greater blessing would attend their work, in the unity it would bring about. We could then leave them free to claim that they have discovered how to make the great truths on which they are based, applicable to modern conditions and available to all mankind. Of course we can never modernise nor Westernise true religion, for true religion is spiritual understanding, and spiritual understanding is the realisation of God as the Life of our life, the Self of our self, but the form of expression which it takes may alter, to keep pace with the ever changing conditions of material life.

As we see all denominations and schools of thought being reared on the same solid foundation—as each mountain peak comes from the same base one begins to think that, after all, there is a true spiritual basis for unity, which is only waiting to be recognised, not only unity of the Western religions, but a world unity.

Sometimes one stays still and wonders why anything should have ever stepped in to mar the simple beauty of the understanding of God as Spirit the only Life, the only Truth, the only Love, the only Wisdom, the only Power,—the Father-Mother God manifesting through each one of His children the world over. That therefore nothing can take from the perfection of man, the Real man, and that it is only ignorance, or illusion of maya which hides it for a time.

What else but their own beautiful conception of God, as given in the Vedanta, is needed to be preached to the people of India, whether Brahmin or Sudra, or to the people of the West, whether noble or pauper ?

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The best way to attain this realisation could then be safely left to the individual and the method would be that which answered best the cravings of the Spirit within. Now, in most cases, outward forms and ceremonies and systems, laying down rules for the so-called worship of God, come first. It is when men begin to realise their own priesthood and to see that there is no room for any other between God and his own soul, that he begins to live. There arrives, too, a time in one's life when even churches or temples are little needed, when symbols and ceremonies fall away naturally, but until that time arrives let each one endeavour to realise the All-highest by the means best suited to his or her understanding. What a much more loving and tolerant thought would each then hold for his fellow man.

Where can be found a greater basic Truth, a grander conception of God, an understanding more suited to practical application to daily life, than that taught in the Vedanta? One has often heard it called unpractical for modern conditions But this is not so, the only thing which may be unpractical is the way in which it is applied, it is there the difference lies. Those of us in the West who may have some conception of the meaning of the unreality of matter, deal with it in a different way. Instead of neglecting the material and physical, which method has at times brought only contempt on nations and men an endeavour is made to demonstrate the word of God as given in the Jewish Scriptures, and to realise that God not only created man in His own image and likeness spiritual—but that He gave man *dominion* over all things. In this way the all-power of Spirit and the nothingness of matter is demonstrated by the rough places becoming smooth, and the mountains of difficulty becoming plains. The power of matter is mentally denied in whatever claim it makes upon the senses, either physical or material, and the allness of God affirmed, and according to the realisation gained the power of God is manifested and the mist of the material illusion or Maya dispersed.

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THE FANATIC.

(S. P. KULYAR).

The atmosphere was tense—feelings ran high—each community thought of the other as its deadliest enemy. Each was ready to fly at the throat of the other—for any reason, and if possible, for even no reason. One might say the atmosphere had been poisoned—the moon or the stars were at work—or the sun spots at the bottom of the mischief. But the cause we do not go into—the remedy we do not seek—Instead we take the disease kindly—hug it—and while it is taking us down to our destruction we fondly imagine all is well with us. Mysterious as the ways of Heaven are, seeing as we do thousands and thousands of men going mad all of a sudden; we yet cannot shut our eyes to the large amount of human activities—misdirected and thoughtless activities—that eventually combine to bring about these communal riots.

We have our share, we do add fuel to fire. The Divine gift of speech! was it given to us for this—to excite hatred—to incite people to madness?—It was given us to make us happy—instead it makes us shed tears of blood. A gift we have turned into a curse!

And Religion! How mysterious again! To Heaven it leads us only one by one. To Hell by millions. When I read of Prof. G.——saying that he had no religion I was pained. When I read that Prof. P.——was opposed to religious training being given in our schools, I was almost annoyed. And yet it is in the name of Religion most tragedies like those of Malabar, Kohat, Multan, Katarpur, Delhi, Calcutta and so many others, are perpetrated!

It was one of those days—of excitement and hatred—of madness. People loved to congregate and talk of war to the knife—of victory and death—and death in such instances no doubt means—leaving a great name and example here and

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gaining paradise there. And it is in the house of God that we usually take such counsel and mature such plans of butchery and loot.

The toil of the day having ended—the humdrum of life being over—it was time to indulge a little into high politics and high religion. So they had gathered together in the open space fronting the House of God.

When one of them said—"For Religion we live; for Religion we will die"—it sent a thrill through the body of the meanest soul present there and a loud shout from the crowd cheered him and showed its appreciation.

The place was now fairly filled, and a demand was made for the latest news from the scene of the great riot that had recently broken out and was still in full swing. The pain and misery of it belongs to the sufferers—the thrill and the wild excitement are for the vast audience scattered all over the country.

On the platform a man came up—old and venerable. There was a printed sheet in his hand,—a newspaper. He held it up—cited a few bits of painful news—outrages—butcheries—and the crowd was evidently maddened—Next he spoke a few words—but they were words of fire and brimstone—they burned and withered wherever they touched.

A voice asked—"How many killed yesterday?"

Twelve killed and fifty wounded—was the prompt reply.

Give the names of the dead please.

The names were read.

What name was that? Will you please repeat? The names were repeated one by one and distinctly. The man who had put the last question was almost wild with rage. He clenched his fists, swore and vowed a speedy vengeance.

He was a young man of 32 or 33 years—well built, fair, but hard-looking,—his eyes dangerous.

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He had a brother and when he heard his name read from the paper among those who had died he took it for certain that it was his brother who had fallen a victim to the madness of the enemy people.

He returned to his lodgings—packed up a few things He took out a sharp dagger from a box and concealed it under his garment.

Just then a friend came in. He was one of the few men with whom he was intimate. He turned to him and said :—

I am leaving for home. My brother they have murdered —the dogs. Poor boy! I knew it was coming. The dogs would do it. But by God they shall pay for it—and dearly. They shall. Now, was I not right in cursing and denouncing these ruffians—cut-throats—and enemies to our Religion and our people?

The friend :—Never mind, man. One day we all must die. What can be more glorious than to die for our religion. From a world full of misery to Heaven and at the feet of God—that is a blessing granted to only a chosen few.

Beautiful words these but how dangerous! Our friends are some times our worst enemies. Our religion—we often turn into a Gospel of Hell. They embraced and parted. He made for the Railway Station. He knew his train started at 2 a. m., but the agitation of his mind seemed to find some relief from a quicker pace. The station was far removed from the town proper—in a lonely place, and was in bad odour. Many a traveller had paid with their lives for their unwariness. A tempest raged in his mind. But the thing that was upper-most in it was the thought—how to revenge the death of his brother. Many a time he thought of taking out his dagger and plunging it into the bosom of some lonely way-farer whom he saw passing by. But it was not an eye for an eye sort of justice that he was looking for —and planning for. He wanted full justice and something

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more. He wanted to teach a lesson to those dogs of Humanity that it was not wise to meddle with a people who knew how to make use of their sword and their knife. What did the wise Englishman do at the Jalianwala Bagh ? And how it tamed and sobered them. In a moment all the conceit and grand visions of Swaraj vanished and Stern Reality returned with good sense as her hand maid. He wanted to teach a lesson—a terrible lesson—one that might well be an example for future ages to keep them in good behaviour. But how ? No light had yet come. Incessant were the prayers he sent up—prayers and entreaties—solemn vows and sincerest promises of worship and sacrifice—charity and pilgrimage—fasting and penances but there was no inspiration. Really God was in anger and against him—and he seemed in despair.

The station was in sight now. He paused. What is the good of my going home unless I can lay before my mother some thing to appease her anger—to satisfy her just vengeance -and to soothe her sorrows. Could I but get possession of a rifle and a bag of cartridges !

He proceeded towards the booking window but turned back. He went to the platform and finding the place neat and tidy would have thrown himself down to take some rest but the porter came up and blurted out—no, not here—Go out. O Fatal words ! Out he went. Not a bit of clean space to lie down upon. He strolled up and down—here and there—to choose a place to lie down. He saw scores of men—some sitting—some chatting—some lying stretched—some huddled up—every one had made himself comfortable for the nonce. A few had strayed into lonely places—under the shade of trees and were preparing for a quiet sleep. His madness returned. He saw a chance. He began to study each lonely figure. He chose his victims—a young woman and her child. It was perhaps her lonely situation—out of the reach of any easy help—in truth, her very helplessness that brought for her her cruel doom. How

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inscrutable! The lion—the embodiment of strength and courage—feeding upon the lamb—the weakest of animals. And the same law prevails throughout nature—the stronger preying upon the weaker.

Darkness had now settled—the woman lay alone, the baby asleep by her side. The man of Revenge sat down a little distance off—watching his prey. There were no persons about but instinctively he felt that it was too early—the time for murderers to prowl was not come. He waited but was impatient. He rose but sat down terrified. He saw a man coming—he quickly rolled down and pretended to be asleep. For a time the whole space seemed to him to be alive and full of men. He was cowed and lay crouching in terror. But the Devil returned. He took heart again. Madness and Revenge came back. He sat up and clutched his dagger.

The woman turned on her side and murmured "coming" "coming" and the child gave a little cry. "Nay, baby, "do not cry," said the mother, "soon thou shalt be in thy father's arms."

A while after when silence reigned again—when the unfortunate—unsuspecting woman was perhaps dreaming of her home and her lord—and the innocent child suckled at her breast—little knowing the fate that had come for them- the man of Hatred and Revenge rose—dashed forward—pounced upon the prostrate form—and before she knew what had come, the cold knife had done its work and she lay a corpse. The child, poor soul, had screamed and had been silenced cruelly as the mother.

The blood stained Avenger rose from his victims not as appeased and satisfied but in mortal terror—the warm blood seemed to have flowed not from the murdered woman and her child but from his own veins—he was pale—and cold—and shaking. Fury and madness had vanished first—and all his wits soon after. When he found himself lying, wrapped up

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in a sheet, under a seat in a third class carriage he knew not how he had got there. He was now accusing himself of rashness and folly-- and fervently praying to God for forgiveness and protection. Every moment that a man passed the door of the carriage, he thought the police had come for him—verily time seemed to have turned into eternity. Why was there such a delay? Was it the will of God that he should be caught and hanged? What had been done could not be undone, all he could do now was to throw himself on His mercy. He now promised on oath that he would not hurt an ant even —if only God would spare him. It was his first transgression and would be the last.

When at last the train steamed out of the station—he sent up a fervid and sincere prayer to God for his infinite mercy. And as now miles after miles were being put between him and his victims, he began to take courage. After all he had only done his duty—how dearly he had loved his brother—how his mother had centred all her love in her youngest child. She the daughter of a great divine and the wife of a learned man--she had borne all her misfortunes bravely but for this child--how could he face her without avenging her son's death! The ruffians had killed him and it was a ruffian's wife and child whom he had sacrificed to make the account even.

On the third day he reached his home. He had now sufficiently recovered his wit and his boldness. He was by no means sorry for what he had done. He had invented and repeated excuses enough for his deed. These excuses were more than justification to him. For one thing, he said that was the only way to put a stop to these riots.

But all the pleadings and all the arguments were in vain. The old lady was firm in her decision. 'A great misfortune has come to me in my last days. I submit to it. I do not know how my child came by his death, innocent as he always was. But to murder a poor helpless woman and the child in her arms—both innocent—nothing could be more

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cruel and more base! The blood would cry for justice. Thou art an unworthy son. I am sorry for thee."

The family went into mourning.

But what was their surprise and joy when, three days afterwards, the youth whom all had taken to be dead, appeared before the house, hale and healthy—in body and in mind. The rioters had not touched a hair of his body. But the business of the city was at a stand-still and he thought he might take advantage of it and pay a visit to his mother. The name in the newspaper was now easy to explain. It might be a mistake or as the elder brother himself suggested, Calcutta was large enough to contain two men of the same name.

There was joy in the family. A day of worship and of feasting was observed. But the old lady seemed ill at ease. She was seen to be in continual prayers. The feast had ended and the guests had departed. In the dead of night the wife and child of the elder brother were attacked with cholera. He was roused from his sleep, and told of the calamity. He stepped into the sick room. There lay his wife and child almost dying. But it seemed he saw them not. He burst out:—"This is the woman and the child whom I killed. Ha, ha my steel has done its work. They are bleeding—They are dying—the dogs, the dogs."

The younger brother crept to his mothers's side—and said—Pray, mother, pray for him.

Yes, my child, I go to my prayers, you to nurse them.

THE MASAI.

(Pt. Chamupati M. A.)

The Masai is the name of a Negro tribe living at a short distance from Nairobi, within what is called "Masai Reserve." This tract has been marked out for them b

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Government, who look upon their free movement in other parts as unsafe for public peace.

Both physically and morally the Masai appears to be a fine specimen of chivalrous humanity. Shortly after my arrival in East Africa certain characteristics of these people were highly praised to me. I have since verified the accounts given of them and found them in some respects even more civilised than the so called "civilised" nations of the world. For civilization, I think, if it be genuine, is a mental and moral trait, and has very little to do with appearance and manner of dress alone.

Mr. Sidney Langford Hinde, sometime Collector in East Africa, who in consequence of his service duties in the Masai region, had, as he says, unprecedented opportunities of coming in contact with Masai, writes at page 34 of his work "The last of the Masai" :—

> "As a race they are intelligent and truthful
> "and a grown-up Masai will never thieve or lie.
> "He may refuse to answer a question, but once
> "given, his word can be depended on."

Of how many other communities can a similar remark be made by an unprejudiced critic? The comment of Mr. Hinde reminded me of Megasthenes writing on the morals of the Indians during the time of Chandargupta.

The punishment for theft if the crime is ever committed, is very severe. It increases every time the offence is repeated. Writes Hinde :—"If a man is convicted for the third time of theft, the palms of his hands and the flexor surface of his knee-joints are burnt with a red-hot stick" (page 107.)

The Masai divide their life into three periods. During childhood the male Masai is treated as a menial servant. His duty is to be at the beck and call of his elders, whom he may not even address, unless spoken to. The second stage is that of a warrior, which it is the highest ambition

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of the Masai to be allowed to enter. Warriors are the flower of the Masai community. They own neither home nor property. Lance in hand they roam about and whatever village they honour with their visit, it becomes the pleasant privilege of the dames living there to supply them with food. The Masai have a code of war which may bear comparison with the codes of any of the most valiant people of the by-gone chivalrous ages. Mr. Hinde, from whose book I have already quoted a passage, says ;— "There is no such thing as treachery and stabbing from behind, and it is said that an instance is not known of a Masai running away in battle." And further, "The Massai invariably warn their enemies.....before making an attack, and they employ no underhand methods in their warfare." At another place the same writer has :—"Though the Masai understand the use of poison, they consider the practice beneath them, their code being that unless they can kill an enemy hand to hand, they are so inefficient that they are only fit to be exterminated " (page 85.) A couple of them can easily fight and kill a lion. If in the night time a lion attacks a Masai settlement and eats away cattle the Masai women will next morning refuse to talk to Masai youths, saying they are more manly than their male brethren.

It is in the third stage that the Masai is allowed to marry. He may take as many wives as he has the means to procure. During his career as warrior he was formally celibate, though company with girls was not prohibited him. After marriage girls are required to be rigidly chaste.

Adultery without the husband's permission is punishable with death. A few rules of married life among the Masai may be copied even by the so-called cultured nations of to-day. They appear to be an echo of the institutes of Manu. In this connection I shall again quote Hinde, to whose testimony I may add the weight of my own

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verification. The learned Collector says :—" During pregnancy the women rarely touch meat, they consume quantities of butter and milk, the oil contained in which is held to render delivery easier " (page 72.) More remarkable than this is the custom that " directly a wife becomes pregnant, she sleeps alone in her own hut, until her child has been weaned, sexual intercourse being held by the Masai to have an injurious effect upon an unweaned child " (page 75.)

As regards inheritance there are several alternate rules. One is that " the eldest male child inherits every-thing, but it develves upon him to look after and support the dead man's wives and all the other children." (Hinde page 51.) This is what may be called the Masai law of primogeniture. Campare with it Manu IX 105. " The eldest son should get the whole property of his father ; the rest depend for their maintenance on him as on their father."

Another custom is that " the eldest (son) takes half (the property) and the remainder divide the other half equally. If a man leaves two sons only, the elder takes -thirds and the younger one-third " (Hinde page 105.) pare Manu XX 117 :—" The eldest is entitled to an b tional half share."

Provision is made also for the illegitimate issue of a Masai wife. If born before marriage, a son so begotten may either remain with the parents of his mother, or be accepted by the husband with the bride. The same alternative is open to the husband in case of an illegal birth taking place during married life. Such a son, by whomsoever accepted, is not accorded full rights of inheritance, which his legitimate brother enjoys. The rules of Manu and Yajnvalkya as regards the provision for what they call *Kanina* and *Gurha* sons are roughly speaking, similar to the custom prevalent among the Masai.

Widows are not allowed to remarry. " On the death of her husband a widow returns to her mother." If necessary,

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she "may raise seed to her deceased husband," through whom alone she may inherit the late Masai's property. This last variety of inheritor is the same as the *Kshetraja* allowed in Manu IX 142 :—"The son raised by the wife permitted to do so is heir in the same degree as one begotten by the husband."

The 'Elder' i. e., the man in the third stage of life is exempted from hard work. His is the age to take rest and smoke and drink. This last vice, by the way, is forbidden to the warrior. The administration of the village is carried on by the 'Elders,' one of whom is the Chief. This stage may in the terminology of Manu be styled "The Masai grhistha," which is strangely ordained to fall in the declining years of a man's life. Before entering it the retiring warrior has to obtain the permission of those that are already "Elders," as did the Brahmachari of old when returning from his Gurukula.

The affinity found among the customs of the Masai with the social rules of the Aryans has deeply struck me. It is with profound melancholy interest that I view their present gradual extinction amidst conditions that suit not the old chivalrous spirit that is in them and which they find it impossible to-day to conquer. In their recent struggles with an enemy equipped with up-to-date war weapons they have been literally decimated. Their confinement within the Masai Reserve is working additional havoc among them. They find little water and little fodder with which to feed their cattle, which alone is the means of their subsistence. A mention of the old Masai land, from which they lately migrated, draws tears to the eyes of the Masai elder, with whom even a stranger will weep in company.

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EDUCATION IN ANCIENT INDIA.

*THE TRIPLE IDEAL.

(By T. L. Vaswani.)

The first is indicated by the beautiful Sanskrit term : *Sangha.* It means Fellowship. Fellowship with the Teacher and Fellowship with Nature. Education must be a Fellowship between the teacher and the taught. The true educator is a teacher of the "Guru" type,—an inspirer, not a chastiser of students. He is clothed with the authority not of the rod but of love. In Italy the Education Minister is a man who is one of the great philosophers of Europe. Gentile is his name. In one of his recent circulars he instructs all teachers "to put a stop to all sorts of servile fear." But I know of school-masters of my early days who regarded it a virtue to beat us,—"black and blue!" Once I ran away from school, for the school-master was simply in love with the rod. A teacher must not be an "M. L. C." (Master of the long Cane)! Schools must not be prisons and students must not be made to feel as prisoners. Servile fear must have no place in a centre of culture. Not "fear" but "fellowship" must be the motto of every school and college. Fellowship not only between the teacher and the taught, but fellowship, also, with nature.

Not without reason were the great Hindu and Buddhist Universities of India built in forests and beautiful spots of Nature. Some of the great Islamic centres of culture were, also, built in places invested with associations of Nature. The ancient asramas were open-air schools. I am afraid most of the Indian schools to-day are artificial things. They are not inspired by the ideal of *Sangha*. *Sangha* is direct contact. In a very real sense, a teacher must not teach. He must follow the method of suggestion. He must tell his pupils :—Go to Nature ; learn from life. A teacher should bring his pupils in touch with Nature. But to-day books, "scraps of paper" withered leaves, have become your teachers. That is

*[From the author's latest publication named "*Awake! Young India!*"]

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why so many are unpatriotic. That is why so many have developed a cult of cleverness which if left unchecked will be the ruin of India. That is why the pure intuitions of the soul remain dormant, undeveloped in so many of you. A child must not be treated as a machine. A child is as a flower and must grow as a part of Nature. Excursions have a great value. They teach more than many text-books. I would humbly suggest to the schools and colleges in Behar to organise periodic excursions to Rajgir, Nalanda and such other places. Such excursions I call *cultural pilgrimages*. Let students have daily communion with Nature. Their open hearts will hear 'Nature' messages,—of peace and strength, Santi and Shakti. For at the heart of Nature is Peace,—the Peace of Strength,—while man spends his life so oft in strife.

The second ideal is *sadhana*, self-discipline. Education, I said, was fellowship. Education is, also, self-discipline. It grows out of self-reverence. Modern students often run after fashion and folly,—after *bhoga*. Students must discipline themselves if they would really serve the nation. True discipline is little thought of in our schools, to-day. Punishment is not Discipline. The right method in education is the method of creative suggestion. I plead for man-making education. Students to-day are examined in geography, mathematics, languages and other subjects. The Athenian youth was examined in *Manhood*. The degree conferred on him was that of "Man." The Athenian "graduate" was called "Man of Athens;" he took a vow,—the well-known 'Oath of Solon' which said among other things :—"I will never disgrace those sacred arms nor desert my companions in the ranks." The purpose of cosmic life, as I interpret it, is to win freedom. But freedom is not won without *sadhana*. There are two *sadhanas* I would specially recommend to students.

(1) *Simplicity* :—I know of college students who run after luxuries, *bhoga*, sense-enjoyment. I would place before you the brilliant examples of *brahmacharis* in ancient India. In the great periods of Indian history, students were *brahma-*

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charis ; and in ancient India, no education was given to students who would not observe *brahmacharya* Knowledge demands control of passions. To run after material comforts is to lose the strength needed for culture.

A Western writer, examining the system of society and education in the West, asks, :—" What, all at once has happened to our generation ?" And he proceeds to remark : " We had everything to make us leaders,—family traditions, unlimited opportunity and undoubted energy ; yet the only result I can see of our education has been either to divert our unquestioned energy towards a heaping up of material comforts or to make of us triflers and dilettanti, in a word parasites." I am afraid many of our students want comfort, ease, enjoyment. I am afraid many sleep too much. Too much sleep dulls the brain. Let every student, like the *brahmacharis* of old, be an early riser. To get up at dawn is to have health and joy of Nature-communion. Then, there is need of self-control in food. Not a few of the 'educated' class eat too much. Take particular care as to the kind of food you take. Avoid the spicy, devitalising foods served you in so many hotels. Incorrect diet is responsible for constipation, dyspepsia, diarrhœa, dysentery and other diseases. Students run to doctors of allopathy, homeopathy and several other 'pathies ;' I ask you to stick to one 'pathy,'—*Sympathy*,—sympathy with the Ancient Ideal. I ask you to shun all kinds of alcoholic drinks and take water instead. A French writer points out that malaria is more common and fatal in those who take alcoholic drinks. Substitute water for liquor. Drink plenty of water, but not in large quantities at a stretch. Drink water,—cold water,—slowly, sip by sip. " Take water and do thy duty,"—was an injunction given to every *brahmachari* in the ancient *asramas*.

(2) *Play* :—In ancient India, students were taught manly games. The Athenian youth loved gymnastics. Games are a *sadhana*. They discipline the body. They develop team-spirit. I ask every student to have daily exercise to build up a healthy body and strong physique. *A spectacled student is a sorry*

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spectacle. If you know no other exercise, you can at least do this,—run about in the morning sun ! My message to every young man in India is :—Be hard, not soft ! One of my dreams is an All-India League of Physical Culture with branches all over the country. And I would have every University make physical exercise compulsory both for the teachers and the taught.

The third ideal is *seva.* Education is service. Current education is tainted with a cult of cleverness. And there is a 'culture' which is only another name for decadence. The end of knowledge, as Aristotle said, is service. Education must be vitally related to life. Education must teach students to stand up as soldiers of the ideal. I ask you who are young to translate your education into service. You can do something for the village-folk during vacations. You can open vacation classes ; you can organise physical culture centres ; you can raise funds so that poor students are not deprived of the light of knowledge simply because of their poverty ; you can start an anti-liquor movement ; for the demon of drink is invading our villages. Pussyfoot Johnson spoke in this country of the Prohibition Movement in America and of how much young men did for the movement ; college young men banded themselves together to spread the anti-liquor message ; they formed a society known as the College Prohibition Association ; they sent out 1, 700 workers to carry on the prohibition campaign ; they were unpaid—they addressed many meetings speaking to about 30 lakhs of persons, prepared and circulated prohibition literature ; organised conferences and helped in the formation of anti-liquor committees in the army and navy. It was the determination of these college students which gave a new strength to the movement. Prohibition won. You and such as you in other parts, young men of India ! You can do not a little to help the cause of prohibition. You can help the swadeshi movement. You can carry to the masses the message of India, her ancient ideals, her present state, her mighty heroes and sages and saints, You can organise *Bharat kathas* and awaken the slumbering national memory of the masses.

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You can help democratic and moral forces by making the village-folk understand that India's struggle of these days must be in the name of no narrow cult; the struggle must be blessed by the spirit of Humanity. The nations of Europe are struggling piteously for petty ends,—for money-bags and materialism; the nations of Europe are struggling thus because they do not see beyond the State. Beyond the State is the Realm of the Spirit, the *Atman*; Him must our nationalism worship to be purified, enriched and exalted. If there be found in every province even a few young men filled with this ideal of *seva*, a few educated idealists inspired by this spirit of sacrifice, then, indeed, there is hope for this Ancient Land. For in Sacrifice is the seed of Achievement. In Sacrifice is the power to build a new India, a new Asia, a new Civilization, a new divine Humanity.

CONTEMPORARY THOUGHT REVIEWED.

NATURAL FOOD FOR MAN.

In "*The Literary Digest*" for June 5, 1926 are quoted portions of an article appearing in *The Modern Hospital.*

We quote below relevant passages to show that even Western scientists are now realizing the truth of the eternal Vedic teachings that flesh, fowl, fish and highly seasoned artificial foods, which civilized man has devised to ruin his stomach and to satisfy the morbid cravings which his own aberrations have created, only tend to lower vitality and to impair the human organism.

The diet was passed on from generation to generation, and there is no reason to suppose that even during the fourth and last glacial period, when the Neanderthal man flourished—a matter of some 50,000 years ago—had his food changed considerably. So long as weapons were few, so long as fire was unknown, so long as the raising of cattle and the tilling of the soil were not practised, man belonged to the hunted animals,

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and his food could hardly extend beyond the range of the monkey. The Reindeer man, flourishing between 35,000 and 15,000 years ago, developed the art of making implements, and during the Neolithic age, some 10,000 years back, certain animals began to be domesticated. The Neolithic man probably stumbled on the art of milking. A rude type of agriculture seems to have come much later. Animal foods probably became common only when man had established himself as a keeper of sheep and a tiller of the soil.

"From now on, no radical changes in his diet are to be noticed. Until quite within our own times, indeed, man lived on Nature's produce and was a healthy creature. Instinct continued to urge him to eat what his forefathers had eaten.

"But within the last hundred years or so, everything, our food included, has been revolutionized. Our foods are now 'preserved, purified, polished, pickled, canned, extracted, distilled, concentrated, heated, dried, frozen, thawed, stored.' How are we, particularly city people, to select what is good for us? Our instinct is not what it was, and even if it had remained with us, it is doubtful whether it would be a very reliable aid.

"A considerable body of opinion, growing from day to day, holds that our gastro-intestinal troubles—our stomach-aches, our headaches, our constipation, and so on—are largely the result of eating artificially prepared food. Whatever instinct is left in us has not guided us wisely.

"If we turn our attention to races who still live in the midst of primitive surroundings, we may learn an instructive lesson The Arabs, for example, live largely on figs, dates, some vegetables and a little milk. Meat is rarely eaten, and their religion forbids them to drink alcohol. Despite the undescribable filth in which they live, they are far more immune to disease than Europeans. 'Diseases of nutrition,' writes Dr. Auzimour, a French Army surgeon, 'are almost unknown; ulcers and cancer of the stomach are very seldom met with; and if one comes across a chance case of diarrhea, it is generally because the sufferer has been eating too many melons. Appen-

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dicitis is very rare among Arabs, and is entirely unknown among vegetarian nomads. Gout and kidney gravel are also quite unknown.'

"When these Arabs desert their dirty villages for the towns, and there live the life of Europeans, eating the food Europeans eat, they become as susceptible to disease as the latter. Their resistance therefore can not be ascribed to the peculiarities of the race, or to the climate, but only to the food they eat.

"Dr. McCarrison an English physician in India, writes: 'My own experience provides an example of a race unsurpassed in perfection of physique and in freedom from disease in general, whose sole food consists to this day of grains, vegetables and fruits, with a certain amount of milk and butter, and goat's meat only on feast days. I refer to the people of the State of Hunza, situated in the extreme northernmost point of India.'

"Dr McCarrison has spent nine years among these people. The men have a magnificent physique. They live to a very great age and are astoundingly fertile. He says: 'I never saw a case of dyspepsia, of gastric or duodenal ulcer, of appendicitis, or of cancer, although my operating list averaged 400 major operations a year. Their buoyant abdominal health has, since my return to the West provided a remarkable contrast with the dyspeptic and colonic lamentations of our highly civilized communities.'

"In searching for an explanation McCarrison has traced it to diet. 'The people,' he says, 'live on milk, eggs, grains, fruits and vegetables. I don't suppose that one in every 10,000 of them has ever seen a tinned salmon, a chocolate or a patent infant food, or that as much sugar is imported to their country in a year as is used in a moderately sized hotel.'

"There seems to be general agreement that instinct in man is becoming less and less potent and accurate. Our intellect can not serve us as well in the selection of food; for the food we eat to-day is vastly different from the food we ate in the past. Scientific experimentation must come to our aid. It

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must suggest such combinations as will provide for the varying needs of the organism. Our instinct will not tell us; the food faddist misleads us; the politician and the legislator are ignorant.'

ROMAIN ROLLAND AND THE THEORY OF ETERNAL PROGRESS.

It is a significant sign of the times that some of the masterminds of the Occident have begun to see the limitations of the Hypothesis of Eternal Development. In *The Current Thought* for June 1926 there appears the report of an interview with Romain Rolland. From the report we take the following observations made by Romain Rolland :—

"Ah," said Rolland, "You come now to a knot which is hard to disentangle. What, pray, is the sphinx of a word which we choose so confidently to call progress? We may very well go on asking this question till doomsday, seeing how difficult it is to *prove* that we are really progressing. History tells us that humanity does not progress, continuously. At least, that is how I read history. Our civilization has not only its advances but its lapses as well, not only its acceleration but its retardation too. *I understand that some drawings have been just discovered executed by the prehistoric man.* These testify to a culture superior to that of the men who directly followed. The conclusion is that for some reason or other the former culture perished. The result was that those that followed had to begin again from the beginning and rise slowly and laboriously from the abyss of barbarism. The spectacle of such heroic rises after every lapse is doubtless a noble one, but that does in no way explain away the senselessness of such vagaries of nature. Who for instance, with a spark of humane feeling in him, would but be aghast at the terrible havoc wrought by the last war? In fact, it will be some time before we shall be able to take stock of the sum total retrogression we have suffered from the most terrible butchery humanity has ever witnessed. But humanity will rise again

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all the same, may be to fall once more (who knows), and this bids fair to continue, at least for a long time to come."

"But finally—" I interposed. "Ah, monsieur." Rolland interrupted, taking up the cue "who can presume even to speculate about that? And who can say if there is any finality at all in the scheme of things? So I have come to the conclusion that speculating about eventualities is not likely to help us much. Far preferable it is to do the little bit of good that lies in one's power. For it is some consolation anyway in this world of ours so steeped in tragedies. What more can one do?"

Rolland smiled and said. "You refer to the word progress again and again. But what really do we mean by the term? Can anybody enlighten me as to whither we are being led? Let us suppose hypothetically that we have satisfactorily solved all the problems that csnfront us to-day. But then? What next? Do you mean to say that our day's work will then be done for good and all? Is that conceivable? Creation can have no end as it could not have had a precise beginning. We have therefore little for it but to know more and still more:—to fight injustice and oppression ceaselessly. Progress? —If by that you mean complete deliverance from all the evils and tragedies that the flesh is heir to, then I must confess I believe, that to be a Utopia, specially when we see that the human life must needs be based on the death and devouring of millions of creatures great and small. May be some day the solution to this seemingly insolvable riddle will come. But who can predict the same for certain at this moment? So I am for each of us doing the little bit of good that he thinks he can do - and let the consequences take care of themselves. I know at least this much that this is good this is bad for me. My sense of right and wrong tells this to me in unmistakable accents. Of course you might well say that this sense of right and wrong is not likely to be a sure guide for all times, being as it is so variable in its nature. True. It is difficult, I admit, to disentangle the absolute values in life from the temporal, so that conscience as a guide to objective

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morality is just as dependent on our evolution as is our intelligence or artistic gift. But what would you have one do? There you are and you have to pick your way and chalk-out your path for yourself as best as you can. So I for one would say; let us act up to our convictions. Never mind if they are temporary or for all times. Time alone can solve the enigma, that is, if anything can. So let us not worry ourselves about the finality of it all. Let our conscience and convictions alone serve for guides. Only let us be true to ourselves. Art, science, thought, love gives us unquestioned joy. Then let us cultivate the same. Knowledge gives us deep satisfaction, so let us speak out our respective convictions and live up to them. What more can one be reasonably expected to do? Perhaps we could have achieved greater things if human progress were rectilinear. But relentless matter ever rides rough-shod on our fondest hopes and the accumulated achievements of ages spreading desolation broadcast in lieu of beauty. But we create joy and beauty again and yet again notwithstanding. For that only gives a meaning and tone to our lives. It is not progress which matters, it is ceaseless endeavour which is the supreme glory of man.

WHY SCIENCE HAS FAILED.

Science is the mainspring of all modern progressive activities and, therefore, the question why all the progress has not been able to make us happier with our lot is a pertinent one. Professor J. W. Scott furnishes the following answer which is quoted in the June number of "*The Current Thought* from *The Journal of Philosophical Studies*:—

The reason science does not shape ends is in its nature. It is in its nature always to remain outside its object. In being scientific your object is never an extension of yourself. Either you are outside merely observing it, or you are outside merely manipulating it. Realistic philosophy, indeed, believes that this is its own relation to its object. But that only shows that realistic philosophy is science. There are undoub-

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tedly sciences of the human world, not of the order of traditional psychology or realistic philosophy but genuine quantitative constructions which give you a handle upon the human world as the sciences of nature give you a handle upon nature. There is a science of advertising and a science of education and a science of majority politics, which may conceivably be developed as fully as their sister-science of psychotherapy ; to the point, namely, of allowing the skilled manipulator to get the results he wants. The reason why there is, in turn, no science of keeping those wants right, the reason science stops outside the shrine of personality and will not enter the holy of holies, is that it is a manipulator. I am manipulating those electors when I am scientifically catching their votes. I am exploiting customers when I play off the advertiser's technique upon them. And it makes no difference if the thing I am managing be not other people but my own proper self. If I reduce the situation I am handling to law, if I proceed by calculation, then the spring I touch or the nerves I tickle are equally external whether attached to another's personality or to my own. I am not treating other people as ends, I am not treating my own poor self as an end, so long as I am occupying the only attitude that science can impart to me.

The alternative attitude, that which does reach personality and shape ends, is integration, union with the object, acknowledgement of it as being—what due analysis will indeed show me that it must be—an extension of myself. There may be no theoretical discipline which proceeds upon that acknowledgement. There may be no theoretical discipline which even endeavours to. If so, there is no philosophy. But whether the attitude can ever be taken by thought or not, an attitude other than that of external manipulation has always been taken, to the salvation of society. That it is which has prevented science from becoming a mere loosening of blind forces, so far as that eventuality has in fact been prevented.

Sunk in the world and loving it, no people can expect to survive. And they can take with them into a programme of,

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survival only as much of it and of its values as a criticism of categories can save for them.

If, as hinted above, saving men means being with them in something to their salvation—really rejoicing with those who rejoice and weeping with those who weep—then, if we, the denizens of a human world which science has taught us to exploit and love, are yet to escape that world sufficiently to win a place among the biological survivors, the question for us in all our relations with our fellowmen must be: How can we be with them in those ends which, as scientists, we are only exploiting them for ? The answer, the only one as it seems to me, is in a criticism of categories. Any and every concrete instance of scientist successfully exploiting the world of man illustrates the point. The psychiatrist reducing a "complex" in his patient, the young lady behind the counter practising "salesmanship" upon customers, can only in one way be with the victim in the end for which they have scientifically exploited him ; and that is by perceiving that complexes are not sheer pretence, and that salesmanship tricks are not pure deception ; thereby meeting the victim and the world as well as merely handling them. To be really with our fellow-men in the enterprise that saves us all, throughout all the transactions we have with them—biologically, our only ultimate social business—remains a matter of taking up those transactions into that enterprise as part of it. If we are going to be led by a science of man into a whole series of new transactions, then it becomes at once necessary that we be able to read the higher enterprise in the mundane transactions however dimly it may be charactered there.

The present situation is thus summed up by the learned professor:—

The merest tyro in social observation has always been ready to tell us that modern civilization is only going faster and faster and wearing people out to no purpose. The differ nce is that there is no answering him any more. With the speeding up of the pace, the lag between expenditure and

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results has become glaring. It is becoming daily more evident that man can command everything except his own happiness.

If we insist on analysing the paradox, we shall find it only too simple. The trouble is not really with our achievements themselves. It is that we cannot retain our backgrounds. Every achievement simply disappears—it is no more—the moment the background is obliterated. The gas-jet is an achievement, so is the water-tap; so is the penny morning newspaper. Or they should be. But we have lost them all. The gas-jet has completely lost its background of paraffin lamp or tallow candle, and so it is gone— gone without rest or remainder—so far as human happiness, the end of social life, is concerned. And so with them all. We do not see the railroad against the waggon any more, the reaper against the scythe, the threshing machine against the flail Achievement is release. Permanent achievement is permanently enjoyed release ; and there can be no release where there has ceased to be anything to relieve. This is the pyrrhic victory which science is for ever gaining, and our plaudits and appreciation of which is bound to leave the detached spectator progressively more dumb and amazed.

In the presence of all this failure of science, it is strikingly difficult for us to believe that what we want is not still more science. We do not call for more of exactly the same thing. We do not pin our faith to the still further improvement of the material facilities of life. We see fairly clearly, I think, that we cannot restore the achievement which the last triumph was, by merely bringing off another one; cannot restore the virtue of the gas-jet by an electric light; or restore the virtue of the water-tap by introducing a hot-water one. For a law of diminishing returns comes in ; and rapidly accumulating experience is forcing us to observe it. The later miracle is usually a greater miracle; yet it loses its savour more quickly We do not, then, hope to catch the world by sheer speed of foot. The way of more material progress leads nowhere. But this hundred and fifty years of effort to change the face of nature into something satisfactory

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to the mind has been quite enough to suggest the thought that results might improve if science would begin to give attention, not exclusively to the objects which are to be made satisfactory, but to the mind which is to be satisfied with them. Why not develop education, psychotherapy, politics, by properly scientific methods? Why not evolve such a science of man as will enable us, while we continue to manipulate nature, pari passu also to manipulate him?

What hinders science that it cannot touch the personality but can only put weapons in its hands, can only provide man with means and cannot shape his ends? Until civilization forgets the last twelve years, the fact must be plain enough that science only gives power, and that its power may be used indifferently for any purpose whatever.

REMEMBRANCE OF PREVIOUS BIRTH.

The following communications that have appeared in *the Leader* of Allahabad cannot but interest our readers:—

SIR,—My son Jagdish Chandra, aged 4½ years gives the story of his previous life in a very connected form.

He gives his father's name as Babuaji Pande. Place of birth Benares. Describes the house of Babuaji in Benares and makes particular mention of a big gate, sitting room and an underground room with an iron safe fixed in one of the walls. Describes the courtyard in which Babuaji sits in the evening. Describes that Babuaji people who collect there drink *bhang*. Babuaji has malish on his body and his face with powder or earth before bath or washing his face in the morning.

Describes two motor cars and one pheaton with pair. He says that Babuaji had two sons and a wife and all have died. Babuaji is all love.

He also describes many private and family matters which I do not mention here.

I have no friends or relations at Benares and my wife had never been there. I never heard before of Babuaji.

The following important citizens of Bareilly have talked to the boy and have questioned him.

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1. Syed Yusaf Ali, B. A., LL. B., Vakil and Municipal Commissioner.

2. B. Brahm Narain, B. A., LL. B., Vakil and Municipal Commissioner.

3. B. Mukat Bihari Lal, B A., LL. B., Vakil.

4. Pt. Ram Sarup Sharma Vakil.

5. B. Chhail Behari Cooper, B. A., Vakil and Ex-member of the Legislative Council, U. P.

6. B. Jai Narain Choudhri, B. A., Vakil, Member, Legislative Council, Secretary Bar Asscciation, Bareilly.

7. Rai Sahib Dr. Shiam Sarup Satyabrat, L. M. S.

I invite all gentlemen who may feel interested to ascertain the truth of the story given by the boy in a scientific spirit.

KEKAI NANDAN SAHAI,
197, Civil Lines, Bareilly, U. P.

Sir,—I shall feel obliged if you give an insertion to the following in an early issue of your esteemed paper.

I have received several inquiries regarding the story of his previous life which my son Jagdish Chandra, has been telling, an account of which was published in your columns on the 27th June,

In order that an inquiry may be made in a scientific manner I took the following steps:—

The boy began to tell his story on the 6th June and completed it by the 11th by replying to the questions which I put him. I then asked the members of the Bareilly bar and other friends to examine this phenomenon and to advise me if the case is worth further inquiry. Friends and members of the bar continued to come and talk to the boy and it was decided on the 16th that one man should be sent to Benares as it would afford a loophole for sceptics. They may argue the suggestions regarding the house and other details of Benares have been conveyed by the messenger to the boy. So a letter was sent to the chairman, municipal board, Benares, and on receipt of his reply letters were sent to the press. I have also requested some of the leaders of India to send their representatives so that the boy may be. taken with

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them to Benares to point out on the spot the things mentioned by him. As the boy has told so many things to me which have been corroborated by letters received from gentlemen whom I do not know, I am convinced the boy will be able to point out many things on the spot which will satisfy the inquirers. An extract from the letter is given below :—

Munshi Mahadeva Prasad, advocate, chairman, municipal board, Benares, writes :—

'On receipt of your letter I made the necessary inquiries and found that most of the things told by your boy are quite true. In fact they are all correctly related except that Babua Pandey's son, Jai Gopal, died about two years and a half ago. The rest of the facts are correct—about the phaeton, ekka, horse, *malish*, *goondas*, *bhang* and the rest. Babua Pandey—for that's the name of the person referred to by your boy as Babuajee is well known to me, having been also my client for the last many years, and I could see on the mere first reading of your letter that he was the person meant by the boy. So I sent my man to Babua Pandey's to make the necessary enquiries, when his men, learning of this, came and took away the letter from me. Now they may be going to Bareilly to enquire, and corroborate the facts for themselves. Babua Pandey is otherwise known here as Pandit Mathura Prasad Pandey and lives at Pandey Ghat, Benares city.'

Pandit Uma Kant Pande, vakil, Benares, writes :—I saw your letter in the Leader of to day. Babua Pande is a friend of mine. I have seen this boy who is now born in your family. The descriptions given by him are in the main correct. Pandeyjee does not possess a car though he used one or two. I am informing him about the boy and we shall very soon go to see him at yours.'

The date of birth of my son Jagdish Chandra is the 4th March 1924. I have applied for copies of the death entries of both Jai Mangal and Jai Gopal to the Chairman, municipal board, Benares, and for a copy of the birth entry of Jagdish Chandra to the municipality, Bareilly. A comparison of these two

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will be of interest to the scientific inquirer. I have been asking people to ascertain the facts soon as old people have been constantly telling me that such memories last only for a short time.

At present the boy remembers everything. It is possible after the lapse of some time he may forget.

KEKAI NANDAN SAHAY.
Vakil, High Court

Bareilly, June 30th.

Commenting upon these communications the *Leader* says:—

A few days ago we published a communication from Mr. Kekai Nandan Sahay, vakil, Bareilly, in which he stated that his son of about two and a half years of age was giving an account of his previous birth. The child gave the name of his father in his previous birth as Babuaji Pandey who lived at Benares and related a number of details about the house in which the said gentleman lived, his personal habits, and several domestic matters. We publish elsewhere a further communication from Kr. Kekai Nandan Sahay from which it will appear that corroborative testimony has been forthcoming of the statements made by the boy from two respectable citizens of Benares, one of them being Munshi Mahadeva Prasad, the chairman of the municipal board. The testimony of Pandit Babua Pandey, as he is popularly known at Benares, will be of particular interest and value in this connection. The Hindus have long believed in re-birth and this is not the first case of survival of memory after death which may establish, if a satisfactory and scientific inquiry is made, the truth underlying the Hindu belief. The question of scientific importance is whether memory survives the destruction of the physical organ the brain, which is supposed, according to western notions, to record and preserve the impressions. Further details about the case will be awaited with interest.

The facts speak for themselves and hardly require any detailed comment. The truths that form the intel-

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lectual heritage of India are being verified in these days by evidence which is conclusive and unimpeachable.

It would be interesting to learn what explanation the so-called spiritualists who claim to summon spirits of the dead and who never fail to produce, to their own satisfaction, the spirit of no matter whom at no matter what time, have to say on such instances. If Reincarnation is finally established, as it is bound to be established, not only the Christian doctrine of Resurrection of the Dead but also the spiritualist's belief in the possibility of masterminds being summoned to utter trivialities will stand discredited. The belief has never appealed to us. We have, for instance, never been able to understand why Maharshi Dayananda who devoted his life to the exposition of the Vedas should, when summoned by the spiritualistis, indulge in inanities, why no medium has been able to elicit from Gladstone's spirit any guidance as regards the methods of rehabilitating the once great Liberal party of England in public favour, why Plato's spirit has not been persuaded to give an authoritative exposition of his Theory of Ideals which may reconcile conflicting presentations and why Vyasa cannot be prevailed upon to declare whether his aphorisms taught Monism, Modified Monism, or Dualism.

THE ARYA SAMAJ AND THE PRESENT SITUATION.

Shri Narayan Swami President All India Aryan League has issued the following manifesto :—

The All India Aryan League has noted with pain, distress and deep resentment that the campaign of mis-representation and vilification, which fanatical Mullahs and Muslim leaders who had an axe of their own to grind had started against the Arya Samaj in the first decade of the

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twentieth century and which was suspended only when the Muslims obtained the active co-operation of the Hindus, the Sikhs and the Aryans in their fight against the Government on the Khilafat issue, has been revived with redoubled virulence. Once more the Mussalman bigot deprived of the prospect of entering heaven by converting Kaffirs and the white bureaucrat, who cannot ignore the fact that the glorification of ancient India as the land of expositors of Revealed Learning—the sacred soil where Vedic institutions flourished and put forth their choicest fruits and the seat of chakarvartis who exercised universal soverignity had overlordship —cannot but foster healthy nationalism and give an impetus to Hindu patriotism and who will not forget that in the North the Aryas in their individual capacity swelled the ranks of non co-operation and suffered in the cause of the freedom of their mother-land, are leagued in a freemasonry of hatred against the Arya Samaj. The Shudhi movement started by Bhagavan Dayananda has provoked the Muslims because they can no longer regard as legitimate game a Hindu who has only once tasted food and drunk water at the house of a Muslim. The Arya Samaj has reclaimed tens of thousands of the so-called untouchables whose status has been raised and who can no longer be lured into the fold of Islam. The teachings of Dayananda and of his disciples have shaken degenerate and un-Islamic Islam to its foundations. Incisive and invincible logic, hard hits, merciless strokes and opportune hammerings, effective invective and piercing irony have done their work. Not only has the stream of conversions to Islam been checked but thousands of Indian Muslims find their faith in polygamy and a sensuous heaven and disgusting hell gone. Mr. Sayyad Amir Ali, Mr. Khuda Bux M. A., and Khwaja Kamal Din are conspicuous examples of Muslim leaders whose Islam is not of the prevailing type but is a creed tinctured with lofty Shastric ideals. While the leaders are trying to transform Islam itself out of recognition after the manner of Turkish and

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Egyptian Muslim notables' hundreds of their less sophisticated neo-Muslim followers, not being extra fond of devious methods and circuitous paths, are thinking of returning to the ancestral fold. This has upset some Muslim leaders and rendered them desperate. The Muslim leaders of the Punjab set the ball rolling by patting on the back the notorious adventurer Dharmpal, an unscrupulous demagogue who can be hired to fling filth at any person or community. The prompt assistance rendered by the Arya Samaj missionaries to the victims of Muslim hooliganism at Malabar, Kohat, Multan and Saharanpur still further infuriated and exasperated these worthies. The mischievous and provocative pronouncement of Sir Abdul Rahim at Aligarh, which directly incited the Muslim riffraffs to violence against the Hindus and the Aryas, has resulted in the tragic occurrences at Calcutta. It has been reported in the press that, during the riots, the self-same Sir Abdul Rahim in a public meeting delivered a most inflammatory speech and openly exhorted his following of goondas to give no quarter to the Aryas. Sir Abdul Rahim has not so far contradicted the allegation. The conclusion is irresistible that he is not in a position to do that. The intense attachment of the Aryas to the culture and civilization and, therefore, to the soil of India is *anathema marentha* to a section of the bureaucracy and the extra-territorial patriotism of the Muslims and their open disownment of the glorious heritage of India's past are being exploited by it. This vile plot, to which Muslim leaders like Sir Abdul Rahim and some followers of Dyre and O'Dwyer among the heaven-born services are parties, is bearing its inevitable fruit. A most misleading report of the Calcutta disturbances has been despatched to the London '*Times*' by the conspirators. Although it is a fact that the Deputy Commissioner of Police had permitted the band and the Arya Samaj procession, in spite of Muslim protests, and the music had been stopped at once at the instance of the Inspector of Police, it is

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falsely and maliciously alleged that the Arya Samaj "musicians would not desist even when ordered by the Police to do so." The whole blame has been laid upon the Aryas, although it has not been denied that Sir Abdul Rahim's speech was "a warning of coming trouble" and that "Muslim zealots attempted to burn the chemical laboratories of the Presidency College and have delivered mass assaults on the famous temple of Kali, the spouse of Shiva and the patron goddess of Calcutta." The League is distressed to learn that some Hindus disgraced themselves and their glorious traditions by demolishing parts of mosques, even though they acted under grave and sudden provocation and indulged in these un-Aryan reprisals after their temples had been desecrated and their women assaulted indecently. It is however, a matter for gratification that these acts of vandalism on the part of Hindus were few and far between and the mass of our people acted with considerable and praiseworthy restraint, although their deepest feelings had been outraged and although disgusting and barbarous acts of profanation had been committed against their places of worship by our Muslim brethren at the instigation of many of their trusted and responsible leaders. It is also a matter for congratulation that no Aryas or responsible Hindus joined these acts of vandalism and all Arya and Hindu leaders, without a single exception, cast the weight of their authority on the side of manly and courageous defence of home, hearth and temple and restrained conduct at a time when the forces of hell had been let loose by Muslim goondas. The writer in the "*Times*" hits the nail on the head when he admits that Aryan aggressive proselytism in parts of India where Islam has long enjoyed something like a monoply of conversion at the expense of the Hindus has aroused particular indignation of the Mohammedan divines. A further proof of this is furnished by the proceedings of the special session of the Khilafat Conference held recently at Delhi. In that Conference the

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President referred to the "butchering" of Muslims by Hindus and challenged the latter to a wrestling bout. He referred to the Sattyarth Prakash as a "bomb." Mr. Abdur Rahman Dojanavi, apparently with the approval of the President and the delegates advocated the annihilation of Hinduism, exhorted his co-religionists to have no "compassion or respect" for Kaffirs and contemtuously and arrogantly talked about the prospect of "Lalas" coming forward "with folded hands" and making "peace in two hours." The speeches of the President and Mr. Abdul Rahman had so completely poisoned the mind of the audience that they hooted down a speaker who referred to the Hindus as "brethren." Even Maulanas Mohammed Ali and Shaukat Ali and Hakim Ajmal Khan uttered objectionable sentiments. In the Conference Sangathan was condemned but Tanzim was advocated, Shuddhi was denounced but Tabligh was blessed. It was urged that the methods adopted by those who resorted to Shuddhi were not legitimate but tacit approval was given to the enrolment of prostitutes, bearers and Khansamas as standard-bearers of Islam in as much as Mr. Hasan Nazami was allowed to take part in the Conference and the nefarious and un-Islamic methods advocated by him were not denounced or even mildly disclaimed. The All India Aryan League proclaims to all whom it may concern that the Arya Samaj has been founded to preach the Vedic religion in all corners of the earth and extend its proselytising activities to all communities and that no intimidation on the part of Muslims or other friends will deflect its activities from the path chalked out by its Founder. It further declares that the Aryas regard Rishi Dayananda at least with the same reverence with which our Muslim brethren regard their holy prophet and will tolerate no attacks upon his holy and blessed memory. The Sattyarth Prakash is the Smriti or Shariyat of the present-day Aryas and is as authoritative for them as the Shariyat of Islam is for Muslims. The Aryas will, therefore, defend their Smriti, the Sattyarth Prakash, at all

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costs and will count no sacrifice too great provided it is made in defence of the invaluable repository of divine truths left to them as a precious legacy by their Master and which, they believe, is destined to assist in spreading Vedic truth and bringing about the salvation of humanity. Be it further known that Nagarkirtan with music is an integral part of Arya Samaj anniversaries and has been recognised as such by the Government and sister communities since the foundation of the Arya Samaj. Competent Muslim divines have declared that the stoppage by Muslims of music before mosques is not enjoined by Muslim scriptures. In fact this so-called "right" was never heard of till recently. It has been invented to seek a pretext for fighting the Hindus. It is significant that even the Special Khilafat Conference, at which so many hysterical and irresponsible speeches were delivered had not the courage to assert this "right" by means of a resolution. The League, therefore, warns the Muslims that no threats of violence will dissuade the Aryas from asserting their cherished religious rights and performing public worship in the prescribed manner and the Government that if, at the instigation of Muslim Mullahs. its officers interfere with the Nagarkirtan processions, as the Collectors of Dehradun, Meerut and Rohtak have wantonly done, the Aryas will, in defence of their birthright of freedom of worship private and public, make sacrifices and invite suffering which will stagger humanity, and will not rest till the outrageous wrong is righted for "no question is ever settled until it is settled right."

REVIEWS AND NOTICES.

RECENT HINDI LITERATURE.

Nirukta Bhashya, Uttarardha. By Pt. Chandramani Vidyalankar, Paliratna, Professor of Veda, Gurukula University, Hardwar. Price Rs. 4 0 0. Price of both parts Rs. 7/-

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We have already reviewed the first part of this work. The second part is equally learned and in it also the author has taken the same pains to elucidate obscure portions. We have every hope that those who have purchased the first part will hasten to order the second part as well and those that have not yet ordered either part will make it a point to order both parts without delay. An effort like this deserves every encouragement at the hands of all interested in the resuscitation of Vedic literature.

Tarangit Hridaya. By Shriyut Deva Sharma Vidyalankar, Vice Principal, Gurukula Kangri, Hardwar. Price As.12. Sasta Sahitya Karyalaya Benares.

This is a very valuable book. It contains reflective discourses on various devotional, social, and political subjects. Most of the discourses are outpourings of a heart throbbing with love of God and pulsating with love. The author is a saintly youngman whose life is an apotheosis of purity, self-denial and service. He is one of the finest alumni of the Gurukula and has added to the glory of his *alma-mater*. The spiritual experiences of such a saint cannot but produce an uplifting effect upon devotional minds. The language is throughout chaste and forceful and at places superb. In a Foreword of unusual interest the well-known Hindi author Pt. Padma Sinha introduces the distinguished author to the reading public in most felicitous language. The book has been published by the Sasta Sahitya Karyalaya, Benares with the permission of the Gurukula Sahitya Parishad.

Meri German Yatra. By Swami Satya Deva Parivrajak. Price Re. 1. Can be had of the author Rajpura, Dist. Dehradun.

Swami Satya Deva is one of the most popular Hindi writers. He wields a facile pen. His language is simple

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and chaste and his mode of presentment most attractive. His narratives are interspersed with sage reflections and wise observations. The book under review embodies an interesting account of the manners, customs and modes of living of Germany and other countries visited by our author. The portraiture of character is excellent and the descriptions most charming.

EDITORIAL REFLECTIONS.

THE ARYA SAMAJ AND THE BUREAUCRACY.

The Arya Samaj has ever been a thorn in the side of the bureaucracy. The rule of the Anglo-Indian bureaucracy in India is founded upon racial dominance, the maintenance of the *status quo*, the undisturbed continuance of vested interests and the steel frame, the docile and unmurmuring acceptance on the part of the Indian of the philosophy that it is the design of Providence that the White Man should command and the Coloured Man obey, and that exploitation is "civilization," denationalization is "education," westernisation is "refinement." denunciation of India's past is the right historic spirit, renunciation of race-culture is "saturation with the modern spirit," senseless imitation is "acquisition of right perspective," tame acceptance of slavery is "appreciation of actualities" intellectual alertness and spirit of inquiry are "hare-brained impracticabilty," or at best 'impatient idealism," the spirit of protest against wrong and oppression is "sedition and disloyalty."

The Arya Samaj embodies and crystallizes all the vague, intangible and subtle forces for protest, inquiry, dissatisfaction, revolt and heart-burning in the various fields of national activity and thought that were generated as a result of the impact of civilizations and of

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the resistance offered by the ageless majestic wisdom of the East to the onslaughts of the parvenu, aggressive and self-complaisant all-devouring civilization of the West. Swami Dayananda, the founder of the Arya Samaj, refused to accept at its face value the Occidental evaluation of either Ancient religion or Ancient philosophy or Ancient history. The Western Missionaries, Professors, Statesmen and Administrators were engaged in the pleasant and gratifying task of completing the intellectual conquest of the Hindu race. The founts of inspiration were being deliberately poisoned at the source and Hindu youths were taught that they were descended from dreamy half-savage lotus-eaters who spent the greater part of their life in meditating upon the Infinite, who tamely accepted political subordination in the past because they lacked the spirit of nationality and the passionate attachment to the soil of their birth consequent upon pride in the achievements of their race which constituted patriotism and who never cared to record political events because they were devoid of the "political sense" and therefore never participated in shaping them—for them these events were happenings and not achievements. Swami Dayananda challenged these views. He declared that the *Veda* was a repository of all sciences—whether called by modern man secular or spiritual and that the line of demarcation between secular and spiritual was arbitrary since the Divine Intelligence directed all righteous activity no matter whether it appertained to the perfection of the body or the mind or the soul of the individual or to the consolidation of the groups of men united by ethnological, linguistic, cultural, geographical and historical ties. This opened the eyes of India. She was being lulled into sleep. Contempt for her past was being

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deliberately inoculated into the minds of her children and they had begun to think that but for the advent of their British Masters they would have continued in a state of political ineptitude, social inefficiency and moral inertness and inanity. The Swami's clarion voice summoned them to action. They were told that their Ancient culture had enough vitality in it to save humanity and to raise Hindudom to the pinnacle of noble acheivement and the summit of lofty attainment. The intellectual marauders from the West stood astounded and exchanged terrified glances and dolefully smiled at one another. The administrator who felt secure in the hope that his unchallenged domination would be strengthened and rendered invincible by the efforts of the missionary and the professor felt uneasy. Dayananda's challenge was taken up and there was terrible intellectual war. The war ended in a defeat for the New and decisive victory for the Old. Even those who moulded the minds and shaped the brains of the army of aggressors lowered their flags, unfurled the white banner of peace and saluted the flag of Om. Geothe was wild in praise of Sanskrit literature. Schopenhaur declared that he found solace only in the Upanishads, Max Muller proclaimed that the lofty heights of speculation to which the Vedic rishis had attained could not even be conceived by many who called themselves Christians. Bergsor once more revived the immortal teachings of Patanjali, Edward Carpenter called India the Wisdom-Land to which he drew for inspiration, Tolstoi called the Vedic religion the profoundest religion in the world, Maeterlinck began to preach the gospel of reverent faith in the Vedas and even the great Alfred Russel Wallace renounced his faith in social and mental evolution after reading a garbled, truncated and rather

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misleading translation of the Vedas. This silent revolution has changed the brain of Europe and is now invading its heart. But Anglo-India stands unmoved. None are so blind as those that would not see. This renaissance of which Dayananda was the author pleases not the sun-dried tin-god. He is fighting desperately for his ill-gotten privileges. He feels that the Arya Samaj, the sworn-enemy of all unearned privileges—no matter whether claimed by the brown Brahman or the white civilian and of all exclusiveness, is primarily responsible for his woes. He has, therefore, always looked askance at the Arya Samaj. In the two decades of the twentieth century the Arya Samaj was the sole *bete noire.* Secret circulars running over more than a hundred pages were issued directing District Magistrates to keep an eye on the movement. C. I. D. inspectors always dogged the footsteps of Arya Samaj leaders and missionaries and the Arya Samajist in Government service was always a suspect. The N. C. O. movement which derived its inspiration from the same perennial source and which consequently never ceased to be a Hindu movement inspite of the lip-deep allegiance of Khilafitists, then swooped down and carried all before it. It was an upheaval which almost shook the foundations of bureaucratic rule and eclipsed even the Arya Samaj whose method is evolutionary rather than revolutionary and which works by the slower but surer processes of change in mentality, raising of national character and mass education. The N. C O. storm has for the time subsided. There is a reaction. The Muslims are up in arms against the Hindus. The bureaucrat fully realises that the Muslims are obsessed by extra-territorial patriotism, that he feels that he is the citizen of a spiritual empire and that he cannot shake off the illusion that on account of being the degenerate descen-

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dent of the Ghazi invaders he stands a chance of sharing domination with the new rulers and for these reasons has no ardent and genuine desire for Sawaraj. The Hindu, on the contrary, has every reason to be intensely patriotic He regards India as the land which was the cradle of humanity and the birth-place of world-civilizations. All his places of pilgrimage are in it. Every inch of Indian soil is sacred because nobody knows how many rishis and munis performed Tapasya thereon. Dayananda has inspired in him a pride for India's past which, in turn, has generated in his breast a resolute and bright faith in her future. The consciousness of bright achievements has revealed potentialities hitherto undreamt of. The bureaucrat, therefore, feels instinctively that the Muslim fanatic is his natural ally. It is, for this reason, that the subordinate official supports the Muslim in all his unreasonable claims. At Delhi the Muslims were permitted—or perhaps egged on—to lead the sacrificial cows to the slaughter-house in defiance of the time-honoured custom and in utter disregard of Hindu feeling and the British bayonets and the machine guns enabled them to enforce the claim. At Calcutta a Hindu religious procession, which had invariably followed a particular route since countless decades, was ordered to change it because the Muslims blocked the road and the Government was unwilling or unable to protect recognised Hindu rights. Many officials openly side with the Muslims and do not even make a pious pretence of impartiality. We do not share the view that the Government is afraid of the Muslim because he threatens violence. At the Jallianwala Bag no distinction was made between the communities. When the N. C. O. movement was in full swing, no distinction was made between Nehru and Mohammad Ali or between Das and Abul Kalam. It is no use confusing issues and shutting

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one's eyes to the truth which is that the disloyal Hindu has got to be punished for luring the Muslim into his fold and the Muslim dupe to be placated and convinced that his communal interest—the sole thing for which the average Muslim cares—for nationalism and Islam ill consort together and find it hard to co-exist either in Turkey or in Egypt—lies in an alliance with Anglo-Indian and not in Hindu-Muslim entente.

World opinion, however, is a tribunal the verdict of which even omnipotent Anglo-India cannot afford to ignore. The emissaries of Anglo-India are therefore, abroad. Their sole aim it is to discredit the Arya Samaj and to represent the Muslims as innocent victims and finally to prove that India is altogether unfit for Swaraj on account of Hindu-Muslim dissensions which the bureaucracy alone can control Of course it is no part of his mission to meet the statement that Law and Order are most unsafe in the hands of the bereaucracy, that it has failed to prevent dissensions and that they never break out when the local officials are determined not to have them. We have lying on our table many characteristic specimens of Anglo-Indian propaganda. The most decent, the most ably written and the one containing the most brilliant sophism is an article that appears in the current issue of the *Round Table*. It has presumably been written by a retired Indian civilian or an old civilian still in active service, a member of the Chelmsford-Meston-Morris-Curtis clique. It is headed "The Inwardness of the Indian Problem." The writer first expresses his suppressed rejoicing over the waning of N.C.O. and the failure of the Swarajists to wreck the Councils from within. He then, postulates that no synthesis can bring the Hindu and the Muslim mind under one

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category and deals separately with the communities and tries to dissect the mind of each. Speaking of the Muslims he says :—

"Democracy is already familiar to them ; for Islam, in practice no less in theory, is the most democratic religion in the world. Parliamentary institutions interest them, and they are quite willing to take a hand in the game, provided the stakes are not high. *But what does profoundly concern them is the pace at which India may be hurried into responsible government.*

The italics are ours. In plain English the most gratifying feature of the Hindu-Muslim problem, from the stand-point of the foreign official, is the fact that the Muslims are in no hurry to get Swarajya and are therefore, not in a mood to assist in the transference of control from the foreign agency to indigenous hands. We should have thought that the golden principles of religious toleration and equal protection for all are of the essence of modern democracy and modern parliamentary institutions cannot be run by people who believe that in the settlement of national questions the *ipse dixits* of the divines of a particular community or the behests of a particular scripture must be the preponderating, if not the decisive factor.

The writer knows full well that the communal spirit is fatal to the growth of democracy and the flourishing of parliamentary institutions. He knows that the Muslim demands that the exercise of elementary rights of citizenship on the part of Non-Muslims—such as the use of the king's highways—is to be regulated by the injunctions of the Shariyat of Islam which was only for Muslims and which many non-Muslims regard as a relic of medieval obscurantism and semi-barbarous fanaticism. Says the writer further on :—

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Their only and abiding consolation is the thought that they are the subjects of a wider empire than that of India, the world empire of Islam. This to them is not only what the *Civitas Dei* is to the devout Christian ; it is also a conception of temporal power which once was and will be again when the Caliph of the Prophet comes into his own. It is this duality of allegiance which is the chief problem in the future of the Indian Moslems ....
Meanwhile the advent of that higher ideal, a realization of Indian citizenship seems at present a long way off ; and yet until it is reached, *there is nothing to stir the Moslem into friendly rivalry with the Hindus and into fitting themselves for something better than a fixed fractional share in the work of government.*

Is it possible that a writer who can give such a clever analysis does not understand that the communal spirit is the very antithesis of democracy? We do not suppose so. Why then does he state what he knows to be wrong. For the simple reason that the writer is not merely a student of contemporary politics. He is also an Anglo-Indian statesman who has to placate the Muslim and for that reason not to indicate those failings of the Mohammedan which favour the consolidation of the bureaucratic power. Coming to the Hindus the writer cleverly refers only to caste and priestly domination. He cleverly forgets that the Muslim is much more under the thumb of the Molvi than a Hindu is under the influence of the priest. While the Hindu is guided by the priest only as regards rituals, the Muslim is guided by him in all matters and most of all in matters relating to his relations with other communities. It would be interesting to find out the number of Mullahs who dominate the Khilafat Conference and the number of Hindu priests who control the Hindu Sabha. While 80% of the leaders of the Muslims are

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Molvis, not a single professional priest has the supreme voice in the councils of the Hindu Sabha. As regards heriditary caste the writer does not choose to acknowledge that it is no part of genuine Vedicism, that all the saints have cried it down and that it has yielded a great deal to the dissolving and pulverising influence of Sikh, Vaishnava and Arya Samaj teachings and that in political affairs the Hindu has always co-operated with the Muslim and even given unreasonable concessions to him, that the Panchayat system has for centuries been successfully worked by him and that the earliest republics in the world were of Hindu origin. He further chooses to forget that the word Swarajya has been taken from the Vedas and the word Swadeshi from the Satyarath Prakasha. The real complaint against the Hindu, however, comes out in the course of the following remarks :-

From Lord Curzon's Viceroyalty onwards the old enthusiasm steadily waned; *our teachings and our theories of culture continued to be memorised for examination purposes, but under the surface there was a definite swing back to older allegiance. We knew little of it, and did nothing to check it.* The youth of this generation cherishes very different feelings toward us from those of his fathers. What grounds have we, he asks, for our *constant assumption of superiority?*..... .... And as to our boasted civilization, is not his far more ancient, and just as good? *Had not his forefathers fathomed many of the mysteries of nature* and fashioned mighty empires while ours were still untutored savages? The war tore away the last pretence of respect for our institutions and our ideals. India realized in a vague way that we were fighting for justice, in which however she saw no special merit but duty: and it seemed at least, probable that we were fighting for markets as well ..... What she did see was that European nations, the fine flowers of Western culture, had unchained the elemental

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passions of humanity, and shown themselves no wiser or better than the nations they had presumed to instruct..... .... This is the creed in which the new Nationalism of the Hindus is being nourished. It looks back, to quote Tagore again, on an India, of about fifty centuries at least who tried to live peacefully and think deeply! It looks out on a world where there is neither peace nor deep thinking. It challenges all our ideals, as mere dogmas of materialism, and it accepts our offers of political enlargement only as a means for getting rid of us and our hypocrisies. Hinduism has in its day defeated and absorbed the reforms of Buddhism; it withstood and outlived the attacks of Islam; it is convinced that it will similarly dislodge the British dominion, after extracting from it whatever may be useful for its own purpose. Moderates and extremists may differ as to means and pace, but in their purpose they are at one. *The challenge of Tagore and the "soul-force" of Gandhi are only the loud speakers* for a wave of sentiment that is vibrating to-day through the whole domain of Hinduism.

The italics are throughout ours. In connection with the observations embodied in this lengthy quotation two or three points are particularly noteworthy All this trouble, we are told, began during Lord Curzon's Viceroyalty. Two important events happened during the regime of that distinguished prancing pro-consul. The Partition of Bengal signified the clear desire of the bureaucracy to drive a wedge between Hindus and Muslims and to deliberately foster a policy of checking the growth of common centres of culture-and, the establishment of Gurukula at Hardwar proclaimed the firm resolve of the educated Hindus to end the intellectual hegenomy of the Occident. The second point to be noted is that the writer does not welcome the movement of Hindu Renaissance, on the contrary he regrets that it was not checked. In

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a free country a movement of cultural reanaissance which would build upon the bedrock of national achievement in the past and yet would assimilate all that is helpful in foreign cultures would be hailed with delight by the people and directly encouraged and fostered by the Government. In india, however, the State and the nation are not coincident and, therefore, what makes for the betterment of the people strikes at the root of foreign domination. The third point is that the creed of the Hindu movement, as stated by the writer appears to be a brief but a faithful summary of the most popular speech of one of the most popular speakers of the Arya Samaj. The fourth noteworthy point is that Tagore and Gandhi are completely identified with the Hindu movement and it has tacitly acknowledged that the real movement for the national freedom is a purely Hindu movement and the Muslims have no lot or part in it.

Just as the sting of the scorpion is in the tail, so the real motive which inspired the article is revealed in the last paragraph where the writer says :—

Such being the fundamental position, how is the 1929 Commission going to direct its inquiriers? Can it be content with discussing dyarchy, or the transfer of more departments from the official hierarchy to ministers, or the extension of the bicameral system ? or will it have to probe deeper, and examine whether responsible government, in our sense of the word, is a goal towards which India can move ?

Three suggestions are plain. The first is that the Commision should, in no case recommend the grant of provincial autonomy, at best it may transfer a few more departments. The second is that if provincial autonomy or the semblance of it is granted, the effects of this grant should be neutralised by the creation of Councils of

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State in the provinces which might undo all the good work that the Legislative Councils might, in that case, be expected to accomplish. The third is that a desperate attempt should be made to scrap the reforms altogether. How refreshingly frank although the frankness is polished, not brutal! The Hindus if they want to see their country free must be prepared to fight by all constitutional and peaceful means the terrible combination of reactionary officialdom and obscurantist communal fanaticism. We are confident India will realize her destiny and attain her birth- right in spite of this alliance.

The second article is not so well written. It is professedly the lucubration of a penny-a-liner, who earns his living by scribbling. The writer is one W. Nona Brown who was brought up in India, was for sometime a professor in a Government College in the Punjab or U. P. and is now eking out his livelihood as a globe-trotter and as Assistant in an American College. He is a protege of the Indian Bureaucracy and puts the bureaucratic case against the Arya Samaj in its naked vulgarity. He has no reputation to lose and therefore writes in a most irresponsible and scurrilous fashion, effrontery, impudence, dogmatic statements, unauthorised assertions, innuendo and bold lies constitute his stock fn trade. He combines the methods of the arrogant bureaucrat with the trick of the Yellow journalist and, therefore, his article is a glaring piece of bizarre unscrupulous propagandism. Here is his precious estimate :—

"More important in this connection than the Theosophical Society is the Arya Samaj, an organization we seldom hear about in the West. Its great strength is in northern and north-western India. It differs primarily from the Theosophical Society in the following respects: while both arouse the Hindu's

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pride and self-confidence, the Theosophical Society does so by defending the existing religions, on condition that they be properly interpreted, but the Arya Samaj does so by rejecting all the existing religions as corruptions of a pure faith, now forsaken, which it aims to revive.

The Arya Samaj was founded during the seventies of the past century by Pandit Dayanand Sarswati, who gave up a life of wealth to become an ascetic and later renounced Hinduism to establish his mythical "Vedic religion." His aims were two: first, to save India for the Hindus by driving out the Moslems and the Christians; and, second, to lead Hinduism back from the "left hand path," which he said it was pursuing. His method was disputation; his manner argumentative, intolerant, vituperative; and he never scrupled to confuse issues. But his teachings have had great success among the middle classes. He preached definite concrete dogma that is easily understood. At the college where I taught in northwestern India, most—I should say well on to ninety per cent.—of the Hindu students were either professed Arya Samajists or attended the Arya Samaj meetings and were infused with its teachings. The same state exists in other colleges in that part of the country.

We need not dwell upon the obvious fallacies of the Arya Samaj, its arbitrary methods of interpreting Vedic texts, the impossible translations it gives to Sanskrit words, by which it constructs "Vedic religion" that is no more like the real religion of the Veda than it is like Christianity. Nor need we here dwell upon the better side of the Arya Samaj teachings, lying in its social program that calls for abandoning the rigidity of the caste system and doing away with child marriage, enforced widowhood, the seclusion of woman. We might, when considering the political question of India, speak of the Arya Samaj attitude on cow-killing, one of the sorest of all religious points with the Hindus, for whom the cow is sacred and immune from violence. Pandit Dayanand wrote a book on this subject, called the Ocean of Mercy, of a highly inflammatory character, which has had great influence in bringing

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to the fore a matter that had begun to attract less attention as the years went by. Almost all the trouble nowadays on this question between the Hindus and the Moslems, to whom the cow is not sacred, can be traced to the uncompromising and belligerent stand of the Arya Samaj.

But the side of Arya Samaj activity that is most important for our consideration here is the endeavour to show the superiority of ancient India to the rest of the world, past or present. Just as the Theosophists claim that all the religious or metaphysical ideas were anticipated by their "great masters," so the Arya Samajists maintain that all the scientific discoveries and inventions of the modern world had been made thousands and millions of years ago by the Hindu rishis or seers. Railroads, submarines, aeroplanes, the telegraph, radio, the theory of relativity—in fact, no sooner do the westerners present some new knowledge about the Universe or devise some new way of controlling the powers of nature than a Samajist Pandit professes to find a reference to that very theory or invention, perhaps even a description of it, in some ancient Sanskrit text. If a Western scholar questions the interpretation, he is easily refuted by the statement that occidentals do not know the true meanings of the Sanskrit words, which have been presesved by a secret tradition unknown to the compilers of our lexicons.

The result of this process is, as with Theosophy, to preserve or rebuild the Hindu's pride in his country. Though lowly now, he argues, India was once the mistress of the world, the centre of culture, whose sons went even as far as America—our continent, it happens, is frequently mentioned in Sanskrit books as Patala, a word usually translated "Hell." The Arya Samaj, chauvinistic, pandering to the jingo elements of Hindu nationalism, a breeder of hatred between Hindu and Moslem—a fact for which Gandhi censured it severely in the spring of 1924 and in return was roundly abused—takes no direct part in politics as a body. Nevertheless, it fertilizes the ground for the tree of nationalism, and

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many of its prominent members, notably Lajpat Rai, have suffered imprisonment or exile for their political activities.

The net result of Arya Samaj propaganda in this direction is considerable, especially in the Punjab and the United Provinces, but I cannot believe that the Arya Samaj will be long-lived. Such chauvinism as it teaches, inspired by its own inferiority complex, is too easily refuted to flourish among the most intelligent Indians, If it is the truth that makes men free, then India need not look to the Arya Samaj. India's true greatness lies in just the points that the Arya Samaj neglects—toleration of the opinions of others, calm philosophy, a patient and mystical art. Ultimately, the Samaj must perish as must the fundamentalist movement in this country, and the cause of nationalism will finally succeed only as it is founded on some more genuine basis."

The writer is frankly chagrined at the progress that the Arya Samaj is making. While in the North West of India, he must have come in contact with Arya Samajist pupils and must have miserably failed to ween them from the influence of the Arya Samaj, on the contrary his hectoring method must have won for him sneers and contempt. This seems to have augmented his rancour. Malevolent natures can never see any good in the cultures of those whom they are out to "exploit." As regards Mr. Brown's competence to pronounce upon the merits of Swami Dayananda's exposition of the Veda, let him spend a life-time at Benares and learn the A. B. C. of Sanskrit Grammar before venturing on an opinion on matters about which he knows just as much as he knows about Timbuctoo or the Man in the Moon. Suffice it to say that Swami Dayananda did not rely upon tradition ; on the contrary he definitely repudiated it. He based his commentaries upon Nighantu, Niruktam Ashtadhyayi and Mahabhashya Let Mr. Brown ask his Pandit what these books are and the Pandit if he has

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even a smattering of Sanskrit will tell him that the first is the only Vedic lexicon extant, the second is an ancient commentary on the first, the third is the greatest work on grammar in the history of world-literature and the fourth is a commentary thereon. It appears that Mr. Brown has either never read the Ocean of Mercy or has never been taught by his master the meaning of inflammatory. It is difficult to come across in contemporary polimeccal literature another book which so characteristically makes an appeal not to passions but to reason, common sense and humane instincts. It puts forward a beautiful plea for the saving not only of the cow but of all sentient creatures. The statement that Swami Dayananda's mission it was to drive out Muslims and Christians is a lie that has been nailed to the counter in judicial pronouncements and its genuinely brown utterers from whose writings the white Mr. Brown probably filches it, have been penally dealt with. So it does not even possess the merit of originality. His patrons who prepared the brief for him might have dealt with him in a less cavalier fashion and supplied him with better arguments. Mr. Brown's object is to discredit the movement for cultural renaissance, which he tries to damn by calling it religious, but which is the mainstay of patriotism, and to sing the glories of constitutional agitation which in his phraseology, means the passing of bald resolutions inside and outside of the Legislatures, petitioning to the powers that be to throw a crumb or two from their governing table. Mr. Brown is doomed to disappointment. Constitutional agitation, which has no sanction behind it and in which the masses cannot participate is dead as an iron nail and can never be resuscitated, the Liberal League and Mr. Brown

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notwithstanding. What is occurring in India was almost prophesied by Seeley in his *Expansion of England*. The tide of culture and nationalism is advancing, sweeping away all obstacles, and no power on earth can stay its onward resistless course.

THE PEOPLE.

We offer our heartiest felicitations to the conductors of *The People* on the first anniversary of its birthday. Lala Lajpat Rai is one of the most selfless workers in the cause of modern India's freedom. He is not merely a political leader but withal a social reformer and a philanthropist. He has worked for the uplift of his people for well-nigh half a century. Such a man is entitled to be heard with respect. *The People* mirrors forth his views on the burning topics of the day and also contains contributions on world-politics written by first rate publicists, both Indian and European. "*The People*" has made a permanent place for itself in the ranks of high-class weeklies and is widely read and frequently quoted. We wish our contemporary all success and hope that it will beat its past record, brilliant as it is, and render still more distinguished services to its beloved country.

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GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

The weather is exceedingly hot and sultry in these days. Rains are persistently holding off. The Ganges has not swollen to the size which it generally assumes in this season of the year and the landscape is devoid of the verdant picturesqueness peculiar to the rainy season.

PROFESSOR KIMURA.

Prof. Kimura, Professor of Chinese Philosophy and Literature, Post-Graduate Department Calcutta University sojourned in the Gurukula for a week on his way back from Mussourie. He delivered a number of lectures on Buddhist Philosophy and the History of Indian Buddhism. He discussed many moot points with the professors and was very glad to freely receive information regarding the Vedas and Darshanas which had been elsewhere denied to him by orthodox Brahmanas on the score of his being a foreigner. He was highly impressed with the aims and working of the institution. The following are extracts from the opinion he wrote—

"Since 1916 when I met Mr. Lajpat Rai in my native country Japan I have been very much anxious to visit this Gurukula institution.....I have been very much impressed with the system and mode of teaching of this insti-

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tution as also with the thoroughly academic nature of the learned professors and sincere conuct of the Brahmacharis .....Since I came to India, I was very anxious to learn the Vedic knowledge but could not find any suitable institution for this which opened the door for all. Now on visiting here I find this institution where we can obtain the knowledge of really ancient Indian culture of the Veda. Also, so far as I could see the professors of the subject possess liberal and vast knowledge of the Vedas, the type of which is very difficult to find in other parts of India.....

During my stay of the last twenty years in India, I never came across any institution where peeps Brahmacharya life of ancient type. That too I find in this institution.....I obtained many things during the short stay here.....I feel anxious to place before my countrymen what I have learnt of this institution. I hope many students of Japan in future will come to this place to study ancient culture of India."

PROF. SIRCAR.

Prof. Sircar of the Sanskrit College Calcutta, one of the examiners of the Calcutta University M. A. examination in Philosophy visited the Gurukula the other day and had a talk with the students on Philosophy, Eastern and Western. He was highly impressed and wrote the following opinion regarding the Gurukula:—

" I have much pleasure in putting on record my impression of Gurukula University as an organization truly national and patriotic. It is indeed unique in conception and splendid in execution. The Vice-Chancellor was kind enough to introduce me and my friends to the professors and the students and what struck me most was the brilliant faces of the students and the zeal of the teachers. I had philosophical conversation with students and they seemed to be fairly acquainted with the Eastern and

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Western systems of metaphysics. I was pleased to see a student arguing in his own way with me for a dualistic conception of metaphysics and I liked the spirit of original thinking.

This University in placing in the forefront the Vedic culture has shown the appreciation of the system of thinking and living of ancient India which to me appears to be the only way which can give India her right place in the comity of nations. I can feel here the soul and pulse of her life of Taposhaia. I wish the institution success."

SWAMI SHRADHANAND.

The Kulapati Swami Shradhanand came to the Gurukula for a few days to inspire by his words and exalt by his example. He preached an Updesh regarding Brahmacharya every morning to the Brahmcharies during his stay. Owing to the pressure of his manifold duties he could not stay more than four or five days.

SWAMI SWATANTRANAND.

Swami Swatantranand, Acharya, Updeshaka Vidyalaya, Lahore delivered a course of University lectures on Sikh history in the Gurukula. The lectures were very interesting and entertaining and were highly appreciated.

THE SAHITYA PARISHAD.

A meeting of the Sahitya Parishad was held on the 4th of July. Prof. Sethi, Professor of Economics read a paper on England's debt to India. The paper was very interesting.

THE SILVER JUBILEE.

The Sub-committees formed for the purpose of the celebration of the Silver Jubilee of the Gurukula in March next have commenced their activities in right earnest.

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PROF. THOMAS.

Prof. Wendell M. Thomas of the Mission College Lahore visited the Gurukula the other day. The following is an extract from the opinion he wrote regarding the institution!—

"The combination of old and new seems to be thoroughly conducive to the highest welfare of India. The absence of artificiality and the spontaneous interest of the students in social problems is an educational feature that deserves wide extension."



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Volume XXV. No. 6. Whole No. 214.

1926

THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Evolution of 'Evolution.'

Interpretations of the Vedas and the Bible.

The Aryan Ideal of Religion.

Full contents inside cover.

BHADRAPAD 1983 V., 102 D.
AUGUST 1926.

Editor: PROF. RAMA DEVA.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

Vol. XXV No. 6.	August 1926, Bhadrapad 1983. Dayanandabda 102.	Whole No. 214. Third Series No. 30.

THE EVOLUTION OF "EVOLUTION."

When Charles Darwin published his "Origin of Species" and Herbert Spencer applied the conclusions arrived at by the naturalist to the explanation of sociological and other kindred phenomena, it seemed that a new era had dawned, an intellectual revolution had been initiated, a new panorama had unrolled before the imagination, and mankind had discovered the supreme test of progress and the master-key which would open all locks which shut out from view the mysterious processes that were shaping the course of the development of the universe and moulding the minds and understandings of all living creatures, including man. The passage of time and deeper study of the phenomena of the universe have, however, not only woefully disappointed these expectations but progressively, demonstrated that abiogenesis is an unproven hypothesis, that the evidence for "Transformation of Species" is unconvincing, that there are many facts which do not yield to the formulæ 'Struggle for existence" and "Process of Natural Selection" and that "Eternal Rectilinear Progress" is a comforting myth.

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We have lying upon our table a book called "Evolution in the Light of Modern Knowledge" which states the latest views on different aspects of the Evolutionary Hypothesis. Each chapter has been written by a specialist and expert. Almost all the contributors are fellows of the Royal Society and leading authorities on the subjects with which they deal. The supposed evidence furnished by Geology has gained for the Hypothesis many adherents and yet actual geological facts by no means furnish the amount of testimony which would convince a rational mind. The writer of the article on Geology is Dr. William W. Walts Sc. D.. LL. D., M. Sc.. F. R. S. We give below some extracts from his contribution which speak for themselves :—

"We have no certain evidence at present that the lower group of vertebrates, the amphilians, preceded the reptiles, *though it is extremely likely that this may be eventually established.*

The words italicised constitue a pious expression of good wishes and a grudging allegiance to the orthodox creed rather than a scientific statement. Here is another quotation :—

Side by side with continuous advance and improvment *we have the living on of certain, usually lowly, forms, without any considerable apparent change.* Species of Lingula, not markedly different from those living in the seas of the present are preserved in the Cambrian rocks, and are followed by abundant forms in the Silurian and by no less abundant ones in later rocks. The genus *Nautilus* of the present seas comes up to us from the Cambrian with little change. Brachispods, not very different from those swarming in the Jurassic and Cretaceous seas, occur, though sparsely, in the oceans to-day. Although some types of foramanifera have been vastly developed in past periods and afterwards died out, *there are other genera which have persisted throughout nearly the whol*

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geological record and are abundant at the present day. Such difficulties are not easy to account for.

....

A second difficulty which confronts the geologist *is the lack of evidence as to the origin of the great phyla into which the animal and plant kingdom are divided*.....

....

The third difficulty to which allusion has been made, is the apparently sudden appearance of eight of the nine great phyla of the animal kingdom in the Cambrian period, and of six of these in the earliest Cambrian strata. It is true that each phylum is represented by lowly forms, but the trilobites are still trilobites and as such are high up in the vertibrate scale. *If this is really the beginning of life, evolution in these early stages is at once disproved.*

The italics are, of course, ours. Dr. Conwy Lloyd Morgan D. Sc.. F. R. S., writes the chapter on Biology. He makes the following significant admission :—

"It seems that, although the complete chain of steps in this extraordinarily difficult borderland inquiry cannot be reproduced under laboratory conditions, still some of the many links" in such a chain are coming peacemeal within the ken of scientific knowledge.

The writer is not sure that the view that "no such concept as natural advance from the not-living is admissible in any valid sense" can be put out of count, although he himself does not hold it. The importance of this admission will be fully realized by the reader if he ponders over the following observation made by Huxley :—

"At some time or other abiogenesis must have taken place. *If the Hypothesis of evolution be true, living matter must have arisen from non-living matter.*

(Encyclopædia Brittanica.)

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Zoology has been ably dealt with by Dr. Ernest W. Macbride M. A., D. Sc., F. R. S. Says He :—

It seems to us that Tournier's observations and experiments have dealt a deadly blow at the whole "Mutatim" hypothesis of evolution, as well as at that part of Darwin's argument which is based on the comparison of the abnormalities shown by our domestic breeds, and the differences which distinguish natural species of animals. For as Tournier justly points out, the moment that our eyes become accustomed to recognize the stigmata of germ-weakening, we recognise them where-ever we look amongst our domestic animals and cultivated plants. It is true that many of the peculiarities of these breeds are extremely useful to man, but when they are regarded from the point of view of the animal (or plant) itself they can only be deemed pathological monstrosities.

This much about Darwinian Evolution. Let us now come to what is popularly called Spencerian Evolution. Hitherto the Orthodox Evolutionist has held that stages in the progress of human culture have corresponded to the stages of biological evolution. It was seriously contended by Morgan that because among some peoples, descent, inheritance and succession are derived through the female and not the male line, all humanity had once derived them thus, and built up a theory of human marriage on that basis. This conception is now weakening. Says Dr. Elliot Smith M A, M. D., F. R. S., in the chapter on Anthroplogy :—

"Moreover, they (the ethnologists) invented the argument that useful arts once acquired could not be lost, a most fallacious claim which wrought untold confusion in anthropological discussions until Dr. Rivers in 1912 exposed the error and its implications."

Again :—

"The amazing coincidences in the arbitrary details of hundreds of strange customs and beliefs revealed in the

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earliest civilizations of Central Africa, Mexico and Peru when compared with contemporary or earlier evidence from Asia, call for something more satisfying in the way of explanation than the claims that the resemblances "may arise from no more than a common psychology," and that "the evidence which we possess points rather to the undisturbed evolution of Mexico and Mayan Civilization on American soil, and that civilization may therefore be regarded as in every sense American." It is not surprising that "man in the street," who is not to be deceived by such trivial evasions of a great issue, attempted to interpret in his own way the obvious fact that there must have been some sort of intimate contact between the Old World and the New ten centuries and more ago to explain the derivation of the strangely exotic elements of the Mayan, Aztec, Pre-Inca and Inca Civilizations.

The learned doctor even recognises that "progress" is not the rule. Says he :—

Once the reality of the fact is recognised that progress is the exception rather than the rule in the history of human societies, the chief difficulty is eliminated that was responsible for the doctrine of "independent evolution."

Not merely this! It is also being recognised in an increasing degree that biological analogies are misleading. Says our author :—

It is, therefore, dangerous and misleading to use such biological terms as "evolution," as so many writers are now doing, in reference to cultural history and to circumstances that are fundamentally distinct from those biological phenomena in reference to which the terms in question were devised.

Not only do the theories of Spencerian anthroplogists like Tyler about "animism," "independent evolution," and "psychic unity" stand discredited but scholarship is veering round to the view that the civilization of the world was inspired by the Ancient East by means of transmission.

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Early in the 19th century Von Humboldt called attention to the striking similarities in early American and Asiatic civilizations and drew the conclusion that " if languages afford only feeble proofs of the Ancient communications between the Old World and the New, the connection is revealed in an indubitable form by the cosmogonies, the monuments, the hieroglyphs, and the institutions of the peoples of America and Asia." Prescot in his *Conquest of Mexico* reinforced this view and even Tyler in *The Early History of Mankind* accepted it. This was the view of Fergussen, Park Harrisson, Miss. Buckland and Rivers. Says our author ;—

It is an unquestionable fact that there is a unity in the inspiration of civilization. The widespread diffusion of Culture from the Ancient East, which eventually encircled the globe, did not begin much before 3,000 B. C.

If Asia is the inspirer of World-Civilizations, India will easily be recognised as the fount of Ancient Culture. Manu has clearly written that in ancient times scholars from all parts of the world visited India and learnt at the feet of rishis.

एतद्देश प्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

Moreover when it is fully realized that Zoroastrianism, Taoism, Mithraism, Egyptian Philosophy and Ancient Greek Philosophy are mere replicas of Vedic culture, one feels tempted to agree with Edward Carpenter that the genuine thoughts of the Vedas and the Upanishads have come down in history, inspiring religion after religion and philosophy after philosophy and that modern science at best furnishes illustrations for the building up by argument of what the rishis learnt by intuition.

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INTERPRETATIONS OF THE VEDAS AND THE BIBLE.

III.

(By Prof. Romesh Chandra Banerjee, M. A.)

From the Reformation begins a systematic endeavour to present the Bible to the people at large in their familiar tongue and in a somewhat new light ; for the interpretations of the Bible by the Reformers were in many respects different from those of the Romanists. As we are concerned here more with the English Bible than the German or the Swiss, let us turn our attention to it at once.

Touching the variety of readings that are found in every volume of well-edited English Bible, Mr. Kenyon, the author of " Our Bible and the Ancient Manuscripts " says—" That these questions are not idle or unimportant may be seen by mentioning a few passages in which important variations are found. We will take.....the Gospels alone. The Doxology of the Lord's Prayer is omitted in the oldest copies of Math VI. 13 ; Several copies omit Math. XVI. 2—3 altogether ; a long additional passage is sometimes found after Math. XX. 28. ; the last twelve verses of St. Mark are omitted altogether by the two oldest copies of the original Greek ; one very ancient authority inserts an additional incident of Luke VI. 4. while it alters the account of the institution of the Lord's Supper in Luke XXII. 19—20 and omits altogether Peter's visit to the sepulchre in XXIV. 12 and several other details of the Resurrection ; the version of the Lord's Prayer in Luke XI. 2—4 is much abbreviated in many copies ; the incident of the Bloody Sweat is omitted in XXII. 43—44 as also is the word from the Cross " Father forgive them " in XXIII. 34 ; the mention of the descent of an angel to cause the moving of the waters of Bethesda is entirely absent from the oldest copies of John V. 4 and all the best authorities omit the incident of the woman taken in adultery in VII. 53, VIII. 11. Besides the larger discrepancies such as these, there is scarcely a verse in

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which there is not some variation of phrase in some topics " (Kenyon P. 3.)

A variation of a very grave nature occurs in two Syriac versions :—

" One striking proof of this may be found in the first Chapt. of St, Mathew ; for whereas the curetonian Mss. emphasises the fact of the miraculous conception, reading in V. 16—Jacob begat Joseph to whom was betrothed Mary the Virgin, who bore Jesus Christ ' (thus avoiding even the word " husband " which occurs in the Greek,) the Sinaitic Mss., as emphatically denies it, reading—' Jacob begat Joseph and Joseph to whom was betrothed Mary the virgin begat Jesus who is called Christ.' Similar additions are made elsewhere, and it is not surprising that some scholars have been eager to claim this as the original form of the narrative, the Story of Divine Conception being (in their view) a later excrescence "— (Kenyon P. 155.)

Thus far, with regard to the labyrinth of variations, which may be but different translations, of the oldest manuscripts of the Bible. To turn to the English Bible, the Authorised Version is perhaps the first attempt on the part of the official Church of England to present a standard form of the Holy Scriptures to the English nation. This Authorised Bible was translated from the Hebrew text of the Old and the Greek text of the New Testament, thereby setting aside as unimportant or unworthy all previous renderings, at least to a great extent. The tranlators of the Authorised Version say :— " Neither did we think much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, no, nor the Spanish, French, Italian, or Dutch." (Variorum Bible P. XXII)

The Authorised Bible (1611) was however found out later on to be inaccurate and efforts were again made to correct and improve it. To show the difference between the Authorised Version and the Revised Version of 1870, the following passages may be cited by way of illustration :—

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Authorised Version	Revised Version
" Thou hast multiplied the nation and not increased the joy."	" Thou hast multiplied the nation, thou hast increased their joy."
" And Jesus himself began to be about thirty years of age (Luke iii 23.)	" And Jesus himself, when he began to teach was about thirty years of age."
" He hardened Pharaoh's heart" (Exod. VII. 13)	" Pharaoh's heart was hardened."
"I know nothing by myself" (Cor. iv, 4)	" I know nothing against myself."

(Evolution of the English Bible by Hoare P. 302, 304.)

Passages which had become obsolete or meaningless and which occurred in the Authorised Version of 1611 were also substituted by better expressions. Some of these obscure passages are :—" A covenant of salt (meaning, a freindly agreement,) " cleanness of teeth " (a famine) ; " branch and rush " (highest and lowest) ; " rising early " (acting with energy) etc., etc. (Hoare P. 304, 305.)

Yet the Revision of 1870 was not enough. There was another Revision in 1881. In the words of the historian of the English Bible—" The version of 1611 was made from Greek text formed by a comparison of very few manuscripts .....The version of 1881 on the other hand was made from a Greek text based upon an exhaustive examination of all the best manuscripts in existence."

" The Greek text of the New Testament of 1881 has been estimated to differ from that of 1611 in no less than 5788 places of which about a quarter are held notably to modify the subject matter." (Kenyon's Our Bible and the Ancient Manuscripts P. 238—239.)

Thus we see that the English Bible has not existed in its present form from the beginning. From, say, 1611 down to the present age, it has been passing through critical tests, the results of which have been to alter and improve the translation. Collations, revisions, recensions have brought about the

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present form of the Bible. Old translations (which are nothing but interpretations) have been rejected, altered and improved to meet the requirements of more and more advanced critical study. When an educated Englishman of twentieth century speaks of Christianity as embodied in the Bible, he will instinctively reject even the original Authorised Bible with its mistranslations, and obscurities, and think of the latest version of the Bible. Not only that, he will also claim that the latest is the purest Bible. We also claim that our Vedas were involved in a cloud of misinterpretation, and spurious commentation *viz* of Sayana and Mahidhara and that the first attempt in modern age to rescue the Holy Vedas from obscurity and oblivion was successfully made by Swami Dayananda Saraswati. Will our Christian Vedic Scholars leave behind the mediæval commentators, Indian Thomas Acquinases and read *our* Revised Version of the Vedas as they do their own Revised Bible? European Sanskritists have a great power to influence the opinion of the civilized West regarding Vedic religion. Will they stand for the truth in behalf of the Vedas, in honour of the most ancient literature of the Aryas, as they have stood for the truth of the Bible? We are prepared to concede that the Revised and corrected Bible, and not mediæval translations, is the true Bible. Can western Scholars deny us the same right to reject the spurious mediæval commentaries of the Vedas and turn to the Revised and true one?

Thus far I have only dealt with the modern and mediæval translations and interpretations of the Bible. I will now try to deal with some practices of the mediæval Christians—religious practices which were strongly supported by Christian theologians on the authority of the Holy Scripture.

SAINT WORSHIP.

In the words of Erasmus;—

"One worships a certain Rochus, and why? because he fancies he will drive away the plague from his body. Another mumbles prayers to Barbara or George, lest he fall into the hands of his enemy. This man fasts to Apollonia to prevent

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to oth-ache. That one gazes upon an image of the divine Job, that he may be free from the itch. In short, whatever our fears and our desires, we set so many gods over them, and these are different in different nations. This is not far removed from the superstitions of those who used to vow tithes to Hercules in order to get rich or a cock to Æsculapius to recover from an illness or who slew a bull to Neptune for a favourable voyage. The names are changed but the object is the same." (Lindsay Vol I p. 180.)

Not that the saints were alone :—

" St. Rochus, with fifty-nine companion saints, is stated to be ready to hear the prayer of those who dread the plague ; St. Apollonia with eighteen others, takes special interest in all who are afflicted with toothache ; the holy Job with thirteen companions is ready to cure the itch " etc (Do, P 180 footnote.)

In the religious revival immediately preceding the Reformation—Jesus came to be "looked upon as the judge who was to come to punish the wicked. His saving and intercessory work was thrust into the background. Men forgot that He was the Saviour and the Intercessor; and as the human heart craves for some one to intercede for it another intercessor had to be found. This gracious personality was discovered in the Virgin Mother, who was to be entreated to intercede with her son on behalf of poor sinning human creatures :—

" The thought of motherly intercession went further ; the virgin herself had to be interceded with to induce her to plead with her son for men sunk in sin, and *her* mother (St. Anna) became the object of a cult which may almost be said to be quite new." (Do. p. 129).

This cult of St. Anna "*the Grand Mother*" became very popular in Germany. " Even the Humanist poets sang her praises with enthusiasm and such collectors of relics as Frederick of Saxony and the Cardinal Archbishop of Mainz rejoiced when they were able to add a thumb of St. Anna to their store. Luther himself tells us that "St, Anna was his idol, and Calvin speaks of his mother's devotion to the

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saint..... The virgin and Saint Anna brought in their train other saints who were also believed to be the true intercessors. The three bells of the church in which Luther was baptized bore the following inscriptions carved deeply in the brass:—"God help us: Mary have mercy 1499." "Help us Anna, also St. Peter, St. Paul, Arnold, Stephan, Simson 1509." The popular religion always represented Jesus as the stern Judge who would convict and punish all those who had not secured righteousness by the intercession of the saints or by their own work. (Lindsay Vol. I p. 136.)

Whatever the Reformers might say, this saint-worship, the installation of Mary or Anna or Peter in the place of Jesus as the Intercessor, was justified by the mediæval Christians by a reference to the Holy Scripture. If we ask our learned friends Prof. Winternitz and Macdonell whether this Mariolatry and saint-worhip was a correct mode of Christian worship, sanctioned by the Bible, as was alleged by the mediæval Christian theologians, our learned professors will answer in the negative and will hold up the latest version of the Bible in confirmation of their answer. But we ask whether polytheism, and sacrifice of animals and sundry other impure and unreasonable things which were alleged to be religious deeds by our mediæval theologians and commentators like Mahidhara and Sayana are not to be rejected in the light of the modern and correct interpretation of our Holy Vedas, our Christian professors will answer—"No, in your case, you must go back to the mediæval age to find what is your true religion." Can equity and impartiality go further?

We cannot dismiss saint-worship without a reference to its accompaniment, Relic-worship. To illustrate how widespread the latter had become and indulged in even by the clergy, the following description of holy relics discovered in 1538 by Henry VIII's suppression of monasteries may satisfy the curious:—

"They were of all sorts—part of St. Peter's hair and beard; stones with which St. Stephen was stoned; the hair shirt,

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and bones of St. Thomas the martyr, a crystal containing a little quantity of Our Lady's milk with two other bones;" the "principal relic in England, an angel with one wing that brought Caversham (near Reading) the spear's head that pierced the side of our Saviour on the Cross; the ear of Malchus, which St. Peter cut off; a foot of St. Philiph... ..... Miraculous images were brought up to London and their mechanism exposed to the crowd ....."

"The bearded crucifix called the "Road of Grace" while the Bishop of Rochester preached it turned its head, rolled its eyes, foamed at the mouth and shed tears—in the presence too of many other famous saints of wood and stone..... the satellite saints of the Kentish image acted in the same way.————other images will perform miracles also in the same way; for the trickery was so thoroughly exposed that every one was indignant at the monks and impostors." (Lindsay Vol. II p. 343, 344).

These quotations, for the length of which I crave the readers' indulgence, will graphically present to them a picture of the extent to which the saint and relic-worship was carried in the middle ages. It must be noted here that although there were deceptions practised by the clergy as in the examples mentioned above, as well as in the fact that in certain monastories and churches "the blood of Christ was but a piece of red silk enclosed in a thick glass of crystalline,..... instead of the milk of our Lady, a piece of chalk " (Lindsay Vol II p 344,) There were inspite of these subterfuges, large numbers of men who honestly believed in Saint-worship and took it to be a part of true Christianity. Also it should be remembered that the bedrock of this practice was founded on mediæval Christian theology.

Yet the Reformers of the 16th century condemned Saint-worship as un-Christian, while the Catholics maintained that it was a deed of Christian piety. According to Calvin, people " prostrate themselves before images until the world has become full of idolatry as crude and plain as that of the

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ancient Egyptians. They actually suggest to worshippers to pass by Jesus Christ, the only Mediator and betake themselves " to other intercessors on the same level with Christ. " They are responsible for the fact that hymns are sung in public worship in which saints are lauded with every blessing just as if they were colleagues of God." (Lindsay Vol. I p.476.)

THE ARYAN IDEAL OF RELIGION

[A LECTURE DELIVERED BY PT. CHAMUPATI M. A. DURING HIS EAST AFRICAN TOUR.]

इन्द्रं वर्धन्तो ऽप्तुरः कृण्वन्तो विश्वमार्यम् । अपघ्नन्तोऽराव्णः ।

Exalt the Lord in man,
As promptly as ye can.
By making Arya the earth,
Root out ungodly birth.

In the Rig Veda there occurs this *mantra*, in which the ideal of religion is most tersely, most aptly, set forth. The Veda enjoins on every Arya, or if you permit it, every man to be restless. Restless for what ? For extending the dominion of Indra. By Indra we mean God. The daily prayer of the Christian for the coming of the kingdom of God appears to me to be an echo of this commandment of the Veda.

God is no doubt the Ruler Supreme. It is by his laws that the universe is governed. It is not for men to dethrone or instal Him. Ours it is simly to obey. Yet where was there a kingdom which could run smoothly for a moment without the co-operation of the subject ? When we speak of the kingdom of God, we mean an ideal kingdom, a state of affairs where there should be not the least blemish, not the least economic trouble, not the least moral and social bickering.

In point of power, God is above the necessity of human co-operation. Whether we will or not, He is to remain. He is by nature Master, we are by nature subjects. His laws

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of reward and punishment are immutable. They will mechanically go on requiting our deeds according to their merits. If God were simply a mechanical monarch, as some of the Governments of today have the tendency to become, he would allow the liberty of action in man to run riot. He would silently look on till the time came to enforce relentless law. He has, on the contrary, revealed His eternal will through the Veda that we be Aryas, which literally means "Righteous people," or according to another derivation, "People of the Lord." God in His innate goodness is always eager to make people good. For so can His goodness flourish. He Himself knows no rest and expects others to co-operate with him restlessly. His aim is to manifest Himself, to make His domain, which of cource means the domain of goodness, larger and vaster. He would not like that His goodness be shut within Himself. He would extend its confines so as to cover the confines of the universe. How is this end to be gained?

In the very next clause in the same *mantra*, the injunction is to make the world "Arya." The extension of the kingdom of Heaven is the same thing as making the world Arya. The whole Christendom is engaged to win the world for Christ. The whole Muhammedan world today is exhausting its resources to conquer the universe for Allah and Mohammed. It is highly creditable for Christian missionaries to dive into the fastnesses of "Dark Africa," for instance, to teach people the ways of culture. With the methods employed by my brethren of these faiths I sometimes disagree, but the abstract ideal before each of them appears to be no other than the ideal of the Veda. It is the will of God that the whole world be made Arya. I might consent to substitute the word "Christian," if Christ were to mean God. The term Mohammedan I do not like for the same reason, though "Muslim" in its abstract implication I regard as a synonym of "Arya." The quarrel about words

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is, I think fruitless; the spirit, which alone matters in religion, should be earnestly taken up for dissemination by all religious bodies. Whoever tries earnestly to advance the cause of Heaven, not by holding out an empty promise of a blissful hereafter, but by trying to establish a virtual kingdom of righteousness on earth, is, in my opinion, carrying out the commandment of the Veda. The temple of the Lord is in the heart. It is there that you should seek to establish the kingdom of Heaven—in the hearts of people and not in the buildings of brick and mortar. For brick and mortar is bound to follow the lead of the heart, but the heart cannot be expected to accept the leading strings of brick and mortar.

The process of proselytisation going on in the world today, has, I think, lost its true perspective. According to the Veda, the people of the Lord are Aryas. To whatever clime or country they may belong, no matter what their colour or what their nominal creed is, they are Aryas provided they are of the Lord, of Indra, provided, *i. e*, that they model their conduct on the conduct of Indra. The spirit of the Lord has to be imbibed. The attributes we assign to Him have to be made ours. That is true adoration, true *Upasana*. Rishi Dayananda is very hard on people who adore Indra without putting their very heart in the adoration. The main object of prayer is to imbibe the divine spirit. Without this object informing and enlivening our worship, our worship is, in the words of Dayananda, gross jugglery. Belonging to the Lord is nothing if not following Him. Hence the insistence in the Veda first on "promoting" Indra, *i. e*, making His virtues potent manifest in man, and then—in the second place—on making the world formally Arya. The spirit precedes the form. Or perhaps there is no formality—the two processes are identical, they are one.

The Pundit perverts the term, when he says, those born Arya alone are of the Lord. The Muhammedan perverts

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real religion when he regards simply professing followers of Muhammed as of Allah. The Christian father betrays Christ when he says, only lip-worshippers of the Lord of Jerusalem are the salt of the earth. You establish God on earth when you create yourselves in the image of Indra. The cause of Indra prospers by mankind improving spiritually. That alone is the noble method, the genuine method, the commendable method, or if you allow it, *the* method in religion.

Evangelisation appears to me to be a more godly process than proselytisation. Conversion of whole flocks to simply a name cannot in its spiritual effects bear the least comparison with real heart-change brought about in a single individual. That single individual has the possibility of becoming another Christ, another Budha, another Dayananda, while the flock on whose tongues the name of the Apostle has been thrust by force or else by temptation—these, gentlemen, have been the methods of proselytisers during the last long centuries of egotic fanaticism—the flock so converted can bring only disrepute on the mission of the Masters. Religion stands discredited today in the eyes of serious-minded people because of the fanatic follies of the fathers of the churches. It is high time the Mulla should lay down his sword, and the missionary his tempting snare, so that the Princes of Peace should again be hailed as Harbingers of Happiness.

I do not, by expressing this opinion, pit myself against ss preaching. Masses, to me, are as indispensible to success of a mission as are the classes. They form its ysical bulwark. By pervading the masses the spirit derlying the teachings of a church acquires dynamic force. is the masses in whose practice the spirit has to embody elf so as to permeate the life of communities and nations. is their activity that forms virtually the activity of mankind at large. The bearing of the beliefs of the common

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people on both the conduct and destiny of humanity and with it on the destiny of the lower creation too is manifestly profound and widespread. A virtue, when the common people recognise its high merit, becomes a part of their conventions and is practised by them mechanically. The silent influence which the opinion of the masses exerts on the life of a community's highest individuals is a factor of the moral machinery which a missionary can ill afford to neglect calling into action. Only, he should not incite the masses to take up cudgels on the side of wrong. The common people have no vested interests and to their hearts the voice of truth and righteousness makes the strongest appeal. From them are drawn the chosen individuals. The wider the circle to choose from, the greater the number of the chosen ones is bound to be. The strength of numbers at the back of a tenet lends it a force which makes its progress among other people easy. What I mean to contend in this connection is that numbers should not be the only objective of a church. True reform of the internal nature of man should be the main aim, and the greater the number of such truly reformed persons in a church, the better for its physical prosperity and spiritual progress.

Force and fraud have to be expelled from churches. The mission of Indra cannot be dearer to man than to Indra Himself, and Indra has never been known to practise either force or fraud in the interest of the prosperity of His mission. To attribute such conduct to God would be a sin. It would be a sin likewise to adopt such conduct for the sake of His church. Indra is innate goodness, innate honesty, innate kindness, innate mercy. How can fraud further the cause of innate honesty? How can oppression enlist itself in the forces of uncalculating mercy. The motto of religion is service—service irrespective of class or creed. Service furthers the cause of Indra as nothing else can.

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While the History of all other countries has its pages red with the blood of martyrs killed for difference in views on religion, India of the Aryan ages has a singularly spotless record in the matter of religious oppression. There are no Latimers, no Ridleys, no Laws of Conformity in the lengthy chronicles of Aryan rule. Towards the close of the Budhist age, we find mention of a Kanishka and a Mihirgula killing people for their religion, and meeting a similar fate themselves at the hands of their opponents. These, however, are solitary instances, in contrast with which the normal trend of Indian history rises in bolder relief. The armies of Alauddin of Khalj terminate their career of victory with the building of a mosque at Rameshwar, the southern extremity of India. They return and there is not a Muhammedan left to say his prayers in that mosque. For centuries the mosque remains a forlorn house. The Hindus could have demolished it easily if they had wished. They let it remain intact till Akbar's forces make a similar campaign of conquest and find the mosque of Alauddin standing in its original triumphant splendour. In the mind of the Arya tolerance of another's religious belief and practice has become an instinctive sentiment.

The real stronghold of religious conviction, both right and erroneous, is the heart of the follower. Demolish it there if you will. By directing your attacks against mosques of brick and mortar you confound the spiritual issue. The sense of dignity of a community is by such attacks wounded. The incensed community rises up in defence not of what it regards as Heaven-revealed religion which is blessing its soul, but of what it looks upon as involving its traditional honour to safeguard. The quest of truth which should be the soul of religion gives place on the occasion, and in future in consequence, of these internecine struggles, to a spirit of vaingloriousness wedded to traditional conventions of ancestors. This to my mind, lowers, instead of exalting, the glory of Indra, for Indra knows no ancestoral conventions

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and His religion is ever-living truth. Conventions are inert, petrified fossils, while truth is a vital, ever-blossoming, life-giving principal. The Arya regards it as childish to play with toys as he deservedly thinks the outer trappings of religious missions to be. His access should be to the heart of the misguided, which conquered, the temples of brick and mortar will fall of themselves.

Right thought, right word, and right action—such is the sacred trinity which the Arya wants to instal in the tabernacles of the hearts of men. To establish right thought he should preach—and preach sweetly. Quite unsparing in his battle against untruth he should be careful not to let fall from his lips a wanton word which may wound the sense of dignity of even him who he thinks is following a false religion. For religious controversies only such men are qualified as have a perfect control of their tongues. Religious bodies should justify themselves if they could produce a number of missionaries overflowing with love of humanity, wedded to the cause of truth, and using cautious, nay charming language so that as a result of their preachings and discussions people advance on the path of peace. Civic peace, if only that could be credited to religion, is no mean acquisition on the part of religious missions.

By stifling controversies you stifle thought, and by stifling thought you stifle the humanity of man. From the dawn of creation religious problems have been puzzling the mind of man. In right solution of these has been and is his highest repose. By religious convictions, too, is determined the social and moral conduct of mankind. O that all men knew how to think over religion in the manner of religion ! It is for priests and pontiffs to set a wholesome example. Let not the taunt be hurled by the modern world of science that " religion " should henceforward be an obsolete term to be met with in future in the contentious literature alone of the murky middle ages. Many an Oliver

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Lodge, dissatisfied with the solutions of science, finds his solace even nowadays in the bosom of religion for it is there that the uneasing query as to the "Why" of things finds its ultimate response. The voice of religion is the voice of the Lord in man. It cannot be hushed, it cannot be killed out right. Let it have expression such as may suit the high dignity of the voice of the Lord.

While Science progresses and philosophy makes a steady advance, let not Religion alone be stationary. While every science aims at a synthesis in its own field, religion makes a common synthesis of all these separate syntheses. Of the Arya religion the conception is no less bold. Says the Atharva Veda :—*Sutrasya sutram yo vidyat so vidyad brahamanam mahat.* He who knows the string that runs through all these strings knows *brahama.* How beautiful! The religion of the Veda instead of coming in conflict with science reconciles the differences in the findings of different philosophies and sciences. While in other countries scientists and philosophers had to suffer death at the hands of fanatic religion, in India the *Darshanas* were recognised the *Upangas* and sciences both positive and abstract the *angas* of the Veda. Among the latter we include Economics *Arthaveda*, the Science of Medicine, *Ayurveda*, the Military Science, *Dhanurveda*, and the Science of Music, *Gandharva Veda*, with all other subsidiary sciences and arts that help a pursuit of these. You will thus see that along with peace we seek to promote the cause of learning also. Religion is commonly believed to fight shy of light. The religion of the Veda on the contrary can prosper only in the midst of light. It invites and encourages free criticism, assigning to "Reason" the high pedestal of a Rishi, intuitional seer. No practice of Aryan religion is conducted in secret except only individual prayer which is the silent converse between the lower and the higher Spirit, and into which none but the soul of the worshipper himself may peep. The method of

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this too is set forth in books which are public property. The aid of the *Guru* is required to conduct safely exercises in Yoga which help in concentrating the mind. These, however, require no cabals. Superstition prospers in secrecy where charlatans and mountebanks have a free opportunity of plying their art.

I stand, gentlemen, for peace, for light. Even if it be difficult to arrive at a formal unity of religious belief and practice among mankind, I should not despise even that small measure of civic unity among various churches which may hold the rowdy spirit in the barbarous man in check and make it possible for controversies in religion to proceed in a spirit of love and peace. Scientists have differences among them. So too have philosophers. Let religious people, too, be not without their differences. Only, let those differences be held and expressed without disturbing the public peace. Differences appear to me to be the stepping-stones to progress. So they are in science. So they have been in religion in the India of Aryan time. So let them be today in the whole world now we again give the term Arya its wider, its original application. I have been so far emphasising one phase of our religion, *viz* the phase of softness and mercy. You may naturally inquire gentlemen, if hatred and severity have no place in the Aryan religion. Hatred, surely, has none. We are asked to cultivate a spirit of respect for those higher than us, of friendship for our equals, of service and help for those lower, and of indifference towards the positively evil ones, in case we find ourselves unable to urge them to self-reform.

Hatred is an ungodly attribute. It deserves to be condemned. Not sternness. The Lord, Indra, has a stern as well as a soft side to His nature, specially when that nature manifests itself in His treatment of His creatures. He is just as well as kind. The mercy of God would be a seed thrown away to the winds if His justice were not there to guard and

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supervise its nature and growth. Man is by nature free. While the path of virtue has been shown him, he is given the option to tread on it or prefer to it the path of sin. In the Bhagvadgita the origin of sin is traced to *kama* and *karodha*, which both I translate in one term "passion." The seed of passion is in the nature of man himself, and it depends on him whether to let that seed sprout or to stifle it. There are laws of reward and punishment which deal with man accordingly as his deeds deserve. None denies the existence of good and evil side by side. The respousibility for these is laid by all codes of legislature on man. The Vedas connect the cropping up of sin with the eternal free will of the soul—They posit no external agency prompting man to evil. This appears to me to be the most natural solution of the puzzle. What, however, we are considering is not the philosophy of sin, but the fact of its existence and the way to remedy it. It is not only the perpetrator of sin alone that suffers from its evil effects. The whole society has to bear indirectly the burden of the evil-doings of its members. Vices like virtues are both self-regarding and other-regarding. Other-regarding vices involve two parties—one the author of the sin, the other is victim. The *Yamas* of *Yoga*, *viz. ahimsa*, nonvoilence, *Satya*, truth, *Asteya* non-usurpation, *brahmacharya* sexual purity, and *Aparigraha*, contentment are other-regarding virtues, and reverse of these, *viz.* violence, falsehood, usurpation, sexual tyranny, and greediness are other-regarding vices. Those guilty of these vices have to be punished. Indra punishes them by His divine method of what we in *Sanskrit* call *Karma-Vipaka-Vyavastha i, e.*, the laws of the ripening of fruits of actions. Every deed done by man has a corresponding fruit attached to it. Says Lord Krishna in his Gita :—There is nothig to alienate the fruit from the action. On the law of Divine justice are modelled all human codes of law. To Kant the instinct of law in man appeared to be themost patent proof of an immanant Divine Agency ruling over the destiny of man. It would be fulfilling

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the mission of Indra to institute justice to punish evil. Justice is as essential to the existance of human society as mercy. The two in fact overlap each other.

The difficulty arises in reconciling the divine attribute of mercy with the equally divine attribute of justice. God in His divinity can combine in His person both the virtues. How can man with his limited scope of capabilities do the same? While Indra is one, men are many, and they can divide among them His varied functions. The turning of the right cheek when the left is struck which rightly understood is the rule of non-violence set forth in striking diction, has a high moral value in the economy of the universe. To the Brahmana, more especially to the sanyasi is assigned this function, while to the Kshatriya is allocated the duty of punishing vice physically. Under Aryan administration the two forces *viz.*, justice and mercy co-operate.

In Vedic polity thought, however, erroneous and even mischievous, does not come under punishable crime. For false belief there is no penalty in the Aryan code. The work of refuting and correcting it belongs to the Brahmanas whose weapon is simply soul-force. By sweet reasoning by thundering criticism, more than these by the magnetic power of their strong and persuading personality they win their opponent to their own metaphysical views. This has been the immemorial practice in India, and to it is due the absolutely non-violent character of the struggle of religious quest in the time-old intellectual history of Bharat.

In the province of the King's court come crimes that involve vicious *practice*. Violence done in action, practical betrayal of trust, usurpation actually made not one only meditated, an actually attempted outrage on female modesty, greed which has not been restrained and has found practical expression—practical infringement *i. e.* of any of the Yamas to which I have already referred is to be dealt with by the King. Even capital punishment is allowed in cases

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of crime whose effect on the social morals is calculated to be serious. Person and property of men and women, and more than these the honour of the tender sex which in the Vedas, as in the scriptures of other religions also, is given out to be a manifestation of divinity must be guarded from outrage by all means. One feature of Indian history which appears singularly ramarkable above all others is the jealous care of the community not to let the tender sex be in any way harmed. Wars have been waged to protect from outrage the charms of a chaste queen, and when women of the opponent's camp have fallen into the hands of Arya victors, they have been jealously guarded and restored to their families. It was into the hands of Durga Dass the Rajput General that a grand-daughter of Aurangzeb was in her infancy entrusted by her renegade father, Akbar. The Rajput made arrangements not only for her nourishment and physical protection from enemies, but also—will you believe it ;—for her education in the Koran. When the girl came of age she was escorted to the court of her grand-father by a Brahman Ishwar Dass. And great was the wonder of the aged Moslem Monarch to see his Grand-daughter brought up as a Muslim under the care of a Hindu General, who, as the political enemy of his house, had several grievances of Mogal tyranny, which instead of getting peacefully redressed he had vowed to avenge with blood. In the eyes of the Vedas woman is the holiest image of the Lord. She is Madonna. To outrage her is to desecrate Indra. Of those pledged to the promotion of the spirit of Indra it is a most sacred duty to guard female honour, irrespective of the creed, colour or clime of their afflicted sister. Of the Arya warrior, this is as holy a function as that of guarding the state.

Now to recapitulate. I have, gentlemen, set forth to you, the ideal of the religion of the Veda. Instead of entitling my discourse "The Ideal of Arya religion" I have called it

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"The Arya Ideal of Religion." I realize there are more religions than one in the field. It is the ambition of each of them to absorb the followers of others into its own fold. As an Arya missionary I too see dreams of an Arya World. I, however, care little for formal acception of the tenets of my religion. I shall not grumble if there should remain variety in the religious thinking of the people.

I believe metaphysical problems will always admit of diverse alternate solutions at the hands of man. I shall be content if in the midst of this variety there should at least be unity in the matter of civic peace wedded to the furtherance of intellectual progress. The broad principles of morality have to be unanimously recognised and enforced. When there is a difference of opinions as regards this rule of morality or that peaceful exchange of opinions among the advocates of various schools may be expected to evolve ultimate unanimity. Metaphysical riddles it is the business of Brahmanas to tackle. Let them use their own weapons of soul-force to combat erroneous and even mischievous views as regards them. The five *Yamas*, *viz.*, non-violence, truthfulness, non-usurpation, sexual purity and restraint of passion and greed appear to me to be the fundamental principles of all schools of social ethics. These are the foundations of corporate life. Let every state accept them and make their observance compulsory by wholesome legislation. The persons, land property of citizens, and above them the honour of femaes living in the state should be made safe from all sorts of onsets and outrages. It should be the work of the church to mould the lives of citizens so as to make the observance of these laws spontaneous. The power of the church because sweetly persuasive, is infinitely more effective. It is the wilfully wicked element, whether it be in the individual character of a person or in the units that compose a society that the Veda terms "ungodly" *aravnah*. That element, says the Veda, has to be rooted out. Let the

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godly elements in every society range themselves on the side of Indra so that the future struggles may not be communal but moral. The victory is bound to be of India. When this spirit reigns in the churches, the spirit *viz.*, to side with the right not with faction, to uphold truth, not convention, to follow Dharma, not church, then will foundations be laid of a kingdom of Heaven on earth. Then will the Lord in man be exalted. Then will humanity be on the way to become Arya. Then may there be a possibility of every ungodly birth being rooted out. Then, only then, will the commandment of the Veda be on its way to fulfilment:—

Indram vardhanto apturah krvanto vishvam Aryam.
Apaghnanto aravnah.

Exalt the Lord in man.
As promptly as ye can.
By making Arya the earth,
Root out ungodly birth.

CONTEMPORARY THOUGHT REVIEWED.

THE PROPHESY OF DREAMS.

Mr. A. L. Summers collects instances of dreams which prophesy coming events, and of others in which important intellectual achievements have been made. We reproduce the following from the June issue of *the Occult Review* :—

The other story concerns a certain barrister who went out late one night to post his letters, and upon undressing missed a cheque for a large amount received during the day. He dreamt he saw it curled round an area railing not far from his doorway. Waking up, he dressed and went out and found the cheque exactly as he had dreamed of it !

Regarding the educational value of dreams, a Press correspondent wrote : " When I was twelve years old, I was staying

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at Teignmouth. I had learnt to swim with the breast stroke, but I could not manage swimming on my back. One night I dreamed that I could do this. I put it to the test next day quite successfully, and from that time I never had the slightest difficulty."

Edison confesses to having thought out in his dreams many of his best inventions ; and the present writer once dreamed the solution of a difficult invention which had puzzled him for months, and he duly patented it !

Coleridge acquired such valuable inspiration during a dream that he composed from two to three hundred lines of his "Kubla Khan" during the sleep. Unfortunately, the arrival of a visitor interrupted him in the task of writing it down on awaking, so he was only able to recall the existing fragment of fifty-four lines.

It has been questioned whether blind persons possess the ability to dream of things as they actually are, and it is very interesting to learn the opinion of a London lady who has been totally blind from birth and can speak with authority thereon, This lady has stated :

There can be no denying that the imagination plays a prominent part in the ideas of the born-blind, but, on the other hand, I quite believe that most of us are possessed of more or less psychic power which may often greatly aid us in forming correct ideas of form and even colour. To the thinking mind it must be plain that we who have been blind from birth should be endowed with some power which may enable us to learn much which would otherwise be to us a sealed book. We always speak of "seeing" because we know that we do see with the *inward* sight. Without such gift our knowledge of the world must indeed be limited to a very small sphere. I firmly believe that a very vivid dream is often a true vision. I will remember an instance in my own experience which may explain my meaning. A kind friend, knowing my love of ancient castles, kindly undertook to describe the interior of one of these. Step by step he led me through the old rooms, telling of their contents as he had so lately seen them, till I

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felt as if I, too, had been there with him. Shortly after our conversation I had a very clear dream of being in this same old castle and seeing all that he had told me of, but on awaking I could distinctly remember a small chamber to the left of one of the larger ones on the ground floor. I remembered, too, that this small room was full of what looked like old guns and swords and other queer implements which did not interest me at all. When next I saw my friend I happened to mention my dream, and incidentally I spoke of the small chamber and laughingly teased him about forgetting to tell me of it. He seemed much astonished that I could have seen that, and said that he had not forgotten to mention it, but that he thought I should not care to hear about that room. He added, however, that the chamber and its contents were *just what I had described*, saying, too, that he doubted if he could describe it better than I had done !

The explanation of course is :—

यज्जाग्रतो दूरमुदैति दैवं तदुसुप्तस्य तथैवैति ।

दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु । यजु०

'Of auspicious resolve be my mind which, while I awake, travels far, and while I sleep, goes about in the same manner—the far-going one, the one light of all lights.'

JUVENILE SEXUAL LIFE.

Reviewing Judge Ben B. Lindsey's book 'The Revolt of Modern Youth' Mr. R. Ramaswamy writes in *Current Thought* :—

Judge Lindsey, the chief author of the book under review is specially fitted for the task before him by his intimate personal contact with the young men and women of America during his 25 years' life as Judge of the Juvenile court of Denver. In that capacity he has acquired such a thorough grasp of youth psychology, the inner springs of juvenile thought and action that his observations on questions concerning the conduct of youth carry a unique weight and importance. The Judge does not mince his words in exposing the ugliest sores

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of American social life. Courageously facing all misrepresentation of his objects in uttering the whole truth, he gives the reader a realistic and truthful picture of the looseness of sexual life and relationships, particularly among the younger generation of America. The revelations in the volume are highly shocking to all advocates and lovers of the life of Brahmacharya in educational institutions and should serve as an impressive warning to those of us in the East who would blindly follow the West in its old, exploded socio-educational systems and ideals.

A few facts and figures furnished in the book may help to give the reader an idea of the grave situation that threatens American youth. Speaking about Denver—which is not an abnormally immoral place, but represents the average American society—Judge Lindsey informs us that of the young men and women who go to parties and dances and ride together in automobiles, more than 90 per cent indulge in hugging, kissing and other such small liberties with each other's persons. At least 50 per cent of these youths, we are told again, do not confine themselves to these minor liberties, but go further and indulge in other sexual improprieties which are dangerous to the health of the youths. Yet another point to be noted is that 15 to 50 per cent of those who begin with hugging and kissing eventually "go the limit." This does not, the author adds, mean in most cases either promiscuity or frequency, but it happens. This is a most conservative estimate of the facts. For Judge Lindsey says that he has at hand figures which indicate with certainty that for every case of sex-delinquency discovered, a very large number completely escape detection. Speaking of boys and girls separately, the Judge states that 50 per cent of high-school boys have sex experience by the time they finish the school. As for girls, we are told, that one high school girl in every ten have their feet set on more or less perilous paths and are in need of guidance and counsel. These figures include only the ages 14, 15, 16 and 17 and not the higher ages where the delinquency is greater.

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These exposures coming from the pen of one who should surely be an authority on the subject, should be an eye-opener to those Indians who would be whole-hoggers in the introduction of Western ways in the East. The mad rush after the Occident has already begun to cause alarm in thinking circles.

WOMAN IN DRAMA.

Mr. Kanakalakshmana of the Mysore Educational Service contributes a thoughtful article on this subject to *the Hindu*, in the course of which he observes :—

As in other spheres of life the woman feels here as well that the national ideals of arts especially in Dramas have been much depreciated and that without the life-breath of good art the life of the nation will be stifled into death. As life must consist of men and women, Drama must have both, since Drama is representation of true life with all its romances and pleasures and tragedies even. Men with shaved faces in a saree are a mockery and an insult to art and womanhood itself. Moreover it is highly unnatural for a man to act the woman. Even for the best man-heroine, it would be impossible to feel like a woman and more so to represent her on the stage. Such a state is bad art badly represented. When the Bhava (feeling) is false the emotion and expression must necessarily be an utter failure. Real art therefore makes it essential for a woman to appear on the stage and show what a woman's nature is capable of doing in the field of art; perfect representation of a perfect art needs woman. It is not healthy for a man to act the woman on the stage, since it effiminates him by developing unnatural feelings and sentiments which may result in what is called "sex inversions." India needs to-day men and women with highly developed individuality, noble culture and gigantic strength. Considering the well-being of the nation it is not justifiable for our Society to permit the degeneration of man.

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Reform of Drama.

Of the present condition of Drama he says :—

Its purity and its dignity are entirely lost. The stage instead of being a shrine of God where His glories are worshipped and extolled has become a place of vulgar sensuality. The basis on which it stands is commercialism which has to cater to the low tastes of the public and rouse the brutal part of human nature. A tragedy does not so much purify the emotions as it rouses the shouts of the multitudes at the sight of a badly painted face with vulgar movements and jokes. The low sentiments expressed in the majority of the dramas by an uncultured and unrefined set of people who have made drama the profession have dragged the dignity and prestige of the drama into the mire. The majority of the people are apt to understand that all drama is bad and immoral. Enough of sincere effort is not made to lift up drama from the degraded depths it has fallen into. People think low of drama in toto although the desire to see it is deep-rooted in the hearts of all. The duty of men and women who are lovers of drama is to enter the field boldly with a determination of purifying and ennobling it. Women cannot have courage enough to step on the stage when drama is held in such bad repute.

An Academy of Art.

The following is a practical scheme for the reformation of Drama :—

Intelligent criticism of the stage and drama is highly necessary for the growth of drama and the purification of the stage. The stage should prohibit vulgar and sensuous plays ; for they are dangerous to the well-being of the State since they weaken the minds of the people and degenerate the taste of the audience. At the same time the State will do well to maintain its own theatre with men and women of high culture and character. Dramas dealing with the problems of the day must be staged periodically by this band of comrades to educate the public mind and rouse in it the emotions necessary

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to work out the fit ideals of the times. The best intellects of the place must form into an academy of art where the best productions of drama and dramatists are honoured and encouraged, If this academy undertakes as its chief work to print a few honest and intelligent criticisms of any play produced in the theatre and to throw suggestions for the improvement of the drama, there is no doubt we shall near to our ideal. A higher moral standard must recognise in the stage a fit medium of expression and in woman a fit candidate also. There are difficulties no doubt but they should be removed.

LOVE, NOT WORSHIP, OF VASUDEVA.

Umeshachandra Bhattacharya considered the hypothesis of the mention of Vasudeva-worship in Panini in the *Indian Historical Quarterly* for September 1925. In the March issue of the same journal there appeared a note against his conclusions, to which the original writer replies in the June number. The contention of Mr. Bhatracharya remains unshaken.

The *sutra* iv. 3. 98 of Panini has long been regarded as an evidence of the antiquity of Vasudeva worship. Says Sir R. G. Bhandarkar in his *Vaisnavism*: "In his comment on Panini iv. 3. 98., Patanjali distinctly states that the Vasudeva, contained in the *sutra*, is the name of the worshipful, i. e. of one who is pre-eminently worshipful (i. e. God.) The worship of Vasudeva must be regarded to be as old as Panini."

The theory of an ancient worship of Arjuna, however, becomes more plausible when we come to Panini iv. 3. 98. And the contention seems quite reasonable that if we can infer Vasudeva worship from this rule (iv. 3. 98.) of Panini, we can, and ought to, infer Arjuna-worship also from it. So far Mr. Ramaprasad Chanda is perfectly right. Not only this, but according to the same logic, it seems that one might even go farther and suggest the existence of the worship of other personages as well, such as, Nakula, etc.

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The position is this : Rule no. 98 (iv. 3. 98) must be read with rule no. 95 (viz., '*bhaktih.*') Now, rule 95 (iv. 3. 95) is a leading rule which applies not only to rule no. 98, but also to several others. In fact, it is the key-note of the group of rules from 95 to 100, inclusive. *Bhaktih* (iv. 3. 95) is the meaning in which the suffixes mentioned in the section, along with others, may be used. The suffixes *vun* and *vun*, are only two out of several other suffixes which may be used for the purpose ; and Vasudeva and Arjuna (rule 98) are only two out of several other words to which some one or other of these suffixes may be applied to convey the same meaning viz. ('*sa asya*) *bhaktih* (95.)

Hence, if the derivative Vasudevaka (according to iv. 3. 98) is taken to mean 'worshipper of Vasudeva,' then, for the very same reason, Arjunaka, another derivative under the same rule, must also be taken to mean 'worshipper of Arjuna.' But unfortunately, we cannot stop here. The same is the meaning in which the suffixes according to rules 96, 97, 99 and 100, also are employed.

Now, if *bhaktih* (95) is understood to mean 'worship,' then rule iv. 3. 96 speaks of worshippers of cakes (*apupika*) and of preparations of milk (*payasika.*) Rule 97 gives us worshippers of Maharaja (Indra.?) Rule 99 is a very generous rule and implies the existence of worshippers of all ksatriya-and gotra-names ; for instance, there were the worshippers of Nakula (Nakulaka.) Rule 100 is still more generous and proves the existence of the worshippers of lands as well as of ksatriyas such as the worshipers of the land and also the ksatriyas of Anga, etc. Now there is nothing to show that *bhakti* as applied to rule 98 is different from what it means in rule 96, or 99, or 100. So, if we speak of worshipper of Vasudeva or Arjuna under rule 98, we ought to be prepared to think of other worshippers of other objects, too, under the other rules. But is this possible ? If, however, we are not prepared to infer the existence of these other worshippers, are we justified in inferring Arjuna-worship, or even Vasudeva-worship from rule 98 ?

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The inference about Vasudeva-worship is based on two important assumptions, viz. : (i) That the word Vasudeva in rule 98 has been understood by Patanjali to mean a god other than the ksatriya (Krsna) of that name ; and (ii) that the word *bhakti* in the leading rule 95 means 'religious adoration.'

Now, taking the first assumption first, we should bear in mind that to Panini, Vasudeva of the Vrsni family was known ; so was Arjuna ; and hence on the face of it, there is nothing to imply that in rule 98, he was *not* thinking of Vasudeva, the ksatriya. But there is one difficulty. The form 'vasudeva' could be obtained as a ksatriya name by another rule from the stem *vasudeva*, and then by rule iv, 3. 99 the form *vasudevaka* could be derived with exactly the same meaning and pronunciation. The case of Arjuna is different ; it could not be included within the scope of rule 99 ; for, in that case the form would have been 'arjunaka,' with a long *a*. So, for the forms 'Arjunka,' rule 98 is necessary. But why does Vasudeva find a place there ?

If Patanjali had simply said, in answer to this question, that it is a pardonable redundancy, all our speculation about Vasudeva-worship in Panini would have been impossible. But instead, he attempts to be scientific and suggests two alternative solutions. In the first place, he suggests that by taking the word 'Vasudeva' along with 'Arjuna' in rule 98, Panini wanted to indicate, though still at the risk of redundancy, that in a compound of these two words, Vasudeva, though it contains more vowels, should still precede 'Arjuna' (*Vasudeva-sabdasya purva-nipatam vaksyamiti.*) As an alternative solution of the difficulty Patanjali says that we might also keep the word Vasudeva out of the category of ksatriya names, and understand it as a (proper) name of the Lord. It is this statement which is at the base of all our speculation about Vasudeva-worship in Panini. This passage has been understood to refer to a God other than the ksatriya of that name. Hence the existence of a god of that name has been inferred. But was Patanjali really thinking of a

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god of this name ? Our contention is that his language does not warrant any such interpretation.

(i) The word *athava* in the *Mahabhasya* is significant. He first speaks of the precedence of 'Vasudeva' in a compound with 'Arjuna.' There he was apparently thinking of the close associates of the *Mahabharata*, viz. Vasudeva and Arjuna. This explanation does not appear satisfactory even to himself ; so, he thinks out an alternative explanation, but surely not a different meaning of the word.

(ii) "Or" he says, "it is perhaps not a ksatriya name.' Now, how can it be a ksatriya name by being derived from the word 'Vasudeva' ? As so derived, it would apply to all descendants of Vasudeva, and rule 99 would be applicable ; and so the word would be redundant in rule 98. But if the word 'Vasudeva,' however derived, be taken as exclusively applied to Krsna,—as indeed, it usually is,—then it would be a proper name and would require special mention in some rule. This is what Patanjali means, when he says : *samjna esa tatra bhagavatah.* That a word can forego its etymological meaning and acpuire a new significance is not an unknown phenomenon. However, it is a plausible solution of the difficulty about the presence of the word 'Vasudeva' in rule 98.

(iii) The expression *tatra bhagavatah* is only an idiomatic way of referring to persons entitled to respect. It does not necessarily suggest reference to any deity.

So, it is not at all clear that Patanjali was thinking of any sect of worshippers whose god was called Vasudeva. If, that were so, he would not have hazarded it only as an alternative hypothesis. He was evidently thinking of the person who was so closely associated with Arjuna. If he was not thinking of the ksatriya Vasudeva, how could he at all entertain the possibility of the form *vasudevaka* being derived under rule 99 ?

The name Vasudeva, though a derivative name and though, as such, applicable to others of the same clan, had already begun to be applied to Krsna in exclusion of all others and

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was thus acquiring the nature of a proper name. That is all that can be inferred from Patanjali's statement *athava naisa ksatriyakhya ; samjna esa tatra bhagavatah.* More than this, Patanjali does not appear to have said.

With regard to the second assumption in this connection, viz. that *bhakti* in rule 95 means 'religious adoration,' we may point out that in the group of rules from 95 to 100, the derivatives contemplated are mostly from names other than those of gods. Except the doubtful case of rule 97, and the supposed case of Vasudeva in rule 98, no other god's name is consideredunder these rules. The sect-names of the worshippers of other well-known gods, such as Siva or Visnu, are not really derived under these rules (iv. 3. 95-100.) These are derived under iv. 2. 24 (*sa asya devata.*) The name indicating the gods worshipped by any one are the true index of a man's religious adoration. Rule iv. 2. 24 and rule iv. 3. 95 cannot possibly mean the same thing ; for, in that case, Panini would be guilty of an unpardonable redundancy from which Patanjali is labouring so hard to save him. Now, if rule iv, 2. 24 obtains derivatives to indicate the god worshipped, and if the derivatives under rule iv. 3. 96-100 also meant the worshippers of particular objects, then surely, the interposition of rule iv. 3. 95 (*bhaktih*) giving the meaning in which these latter derivatives are to be obtained, was clearly unnecessary. Instead of giving this new rule about the meaning, rules 96-100 might easily be grouped under rule iv. 2. 24. But this has not been done. We have, therefore, to distinguish the meaning given in iv. 3. 95 from that given in iv. 2. 24; and if religious adoration is to be the meaning anywhere, surely it must be where the names are indisputably the names of gods, i. e., rule iv. 2. 24.

Again, rules iv. 3. 95-100 belong to the miscellaneous section headed by aphorism iv. 2. 92 (*sese.*) This rule implies that the principal meanings have been considered before ; and the stems and the suffixes considered hereafter constitute a miscellany. Can religious worship be considered so unimportant as not to find a place by the side of other important meanings ? Sect-names were very commonly used, e. g.

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Saiva, etc. They were not a grammatical rarity, to be explained along with obsolete or rarely used terms. Yet while rule iv. 2. 24. (*sa asya devata*) is given an important place, rule iv. 3. 95 (*bhaktih*) is relegated to a rather less important place. These considerations seem to prove that '*bhakti*' in rule iv. 3. 95 does not imply religious adoration.

By the way, do we really find many uses of the terms like Vasudevaka, derived under rules iv. 3. 96-100 ? If they were sect-names, indicating religious worship, would not their use have been more frequent ? A grammarian has to account for rare and obsolete words also ; the fact that a word is noticed by a grammarian does not prove that it is much used. A religious designation is, however, likely to be frequently used.

It appears, therefore, that, *bhakti* in rule iv. 3. 95 has been misunderstood. *Bhakti* has been explained by Narada and Sandilya (*Bhakti-sutras*) to mean a feeling akin to fondness (*anurakti.*) Is not fondness a possible meaning in the rules we are considering ?

Whatever that may be, unless we are prepared to admit to the existence, at some time or other, at some place or other of worshippers of lands, men, and even cakes, we cannot take *bhakti* in iv. 3. 95 to mean religious adoration.

Now, if Patanjali in his comment on iv. 3. 98 was not thinking of a *god* Vasudeva, and if *bhakti* in iv. 3. 95 does not mean religious adoration, then, what other evidence have we in Panini about Vasudeva-worship ?

THE GITA DAY.

MOKSHDA EKADASI OR GITA DAY (26-11-25.)

(By S. P. Kulyar).

I am really glad that the Hindu Maha Sabha has initiated this comemoration day—the day when the message of the Gita was given to us. It is a duty which unfortunately we had forgotten, and we cannot be too grateful to the Sabha for reminding us and impelling us to pay back

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a debt which has long become overdue. But I welcome it for another and a more important reason. Keeping aside gratitude for a moment has it not become almost a question of life and death for us to re-learn the lesson of 'Gita and to translate it into action—to bring it into our daily life—in fact to live it as the great Teacher really intended it to be lived. For what do we see round us today ? One word will suffice to paint the picture we see : Confusion. We are all groping in darkness. Not only the Hindus but all the world. But the Hindus most pitiably of all. The Hindus are not only in darkness, they are in immanent danger. Danger not from outside but from within. They are in a sad plight. They are on their death-bed though they know it not. Outside help neither we see any where nor would it be of any avail, for the poison has gone deep and can only be thrown out by the body's own efforts—if the body is capable of making them.

The Gita preaches Unity—one Universal Life pervading everywhere—high or low—but all equal in dignity—all one and the same in essence—only different and diverse in manifestation to make the world beautiful—in order to give all an opportunity to play their part well. What do you think the world were like if there pervaded a sameness all over it ? If all were rich or all poor, or all of the same feature—all men and all animals resembling one another. Do we not call it a dead uniformity, an oppressive monotony ? Just consider one thing. All the brute creation think one way. But each man, thinks for himself and thinks differently. What a world of difference has that one thing made. Look to the life of the lion or the horse and the life of man! That one thing—that magic diversity has created the grand thought world in which man Truly lives. This material world is for the brute. We have our being in the thought world.

But the meaning of diversity is not pride or hatred or contempt. Untouchable pariahs ! How is that ? We touch a horse, a dog, even swine and filth but we must not touch a

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human being! Is this the teaching of the Gita? Do we honour the teachings of the Gita thus? It is time we should return—we should retrace our erring steps—we have travelled far on a wrong path—we are almost on the brink of a precipice—some steps more in that fateful direction and we shall be nowhere. But the pity is that we all see the necessity of retracing but have not the courage to turn back Is turning back even from a wrong path a matter for shame? I have spoken of courage. Individuals may lack courage but communities have no reason to be lacking in courage. And the time has come when communities and not individuals only should wake up and see where they are and where they should be. Today the Hindu community stands sadly in need of adopting the great motto of the French People—Equality, Faraternity and Liberty. But oh how cramping and killing is the narrowness of the present day Hinduism! It is however an opportunity for one great effort.—Will the Hindu community make it or go lower down still?

The grand lesson that the Gita teaches might be summed up in three words :—Do your Duty. Mark every word of that short sentence. It is imperative—Do Exert and do not sit idle—letting things drift where they will. Nay you must always and everywhere exert yourself and in the right direction. Life is action—activity—perpetual motion. There should be no stagnation in it—indeed there cannot be. Only if you do not exert to go forward you shall go backwards. Has it not really been so with the Hindus? We imagine—we falsely imagine—that we are true to our Dharma but we are not, we have gone far away from it.

Then the word 'Your' is no less important. It is your work that shall have a value for you and not others. Take it cheerfully for however high or low it has the same importance as any other—it is as necessary in its place to complete the whole as any other part. Which part of your body do you think you can tear away and cast aside as low and degrading and not injure your very spirit and mar all your beauty? It would be certainly no insult to our intelligence to think that

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we are all—the high and the low—the saint and the sinner—we are all equal in the eyes of the Great Maker.

And last comes Duty. It is due from us—a debt which we should gratefully and cheerfully pay. We are so prone to think we owe nothing—we are free from debt—because no bond has been demanded and no bond have we given. But is not our very life a debt given to us by our progenitors? Do we owe no debt to those who have and who are daily and hourly ministering to our wants? Is the payment of a few rupees to the physician who saves our lives or the schoolmaster who lifts us out of the plane of the brute to the plane of humanity enough to satisfy our conscience that we have done our duty? Is it enough that we should throw a bundle of hay to the cow who gives us milk or horse who gives us service? Should we not pay and be grateful too to the peasant who toils the year round to give us food and clothing while our own hands and arms lie idle and inactive? But above all we should pay back in SERVICE. To serve Humanity is to worship God. Service is the only ladder by which we can rise up to the Throne of God. I say *only* because that is the verdict of the noblest men that the world has yet produced.

One word more. As unity is no respector of persons—all are equal in its eyes—so too is duty. It also is no respector. It has no respect either for Himsa or Ahimsa—Excepting the Great One there is no other thing in the universe that we can call absolute. Ahimsa we can not follow always and everywhere—nor Himsa either. Just now we are hearing too much of Ahinsa. I had almost said having—but that is only an illusion—we are not having it as we thoughtlessly fancy. It is not Ahimsa we are preaching; it is, if there is anything—only cowardice. If there has been any practical example of Ahimsa it has been given by the brave Sikhs—shall I call them our brethren? But I am afraid we have hardly any right to claim this kinship—cowards that we are. Cowards! Strange. With the teaching of the Gita and with so many other teachings and examples, the Hindus should be cowards and helpless!!

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But the thing that matters is not teaching or learning but *living*. If we live like brutes it is no good to think like a philosopher. Philosophy is cheap in India, but life—real, earnest, with its full meaning understood—that is very rare. It is rare in other countries too but considering the vogue of philosophy in India—where every man is ready to argue that he is a live spark from God Himself—one can only conclude that knowledge is one thing—and a very small thing—and life (discipline and sacrifice) quite another and in truth the only real thing that we should value. India is a living illustration of this truism. We claim our Philosophy to be the highest in the world and what are we—the upholders of philosophy—but a nation of slaves—the only nation on the face of the earth (and in numbers making a total of 350 millions !) that can be called a nation of philosopher slaves. Let us pay attention to our lives then. Barren philosophy will not do. Philosophy must be made living.—the ideal must be made practical—so far as we can make it so—so far, at any rate, as the earth elsewhere has succeeded in making it. Let Hinduism reorganise the Unity of Life by looking upon all men as equal—all life as sacred—none as degraded—as untouchable—as above or below human dealing or connection. And let individualism which is so predominant among us disappear. Life is one. Do we not see that the sin of the father is visited upon the son—a suffering father passing on his gout or scrofula to his innocent progeny?—a tyrant imposing his cruel will upon millions of his fellow beings?—a militarist clique thrusting a war and causing untold misery to the whole world? Though physically we are all separate yet in spirit we are all one. The Real is One. As we sow so shall we reap, is no doubt true but it is true of man collectively as well as individually. It is possible one may sow and thousands may reap. It is therefore wrong and harmful to centre all your thoughts and attentions upon your own activities. The lives and activities of others demand as much of your attention as your own. It will certainly increase our happiness if we begin to live for others as we do for ourselves. In fact a life lived in the service of others—in

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the service of those who are in pain, in need, in distress, in ignorance—is the truest, the noblest life that a man can live for himself. Thus alone can we honour the great truth of unity of life that is taught in the Gita. But I was talking of Duty and Ahimsa.

Like the theory of Karma, we are almost making too much of the principle of *Ahimsa*. We are almost making a fad of it—turning a reality into an unreality—a pretence—a sham and show. We should transfer our attention from Ahimsa to Duty—to service. If Duty or Service demanded *Himsa* we should not hesitate to offer it. Painful it would certainly be but we should find support and courage in the purity of the motive and the imperative nature of the necessity. If malaria is devastating Bengal I can not think of the lives of the mosquitos. If plague threatens I cannot spare the lives of the rats. If snakes infest my house I am sorry I cannot befriend them. If a robber or a scoundrel chooses to invade my home I can have no patience with him. If the hordes of Central Asia once again come upon us with fire and sword I should be the first to ask my countrymen to meet them with their own weapons and give them a reception warmer than any we gave them before. I am quite willing to live a peaceful, contented life but it must not be unmanly, mean, base, grovelling. I must be able to stand up—cost what it may—when Right and Honour require that I should stand up and shed my blood or the blood of him who forces it upon me. This I consider to be the duty—of all of us. We can not turn from it except for shame. But are we living up to this idea? By no means. The fault is not mine or yours. No one individual and no one class can be held responsible in such cases. But that does not mean that we should put up with this state of things. It is our duty to strive to remove our disabilities and difficulties. It should be our aim to make our lives as perfect as we can. How are we to do it? There is only one course open to us. Either we must decide upon a course ourselves or we should follow the lead of some one whom we consider wiser than ourselves. But in either case it

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would be profitable to ask the questions—will it be adding to the service of Humanity? Will it be an example for good to my fellow-men?—Will it be an acceptable offering to God? If you can answer these questions in the affirmative you may rest assured, you are on the right path—and with this acid test before you you can face the many problems that are surrounding you with equanimity and courage. And remember that unless you solve these problems, these difficulties, your destiny and your country's destiny is in immanent peril. The grand message was delivered at a moment of peril, and it saved the situation. We are in no less a peril today. It can save us too if we but hear it and follow it. The Great God who gave us the message of the Gita is still among us. We are in His lap. We are in Him. If we only strive to remember Him, to think of Him, to see Him in all the manifestations of Life that we see around us. Try to think a little who it is that is working in each particle of matter and in the whole mass too, who it is that works in the individual and quells the nations, who it is that keeps the sun and the moon whirling in empty space? No, the astronomers tell us it is so full of suns and moons that they have not been able to number them, there are so many millions of them! Indeed our puny intellect begins to fail us when we attempt to fall in the great mystery—Enough. Let us pray to Him on this auspicious day and occasion to give us Light and Strength and Purity—a manly heart—a resolute will—a discriminating mind—so that we may be able to live such a life that when we close it we may leave a happier and better place than we found it.

EDITORIAL REFLECTIONS.

THE PROTEST OF THE ARYA SAMAJ

The 25th of July 1926 was appointed to be the protest day in India against the restrictions placed by the Government officials in various parts of the country on the Nagarkirtan processions which form part of the

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anniversaries of Arya Samajes. Reports so far received testify to the general prevalence of discontent in the Hindu community against the pro-Mahomedan policy of the Government. The 'make-weight' diagnosis of the situation made by Lord Olivier is on the whole believed to be true. The meetings arranged were mainly joint assemblages of Hindus of all shades of religious belief. Jains, Sanatanists of all creeds, Sikhs, etc., all willingly participated in the constitutional demonstration of deepseated resentment and indignation. The conveners belonged to all these sects. The speakers were spokesmen of the various factors of Hindu society. The sentiment underlying the protest was, it appeared, widespread. Instead of confining itself to the *nagarkirtans* of Arya Samajes, the protest covered a wider area, *viz.* the common grievances of Hindus against the tyrannous attitude of Mohammedans and the indirect encouragement if not direct incitement, which the onlooker policy so far followed by the government has proved to it. In the matter of Arya Samaj anniversaries in parts of U. P. and the Punjab and mosque-music announcement in Bengal the government has evidently laid down arms beforer the *goonda* element in the Islamic community. What is this if not abdication in favour of rowdyism? No less an authority than the Privy Council has in a recent judgment declared that the use of public roads for legitimate religious purposes is an inalienable right of religious bodies and persons. It is only on occasions of emergency that this right can within a prescribed area and for a fixed length of time be curtailed. The announcement of the Bengal government that music can never be played in the vicinity of certain mosques at the time of prayer is thus on the face of it *ultra vires*. Even if in the days of Islam-ridden rule of middle ages restrictions may have been placed in certain

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localities on certain non-Islamic performances, the religiously neutral government of today should see that the long-lost right of the aggreived community is now restored. The wrong done by mediæval fanaticism should on no account be perpetuated. The addition of new fetters which the machinery of the government is now-a-days forging makes all its claims of religious neutrality futile. In the self-governing India of the future all such absurd conventions of self-aggrandising faiths have to go.

Ostensibly the government means to maintain peace. In order not to let Muhammedan feeling run high it stops such activities of non-Moslems as are an eyesore to Muhammedans. Are non-Moslems then to live at the mercy of Moslems? Will they be required first to acquire the sanction of Musilm divines for their religious demonstrations and public ceremonies, for fear these rituals otherwise quite harmless may in the absence of such a sanction be laid under a ban by an ostensibly pro-Moslem government? The intrinsic innocence of the performance then does not count for much. By no criterian of civic jurisprudence can the *nagarkirtan* processions of the Arya Samaj be laid under an interdict. Parties of singers playing on musical instruments and singing the praises of God, Rishis, and Arya martyrs and promulgating the teachings of the Vedas cannot be a nuisance except in the eyes of people overfed with profuse doses of sectarian superciliousness. Men with experience of decades of Arya Samaj *prachar* remember instances where Mohammedans themselves requested Arya Samajists to stay their processions to let them profit by the teachings of the musician preachers. The managers of a mosque once offered to the conducters of one of these processions the wall of their mosque for pitching into it nails on which the notice to stop the singing parties was

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to hang. The persistent objections which Moslems in certain localities are said to raise against the innocuous demonstration now cannot in the light of such traditions but be regarded as the result of machinations of a third party. Whatever the origin of these objections be, they cannot make the Arya Samajist desist from pressing his mission by dint of a constitutional right of his.

What comparison can there be for instance between the peace-promoting *prachar* of the Arya Samaj at Mussourie and the cow-procession of the Moslems on the occasion of the Id by the *Pahari Dhiraj* route in Delhi? While in the former case the very minions of government who have made an unstinted confession of the peace-loving habits of Arya Samajists have ordered a stoppage of the procession, in the latter instance the procession to all intents and purposes offensive to all humane eyes has been led under government protection. The armed police and armoured cars were in fact more imposing than the cows and the Moslem processionists. The natural conclusion that the government whose first business it should be to safeguard the rights of peace-lovers has in these localities ceased properly to function is not baseless. Do you not by taking the side of rowdyism declare the very love of peace, which you seek to promote, a civic crime? Do you not thus indirectly drive all sections of the population into the arms of lawlessness and anarchy? Every community must stick to its rights. If the hands of the government are not strong enough to guard them, it will exert its own force, whether constitutionally or not will depend upon the exigencies of the occasion. Arya Samajes do well in characterising the misguided action of the government as unstatesmanlike, for if the government persists in its present attitude the day is not far when the whole country will be in the throes of an anarchy.

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The Arya Samaj has in the meanwhile determined to wage a constitutional struggle. It has the support of the whole community at its back. Through their leaders who spoke in the protest meetings, all sections of Hindus have assured the All India Aryan League that they will grudge no sacrifice which future developments, and among them the indifference of the government, may force the League to call for. The recent occurrences in Behar and Bengal are sufficient reason for the government to pull the ears of its imprudent officers who are today engaged, unwittingly perchance, in the blind game of lashing law-abiding sections of the populace into fury.

BIRTH CONTROL.

In this age of indulgence and dalliance, self- control is at a discount and marriage is fast becoming legalised prostitution. Woman is never more divine than when she is a real or expectant mother or when she is engaged in motherly offices except when she is conserving all the powers of the mind and the body for some creative work and she leads the life of a brahmacharini. Artificial methods of preventing conception are a mocking challenge to God and His designs and wreck all femininity in a woman.

Femininity is woman's charm and dewomanised woman does not become a man, nor does she merely cease to be a woman, she is converted into a monstrosity repulsive in looks, weak in body and mind and devoid of all spiritual force and radiance which make a goddess of her. It is interesting in this connection to read the opinion of Dr. Lucas expressed in a letter to the Cambridge Women's Welfare Association. We are indebted for this quotation to the "*Indian Social Reformer*" which reproduces it from the *Cambridge Daily News.*

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I believe I am indebted to you for the invitation to the Cambridge Women's Welfare Association meeting on Saturday May 8th, 1926. Therefore a reply and acknowledgment is due. I am interested in and have done some work for women's welfare, well the speech of Lord Dawson of Penn, etc. etc., is the damnation of it !!! As a doctor and student of Nature you know perfectly well that reproduction of the species is the foundation and bedrock of animal life, and if you weaken or undermine your foundations your superstructure must inevitably fall into ruin. This you will allow is sound and undeniable argument.

I was in practice as a doctor for 40 years, and it was my lot to come in contact, with cases where birth cotrol had been exercised, and in almost all instances shattered health and happiness had ruined home, and family comradeship and bliss were destroyed. Lord Dawson of Penn exulted in the modern girls and young women who throw away all modesty and reserve and mix on equal terms with boys. These poor deluded creatures become more or less a band of hermaphrodites. I should like to introduce you to a Miss W—(the real thing physically.) I am sure you would fall in love with her. Doctor Dawson's remarks that mothers of large families were mere breeding machines were particularly offensive to me. I am number 10 ; my mother was one of the very best : the life and soul of all that was going forward and had a kind thought for everyone. Dawson of Penn's philosophy on married life, that the man and woman should determine whether their offspring should be one or two, and after that they should massacre the innocent indefinitely, is fiendish indeed. I left the meeting with a feeling of shame and disgust, that the large number of young people present who should naturally hope to become happy wives and mothers, should have their minds vitiated with such a pernicious doctrine, and even now I cannot quite shake off the disgust ; it haunts me like a bad and disagreeable smell, so that I will peg away in my garden where I can see the skylark soaring up to the heavens singing its joyous song to its mate of love

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for the life that is to be. I shall be only too glad for it to be generally known what my sentiments are on the subject, which I will repeat with emphasis—that birth control is damnation to women's welfare. The statement still holds good that "The hand that rocks the cradle rules the world" Well, if you knock the bottom out of the cradle you destroy women's kingdom.

BRAHMANAS EXEMPTED FROM TAXES.

Towards the end of his article on the Principles of Hindu Taxation appearing in *the Indian Historical Quarterly* for March 1926, J. N. C. Ganguli considers the exemption of Brahmanas from taxation and notices a similar provision made by Mill in the same connection.

The question of the Brahmana's immunity from taxation, coming down from the days of the Satapatha Brahmana, deserves special attention and careful treatment, for it is a point which has been often suspected to be economically unsound and partial in principle. Soma Deva Suri in his Nitivakyamrta is not willing to make any the least allowance on any ground like Kautilya who has even the hermit's tax. But it has a value or economic importance, although it is by no means absolute. It is admitted everywhere in Hindu politics and is accepted as such, having at the same time that reservation which preserved the rule but stopped and obstructed abuse. In fact it really turns on and is conditioned by actual and proper Brahmanical functions and duties and is in this sense somewhat like the "Utilities" mentioned by Mill.

The orthodox canonical writers explain the Brahmanical privilege by the idea of exchange. The Brahmana's gift of religious merits, probably including teaching, writing, and other cultural (philosophical and scientific) activities, was supposed to take the place of taxes. So Visnu says supported by Manu—"He (the king) shall not collect revenue from Brahmanas, for they give virtue as tax unto the king."

"The srotriya's daily religious work, when properly

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supported by king, gives prosperity to the state, and wealth and long life to the king himself."

"It is said that the Brahmana first made the Vedas known, the Brahmana saves (one) from misfortune. Therefore the Brahmana shall not be made to pay taxes."

But the heterodox thought of the Mahabharata qualifies the above assertion by adding that—"Those Brahmanas, who are not srotriyas (i. e. strictly pious) nor have the household fire going, should be taxed by the king and set to work without pay."

Moreover, even a later work as the Devibhagavata recommends the same drastic procedure with regard to a Brahmana who does not discharge his duties, i. e. does not do the function for which he is meant in society. As a matter of course the Brahmana has his own well mapped out social duty. Disregard of this brings him within the operation of the rule in the Devibhagavata and the Harivamsa which runs as follows :—

"The king ought to consider as Sudra that Brahmana in his kingdom who is devoid of the Vedas (i. e., Vedic knowledge) and is unlearned (not merely educated) and therefore fit to be taxed (like the other castes) and set to ploughing the land."

"But a Brahmana who has no touch with Vedic learning, should be forced to do the works of a Sudra by all righteous kings.....he is to be counted a non-Brahmana."

Even the great champion of Brahmanism, Manu, advises royal support of Brahmanas after the proper examination of their works and conduct. A comparison with Mill's statement will bring out the underlying principle :—

As to the "Utilities fixed and embodied in human beings the labour being in this case employed in conferring on human beings qualities which render them serviceable to themselves and others. To this class belongs the labour of all concerned in education, not only school-masters, tutors, and professors, but.....*moralists and clergymen as far as productive of benefit*, physicians as far as instrumental in preserving life and physical and mental efficiency, the labour of various trades,

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sciences and arts.....and all labour bestowed by any person throughout life in improving knowledge or cultivating the bodily or menal faculties of themselves and others."

INDIAN PAINTING.

In the same Quarterly for June 1926 is published Ajit Ghose's 'A comparative Survey of Indian Painting.' In the course of his contribution he says :—

There can be no doubt, and the Chinese themselves are the first to acknowledge it, that China borrowed from India not only the religion of Buddha but along with it the literature and the culture of Indian Buddhism. When China looked up towards India for inspiration in her higher thought, can it be doubted that her art, too, was profoundly influenced by the mother country of her religion ? There is a device used in the Ajanta frescoes of shading to obtain relief wholly unknown to Chinese art but which appears in the wall paintings of the Golden Hall at Horyuiji in Japan. We are told in Chinese books that the principal painter of the Liang dynasty introduced this purely Indian technique into China and it was thence carried into Japan. This is perhaps not a great matter by itself but the testimony of the Chinese witnesses is of great importance. Through China this art tradition was brought to Japan. It was carried into Central Asia, Khotan, Tun-Huang, Turfan and other places either north-ward from India or through that great country which reached such a marvellous perfection in art as to outshine the best that India could give at a later age. In recent times it is becoming a fashion with western students of art to deny or under- rate the art influence of India on other Asiatic countries but we think such an attitude does India no small injustice.

And further.

Banners and wall-paintings occur in the Central Asian find-spots notably at Tun huang in which we can glimpse the art of Nepal and through her Ajanta.

The writer has a few thought-provoking suggestions

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with regard to the origin of the Rajput and Mogul arts.

It is not possible to deal with this absorbing theme of the origin of Rajput art in this paper but I throw out my suggestions which I hope to work out later. It is certain that Rajput art was not a sudden outcome of the Mughal rule. A foreign civilization cannot affect the arts of a conservative people unless there is peaceful intercourse between the two. This relationship certainly did not exist between the Rajput states and the Mughals till we come well into the reign of Akbar. Authenticated specimens of wall-paintings at Bikaner, Amber and Udaipur go back to the seventeenth century and earlier examples may exist at other places.

Before proceeding to deal with the art of Rajputana and the Western Himalaya it would be proper to say a word regarding the Mughal painting. Persian painting was introduced into India by Babur and was patronised by Humayun. But it was in Akbar's reign that that phase of Indian art which we style Mughal art developed. The emperor, who was passionately fond of painting, was the most magnificent patron of arts that India, or possibly the world, has ever known His painters, the great majority of whom were Hindus, were no doubt at first considerably influenced by the great Timurid and Safavid schools, especially by the former ; but they soon developed an absolutely distinctive style from which foreign elements vanished. This was Mughal painting—the painting fostered by the Mughal emperors. It was the product of the combination of Hindu talent with Muhammedan technique.

The author likes Kangra art most. While on this topic he has:—

Love was the absorbing theme of Kangra art and the theme the artists selected *viz.*, the love of Radha and Krisna, has been the favourite theme of Indian poets from Jayadeva to Rabindranath. Here I may mention that I have been fortunate enough to secure a unique series of lovely illustrations of the Gitagovinda and an illustrated Nayika Ms. by Mahakavi Ray. The special charm of Kangra paintings lies in their

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delicacy of line and grace and their use of colours of extraordinary richness and purity which European artists may well envy. There are marked characteristics in the drawing. The figures are nearly always in profile and the pictures of ladies with long fine eyelashes, unusually lengthened and beautiful languishing eyes, straight and slightly pointed noses slightly pointed chins and fine delicate faces less oval than the Mughal ladies are a type in themselves—the loveliness of which a poet alone can describe.

A MUHAMMEDAN ON THE ID.

While the announcement of Dr. Ansari that he would no more remain a member of either the Muslim League or the Khilafat Committee or for that matter any communal organization is a reassuring sign about the presence, however rare, of the national sentiment among Moslems, the following note of S. Khuda Bakhsh addressed to the Calcutta press on the occasion of the last Baqr-i-Id shows that men with a genuine religious sense, however few, are not yet *non est* in the same community:—

Baqr-Id ! What a carnival of blood ! What a revelry of sacrificial rites ! Surely, surely, the Great God—the loving and merciful God—cares not now, if He ever did in ages past, for those streams of blood, or the inexpressible sufferings of those groaning victims ! Atonement ! No longer need we atone for our sins by sacrifices ; for God and man alike have changed with the changing wheels of time. Ne atonement, in sooth, can be of any worth which involves pain or suffering to the least of sentient beings. The only real atonement is one that takes place in *one's own heart*—a change *in our attitude towards life.* The religion of the future will discard crude and cruel methods of atonement. It will look back with pitying contempt upon the days when sacrifice was always the sacrifice of something, of some one, *other than one's self* ! It will inculcate atonement by repentance of the heart and mind; for does not true

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repentance cleanse the body, purify the mind and carry the penitent nearer and nearer to that supreme goal to which humanity is painfully but surely moving—the spiritual perfection of man ?

EUROPEAN DRESS CRITICISED.

The following observations on European style of dress appearing in *Public Opinion* may interest our readers, especially those who are enamoured of this so-called up-to-date fashion of clothing :—

" To-day we retain in our dress all the worst points of the worst period of early Victorianism. We have indeed fairly banished the tall hat, but from the neck down we are expensive, insanitary, and ugly.

" A man's coat is so cut as to weigh heavily upon the spine at the base of the neck with the collar stud pressing firmly on the backbone. An attitude with the head poked forward is the result in most elderly men.

" The neck is encircled by a tight band, often of stiffly-starched linen. This is patently absurd and unnecessary. The soft collar is a boon, yet even that is much too tight. Women who leave their necks free, do not catch more colds than men.

" It is indeed true that men are constitutionally a little more delicate than women, but that is no reason for this swaddling of the neck. Sailors are probably more healthy than business men, yet they expose their necks. This appears to be an urgent reform.

" The coat and waistcoat have a curious history. In Caroline times they descended to the knees, forming a kind of stiff kilt and effectually preventing the wearer from sitting in an ordinary chair. Then they ascended in front until in the days of Napoleon they resembled a chest-protector surmounting a large egg. To-day they have descended to the hips, leaving exposed just that vital region about the waist where so many of our ills originate.

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"The modern waistcoat leaves the waist unprotected. The modern jacket is a pocket-and-dust receptacle. Man has far too many pockets attached to every part of his person, into most of which he dare not put anything for fear of spoiling the suit. Even if he uses them, they are so numerous that objects, such as letters, for the post may be lost in them for weeks.

"When a man buttons his jacket, he can with difficulty raise his arms above the shoulder. If he wants to do any work he has to take off his coat. It binds the shoulders, and many a man has been drowned by his coat.

"Trousers are generally acknowledged to be illogical garments. We cannot very well walk without bending the knees, so we not only wear garments with no-knee-joint, but even insist on a careful crease in just such a position as to make knee-bending as difficult as possible.

"Our clothing should recognise that the human body has joints and bends them. Our present clothes are admirably adapted to be worn by dummy figures: they look at their best in the tailor's window. They hinder us in sitting down and in standing up to a far greater degree than we realise.

"They should leave as much skin exposed as possible, according to the climate. Doctors tell us that we cover ourselves up far too much and that direct light is good for the skin. This is the particular virtue of the sailor's collar, of shorts, and of kilts.

"It has been noticed that the changes in man's dress have always come from below in society upward. Our dress coat does not come to us from the courts of kings, but from the riding-coat of the English farmer in the eighteenth century.

"Our trousers come from the French peasant: our soft collars originated in Whitechapel: the jacket is a garment of the common people: knickerbockers were originally worn by the lowland Scottish peasant. We adopt our fashions in dress from the proletariat."

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VEDANT AND WESTERN THOUGHT.

We have highly enjoyed some of the sentiments expressed in Madeline Ruth Harding's article entitled 'Vedant and Western Thought' which appeared in the Vedic Magazine for July 1926. Our readers are aware that in the West there is a movement to acknowledge Jesus the Christ as 'the Great Wayshower,' which is 'rapidly' dislodging from their high pedestal of popularity 'churches where Jesus the Christ is worshipped.' This is just in line with the mission of the Arya Samaj. One, however, finds it difficult to reconcile these statements with assertions made a few paragraphs further. The learned writer declares 'that man is Spirit, therefore, perfect; that he has no mind separate from God, but reflects spiritually all that belongs to his Maker, that sin, therefore, is ignorance of God. That matter has no reality, that it is illusion, because the opposite of God who is Omnipresent, that it is what mortal mind holds only in belief.' In western psychology mind is the sentient being, not the instrument of sense as its Sanskrit equivalent is in Indian philosophy. The statement, therefore, that man has 'no mind except God' would simply mean that man is God. Surely Harding cannot have intended God to be as man's instrument of sense. The identity of God and man is further in consonance with the teachings of neo-Vedanta which she emphasises as the true doctrine. If thus man is God, what is the meaniug of the phrase 'his Maker'? The relation of 'Maker' and 'made' could subsist between two essentially distinct entities. If even the common man is God why was not Christ the Wayshower? What is there then to debar 'the Great Way-shower' from being 'worshipped?' If matter is illusion, whom—man or God—does illusion which

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is a phase of psychic weakness and imperfection affect? When God is absolute, why should He know an opposite? For the existence of an opposite is a limitation. Even if illusary, the latter should disturb the clear vision of one who is admitted to be in his essence absolute, Infinite mind. Now if man's mind is, as the philosophical author of the article has said, nothing separate from God, then to whom does 'mortal mind' which 'holds' unreal matter 'in belief' belong? These are some of ths questions which suggest themselves to a reader of Harding's writing. We should not forget that while writing these lines, the learned lady is citing the belief of a 'newer school.' But the citation is not without her approval of the tenets. Were these not stated to be the doctrines of a school of religious thought, we could have treated them as the out-pourings of a deeply devotional heart, which did not weigh the philosophical significance of the expression in which it was clothing its high.strung spiritual feeling. Compatible with the recognition of Jesus the Christ as simply the Great Wayshower to whom worship is not due, is the position of the Arya Samaj which treats God, souls and matter as three distinct categories of eternal entities.

THE BAN ON PT. MALAVIYA.

We wonder to notice how the magic tongue of Malviya is capable of wonders of two mutually opposite characters. While at Patna he satisfied his declared antagonists and won by dint of his conciliatory speech high applause from a large Mohammedan audience, at Calcutta his utterances are considered to be dangerous to the maintenance of peace between Hindus and Mohammedans. Not even his vilest foes have up to this time attributed to him what the Presidency Magistrate a

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Calcutta has imputed to his 'silvery' tongue - viz., the gift of inflammatory speech. We should congratulate Pt. Malaviya on the discovery of this new accomplishment in him. His conduct in response to the ban laid on him is perfectly worthy of his high position as 'one of the oldest, most respected, and best known' leaders of political India. We wish some at least of the Mohammedan leaders had found the courage to recognise in the order of prohibition insult not to the Hindus only but to the Indian Nation at large The Mohammedan signatories to Pt. Nehru's Nationalist Union manifesto have an opportunity to justify the coming into being of their separate organization. Will they catch it ? The discrimination made between Pt. Malviya on the one hand and Sir Rahim and Mr. Gaznavi on the other is proper and just. Only, it should have been the other way about. No one will after this say, the bureaucracy lacks a sense of humour.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

WEATHER.

Weather in the Gurukula is cool and charming. Abundant rains are falling. Clouds of varied forms sailing in the sky attract the most stay-at-home irresistibly out of doors. The current in the Ganges is swollen.

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SUMMER VACATION.

The Gurukula closes for the summer vacation on the 15th August 1926. The professors and brahmacharies of senior classes are forming themselves into parties to go out into various provinces of India to do propaganda work and collect subscription for the coming Silver Jubilee of the Gurukula. Great enthusiasm prevails. The completion of its twenty fifth year by the mother of the existing Gurukulas will be hailed by all and sundry. No well-wisher of this up-to-date indigenous educational institution will grudge any help that he may be required to render at this stage of its useful career. The Gurukula is not simply an institution. It is a movement. The deputations of the Gurukula will, we hope, be hospitably received, and return with full begging bowls.

THE GURUKULA PARLIAMENT.

Annual Session 1983.

The Brahmacharies of Gurukula University, Hardwar had on the 1st instant the annual sitting of their Parliament (Rashtriya Pratinidhi Sabha,) which is held every year under the auspices of its literary society (Sahitya Parishad). It continued for three days and closed with passing of the Education Reform Bill (Shiksha Sudhar-Muswida.) The Gurukula is situated in a remote and retired corner of the country secluded from the bustle and activities of medern city life. Ye tits inmates are not excluded from information of current events and up-to-date knowledge of the outside world The aim of the Gurukula is to instruct boys in such a way that modern circumsatnces of life may be adjusted in conformity with the moral ideals incorporated in the old Indian method of education.

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The Secretary (Mantri), Literary Society, gave notice two months back fixing the date of the Independent (Swaraj) Parliament of India. The house was immediately constituted and Ministry formed and organs were issued, first weekly and then as the day approached nigher, every day, the most prominent of these being *Nava-Yuvaka* of the opposition.

The premier Br. Omprakash, liberal in aims but conservative in methods, had full confidence in the sobriety and competency of his own men. Drafts were made and Bills prepared on different heads, chief of which was that of Educational Reform (Shiksha Sudhar.)

The head of the opposition was his opposite even by temperament : liberal in ways but conservative in aims. Br. Gurudeva might be counted as the central figure of the House. The 'Nava Yuvaka' daily gave evidence of his grasp of socio-political problems as also of the superfine rhetoric of his associates. The opposition from the very beginning consisted of a majority of Labourites and Nationalists.

A new party however formed within the Independents which soon began to oppose the Oppositionists. The Socialists and the Communists joined this party. he Oppositionists (anti-ministry) and the Independents were contesting each other from the beginning by speeches, cartoons and other such means. The attitude of the Independents was to oppose the ministry party on all occasions and to stand against the ministry on some.

At last came the day for the momentous sitting. The proceedings began with the National Hymn 'Bande Mataram.' Acharya Rama Deva who usually opens the house being absent, this function fell upon the Upacharya, Pt. Vishwa Nath Ji who offered a fine prayer for the

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welfare of the State, cited some hymns from the Veda and delivered an elaborate speech on the organization and functions of the State according to the Vedic ideals. The Speaker of the House was Shri Deva Raj Sethi M.A. Professor of Economics and Politics. The opposition was strong and hopeful from the very beginning. A number of formal objections were raised against the minutes recorded. Some were admitted and some conceded to and most rejected by a majority of votes.

An adjournment was then asked by the anti-ministry party on the ground that the day was a national holiday on account of Lokmanya Tilak's death anniversary. The name of the Lokmanya made a profound impression on the whole assembly ; and the proposal was sure to be carried if the question were decided on votes. But the speaker saved the situation by giving a ruling that the objection should have come to the proper authority atleast two days before the sitting.

The opposition protested against the measure by saying that there was no such provision in the constitutional rules of the house ; but this too was overruled. That was a severe shock to the sanguine proposers so that they made a clean " Walk Out". This tact so often adopted has been found to smack more of dignity than of expedience.

The vacuum thus created gave an opportunity to the new Independent party who now began to play the part of the Oppositionists The Bill got through its first reading. The prime minister delivered a speech, most substantial argumentative, and impressive. Discussions went on over the Bill ; and when the anti-ministry party came back to see their chance, it found the hour belated and the matter much driven against them. A proposal came at this

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stage to put a stop to further discussion, and to select a committee consisting of members of all parties to examine the different clauses of the Bill and to present it before the house in an amended form. The proposal was put to vote and accepted by the majority, Independents mostly speaking in favour of the proposal. The first day of combat thus closed with a victory to the ministry.

The second day was occupied mainly by the deliberations of the Select-Committee. The committee proceeded to hold an elaborate and minute examination of the Bill. For this they had also invited the opinions of some alumni from outside who could speak with authority. First of all Professor Datta, who has had the experience of the educational condition of different provinces of the country, was called in. He expressed his view that education should be made compulsory for boys throughout India upto the standard of Lower Primary, that it should be a four years' course beginning from the 6th year to the 9th year of the lad's age, that the boys should be fed and lodged by the State during this period if the parents are too poor to look after them properly, and that these schools should be under the direct control of the Village Unions which must be a component part of the Swarajya Government. The Union will lay the compulsion on the boys' parents to send them to school either by instituting punishments, or preferably, by creating a social sentiment. Professor Satya Vrata insisted on the utility and success of Hindi as medium of instruction. Pandit Gurudatta showed in details the financial aspect of the educational reforms. Dr. Radha Krishna, Principal, Medical College, spoke, with scientific accuracy, about the preservation of health of the pupils under the improved scheme, condemned

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the use of flesh as part of food, and also supported the cause of Hindi as the medium of higher modern studies. He said that when the western medical books could be taught in the Gurukula through Hindi, no other study could be too intricated to be pursued in Hindi.

The third day saw the Bill presented before the House in its final shape; every section of it was read out distinctly. The opposition sought its final chance in disputing the utility of each section Discussions followed, lengthy disputations, legal and statutory controversies and complaints, quarrels, vituperations and approbriums were given free vent to; these turned the long hours of wrangle into moments of living enthusiasm. The whole picture was a mingling of serious debate, violent attacks, cautious defence, obdurate assertions, stubborn defiance, hissing, laughter, claps, applause and, yet perfect order was jealously maintained by the speaker.

The whole fuss at last came to a close at a late hour of the day when the Bill was finally accepted and passed. The opposition still persistent, succeeded in getting rescinded one of its clauses. The victory of the ministry was made easy by the rivalry of Independents which grew apace, against the Opposition.

The full contents of the Act now passed form a volume of the State Book of the *Sahitya Parishad.*

N.B.—The Gurukula Parliament was founded on 29-12-79 (Yikramiya) under the-auspices of the Literary Association, Gurukula University with the object of imparting practical training to the students in political matters.

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Volume XXV. No. 7. Whole No. 215.

THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Hindu Theory of Social Evolution.

Arya Samaj in East Africa.

The Problem of Unemployment in India.

Full contents inside cover.

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SEPTEMBER 1926.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

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THE HINDU THEORY OF SOCIAL EVOLUTION

However strange it may appear, yet it is true that the main stages of social evolution described in some of the Puranas are almost similar to those propounded with a wealth of detail by modern evolutionists. From the accounts of the social evolutionary process preserved in Hindu books, several points of striking importance are summarized below :—

The Hindu idea of evolution is, contrary to that of the present age, not of continuous becoming and development, rather it partakes of the cyclic evolution and involution, that is, of a gradual onward movement, static condition and a decline followed by the same cycle of progress, rest and degress *ad infinitum*.

According to this doctrine, all the changes, both upward and downward, through which humanity does pass, take place in stated periods in every cycle of creation. The whole duration of the evolved world witnesses the periodic recurrence of many four-aged cycles of human evolution or unfoldment of the economic life and of a slow, yet concomitant process of deterioration in moral and spiritual aspects.

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There are many such revolutions of progress and degress or cycles of civilization in one creation, that is to say, in the entire evolved existence of this planet. Each one of these evolutions assumes the form of a parabola, for the course of the process of progress and degress of mankind can be represented to resemble the curve which a projectile theoretically describes. According to Hindu Chronology whose basic principles are quite unintelligible as yet, evolutions and dissolutions continually succeed one another without a break or lapse till the dissolution of the cosmos itself. One evolution covering a period of 4, 320, 000 years represents one and only one revolution, cycle, parabola of civilization. *Such a parabola affects mankind as a whole and not a particular section of humanity. That is to say, at any specific time all races inhabiting this globe are either on the ascending curve of the parabola, or on the flat summit of rest or on the descent.*

No separate cycles or parabolas have been recognized for the various races. This is manifestly wrong. Even now we have various peoples living in all the stages of evolution. *There is no synchronism in progress and degress in the case of all races.*

It is really strange that the Hindu philosopher recognizing the co-existence of barbarians, Mlechhas, etc., with the civilized Aryans, could postulate all-embracing and uniform stages of civilization throughout this world. The whole mankind could not be in the iron or golden age. Portions of humanity might be in the Treta, others in the Dwapara and still others in the Kaliyuga But this diversity at any one period has not been, so far as I am aware, admitted by the Hindu philosophers. Every recurring cycle or parabola is divided into four periods, the first of which is called the Satya Yuga covering $4 \times 432,000$ equal to 1, 728,000 years of human reckoning, according to their hypothesis.

In this age men and women are not swayed by carnal desires, envy, malice, or anger. *They have no institutions*

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of property, government or even of marriage. It is this period which has been called the Golden Age of human existence on this planet. The infancy of the human race, characterized by the above-mentioned attributes, can appropriately be called golden. The preceding moral qualities attributed to the primitive man are the immemorial and innate inheritance of every infant, and to a large extent, of the unregenerated man, still living in a state of nature. The other characteristics are equally existent in both the cases cited above. Hence it appears that the evolution of an individual man and of mankind as a whole, so far as the first stage is concerned, is considered identical by Hindu philosophers.*

The Second period extending to 3 × 432, 000, equal to 1 296, 000 years, is called the Treta Yuga. During this age too, humanity lives in the natural state, but carnal desires, envy, anger, etc., make their appearance and gradually extend their sway over the minds of the people. *The institution of property in trees and their fruits and primitive places of residence develops.* The same characteristics are universally observable in our children who show an acute sense of exclusive ownership in their sweets, dolls and other playthings. The same is true of the uncivilized negroes of Africa.†

---

* *Cf.* Hesiod's account of the Golden Race of men. All good things were theirs, and the grain-harvest was yielded by bountiful Earth of her own accord abundantly, ungrudgingly while they, in peace and goodwill, lived upon their lands with good things in abundance. (Greek Historical Thought p. 141.)

† Hesiod has spoken of a Race of Silver, a race not like unto the Golden either in body or mind. They could not refrain from baneful outrage upon one another, and they would not serve the immortals or make sacrifice upon the holy altars of the blessed Gods after the lawful manner of men in all their dwelling-places. (Greek H. Thought. Page. 142.)

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In the third period of 2 × 432,000 equal to 864,000 years, mutual strife ensues by reason of the excessive development of passion, selfishness and covetousness. The woeful consequence of this universal struggle is a complete destruction of roots and fruits. *In this awful distress the warring humanity, through the grace of God, comes to possess kings, laws, political organizations* to protect them, as well as seventeeen kinds of forest trees and fourteen sorts of domestic plants to be raised by cultivation. Progress in the art of cultivation is followed by a slow development of other arts and thus mankind is set on the path of civilization. This stage of human progress is also visible in individual development when our doll-houses and other playthings are thrown away to tackle with the hard realities of a competitive world, when a boy begins to master the elements of arts and sciences, and then proceeds to comprehend the intricacies of the various branches of learning.*

The fourth and the last period extending to 432,000 years, is known as the Kali Yuga. In this age the development of the human race reaches its climax, and yet the seeds of decadence are sown broadcast during the same period.†

---

* The Race of Bronze has been thus described by Hesiod. Their delight was in the grievous deeds of Ares and the trespasses of pride. No bread ever passed their lips, but their hearts in their breasts were strong as adamant, and none might approach them. Great was their strength and unconquerable were the arms which grew from their shoulders upon their stalwart frames. Of bronze were their arms, of bronze their houses, and with bronze they tilled the land. (G. H. Thought. P. 142.)

† The life of the Race of Iron is thus depicted by Hesiod. Never by day shall they rest from travail and sorrow, and never by night from the hand of the spoiler; and cruel are the cares which the Gods shall give them. (G. H. T. Page. 143.)

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Moral deterioration and material progress are, according to the Hindu conception of the four ages, co-related to each other in inverse ratio. Moreover there is the ever-present paradox that unfoldment in material civilization is declared to be identical with "sin." In the first stage virtue alone exists, the synchronic presence of sin is not recognised. In the second age, virtue and sin are found in the proportion of three to one, but in the third or Dwapara period, virtue and vice are represented as equally balanced, then three-fourths of virtue disappears and sin replaces it in the same proportion, therefore the fourth age is the Black or the Terrible one on account of the suppression of virtue and the sovereignty of sin. It is for this reason that the first age is called the golden and the last age the iron one.*

Call them by whatever name you choose, this much is certain that the Hindu philosophers have propounded the concomitant presence of both, and the progressive evolution or development of material arts, sciences, comforts, culture, civilization. It is doubtful whether we can call the primitive virtues as moral, for in the light of to-day's philosophy we should rather name them as Unmoral—neither moral nor immoral—yet it can not be denied that the rocky principle of progressive unfoldment of what is now named culture, has been clearly worked out in Hindu Shastras.

These, in brief, are the main points; the details undoubtedly and naturally differ in several works. The Vishnu, Adi, Markandeya and Vayu Puranas deal with this subject each succeeding Purana more fully than the preceding one. The views of Markandeya can be taken as typical of all others, hence we reproduce below a summary from this Purana :—

"This creation of the human race is similar to that which Prajapati formerly produced. Sprung of this lineage they worshipped this world, and then *paid homage to rivers, lakes,*

*1. Manu Smriti, I, 81-86.

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seas and mountains ; they lived wholly without habitations ; their actions were wholly unswayed by love ; their minds were always joyful, there was neither heat nor cold in excess : water was exquisite ; there was an easy attainment of many a delight. Devoid of desire and hatred they lived amicably with each other ; all were equal in form and length of life, without inferiority or superiority. Everywhere the earth was entirely blessed with good fortune.

" At the beginning of the Treta age the people got their subsistence from those Kalpa trees. Afterwards in course of time passion sprung up suddenly among them.

Then those trees were called houses by them.

Afterwards in course of time those people grew covetous ; their minds being filled with selfishness they fenced the trees round and those trees perished by reason of wrong conduct on their part.

Then for the sake of combination and resistence they made towns for the first time; they resorted to fortresses in inaccessible deserts and wastes, in mountains and caves ; also they industriously *constructed with their own fingers* artificial forts on trees, on mountains and in water."

It is obvious from the above description that primitive man had no instruments of any kind, therefore houses or rather places of refuge had to be constructed with their fingers. The whole account seems to be a faint reminiscence of some far distant past. The author seems to confound their arboreal and mountanous residences with forts. In one way every residence was a fort, because in that universal strife of man against man, every group had to defend itself as best it could against its aggressive intruders.

The Purana then clearly points out that houses were built in imitation of trees. " As trees were their first kind of houses, with a remembrance of all that, those people built their houses. As some branches of a tree go in one direction, and others go in another direction and some rise

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upwards and some bend downwards, even so they fashioned the branches in their houses. *These branches became rooms of the houses built by these people.*

These people ruined the Kalpa trees by their strife. Then suffering from thirst and hunger, they began to ponder on their means of livelihood.

APPEARANCE OF TREES.

In course of time plants of fourteen kinds came into existence. Trees and shrubs bearing flowers and fruits in their proper seasons were produced. This manifestation of vegetation took place first in the Treta Age. It was on such trees that the people lived in that period.

Then lapsing into strange passion and covetousness, those people took possession of rivers and fields, mountains, and trees, and shrubs *in their own right, even according to might.*

Through their sin and strife those plants perished before their very eyes, and the people fell into still further confusion. Suffering from hunger on account of the destruction of the means of living, they resorted to Brahma for giving them once more some edible things to sustain their life. Through His beneficence, seventeen kinds of cereals came into existence. *They were to ripen after ploughing.*

The adorable Lord also devised means of livelihood for the advancement of the people as well as for the perfection of the hands which can be attained by doing manual work.

Following these means, the Lord established bounds for them according to justice and their qualifications, also the laws of the four castes of Brahmins, Kshatriyas, Vaishyas, and Shudras and the four divisions of life, as those of a student, householder, anchorite, and an ascetic. In other words, the seeds of an organized political and social life were laid when man had passed through ages of anarchy, chaos, confusion, strife and suffering.

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It will be wearisome to repeat the same accounts from other works, because there is no difference in the main principles. These are not the stray thoughts of a philosopher or an historian, *their existence in so many Puranas decidedly proves their general acceptance among the people of those ancient times.* One more passage will adequately represent the mind of the Hindu philosophers.

The Adi Brahma Purana* thus speculates upon the rise of the state and the evolution of human society. We are told that at some early time there were no villages and towns on account of the uneven character of the land. Agriculture, cattle-rearing, commerce, manufactures, truth, untruth, avarice, selfishness, and jealousy all these had their beginning in the time of Prithu. This king settled inhabitants in districts which had been cleared and made even. We have heard that the people in those days, in the Prithuvian period, won their food, even roots and fruits after a good deal of trouble. Hence Prithu introduced agriculture and raised crops. It is through the continuance of the art introduced by the King, we are told, that the people up to this day have recourse to agriculture for their food. This earth was called Prithvi "the evenly spread" after the name of that king. It was he, again, who ornamented it with villages and towns.

In those ancient days the institutions of family and marriage did not exist. Bhisma goes so far as to say that there was no institution of marriage before the Kali age. Sexual intercourse without family life began in the Dwapara Age. 'In the Kali Age men began to marry and live in pairs.'†

Now there cannot be the least doubt that the Hindu philosophers were almost unanimous in recognizing and

* Chap. IV. pp. 107-113, 140-141.

† Shanti P. 207. 38-40.

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propounding the great principle of the gradual evolution of mankind to a better, happier and more cultured social and economic life.

These ideas were prominent even in the fourth century before Christ when Megasthenes recorded them in his description of India. Again, H. Tsang after the lapse of some 850 years confirmed the same account in his books. These two testimonies of foreign historians are highly significant, and hence we reproduce them below *ad Verbatum.*

"The (Indian) *legends* further inform us that in primitive times the inhabitants subsisted on such fruits as the earth yielded spontaneously and were *clothed with the skins of the beasts* found in the country, as was the case with the Greeks; in like manner as with them, *the arts and other axpliances, which improve human life, were gradually invented.*

When the people of the country were still living in villages, Dionisius made his appearance. He taught them the way to make vine, as well as other arts conducive to human well-being. He was besides, the founder of large (2) cities, which he formed by removing the villages to convenient sites, while he also showed the people how to the ip the (3) deity and introduced (4) laws and courts of ma[illegible]ritice. *

Now see how H. Tsang has summarized the views of the Hindus on the Evolution of the State and Society :—

"In old times at the beginning of Kalpa (Creation) when things first began, they (people) inhabited dens and caves of the desert. There was no knowledge of dwelling houses. After this a Devi (*divine woman*) descending in consequence of her previous conduct, was located amongst them. She brought forth four sons, who divided between

* Mc Crindle's Ancient India, pp. 35—38.

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them the Government of JAMBUDVIPA (or Asia.) Each took possession of a district, founded a capital, built towns and marked out the limits of the frontiers."*

In the account of the colonization of Ceylon by the Indo-Aryans, H. Tsang expresses himself thus on this subject:—

"His sons and grandsons becoming numerous, they proceeded *to elect a king and ministers and to divide the people into classes.* They then built a city and erected towns and seized on the territory by force.†

It is really strange to see that Plato too, like the Hindu philosophers, though recognizing that primitive men were ruder, more ignorant of the arts generally and inferior to those who lived before the deluge, pronounces them to be better men, men simpler, more manly, more temperate and altogether more just. He argues their superiority in these words:—

"And the community which has neither poverty nor riches will always have the noblest principles; in it there is no insolence or injustice, nor, again, are there any contentions, or enjoyings. And therefore they were good."‡

Plato in Politicus has adhered to his doctrine of degeneration and the Hindu theory of cyclic evolution. When God was shepherd, there was no state and no own[illegible] of women and children. All human beings came into life again out of the Earth, without any recollection of their previous experience. All the historical conditions of life were absent, while on the other hand they enjoyed fruits in abundance from trees and other plants, which were not the product of cultivation, but were raised spontaneously by the Earth herself. For the most part they camped in the open without clothes or bedding, the climate having been tempered so as to do them no injury, and they found soft couches in the grass which was produced by the Earth

* Vol. II, p. 92. † Vol. II, p. 240. ‡ Laws, III.

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in abundance. So long as the universe enjoyed the co-operation of the Helmsman in breeding its living creatures, it implanted in them only trifling defects with a predominance of good; and when it parts company with him, it always performs its functions best during the phase least far removed from its release. As time goes on, however, and forgetfulness invades it, the malady of its original disharmony begins to gain the upper hand, until in the final phase it breaks out openly. Then the Universe receives into its composition only a trifling element of good and so predominant an admixture of the opposite that it becomes in danger of involving itself and all things therein in a common destruction. At this point, God, who had originally set it in order, perceives the straits into which the Universe has fallen and anxious lest it may break up under the tempestuous blows of confusion and may founder in the fathomless gulf where all things are incommensurable—he again assumes control of its rudder, reverses the tendencies towards sickness and dissolution which had asserted themselves in the previous period when the Universe had been left to itself, sets it in order, corrects that which was amiss, and endows the Universe with immortality and eternal youth..... When Mankind had been deprived of the care of the Spirit who had been our shepherd, the majority of wild beasts that were fierce by nature turned savage, while Man himself became weak and defenceless. In consequence he was harried by the wild beasts, and in this first phase he was destitute of all equipment and resource, since his spontaneous food-supply had failed before he had been taught, by the stress of necessity, to provide for himself. For all these reasons, Man found himself in the direst straits. (Greek Historical Thought. pages 147, 148, 149.)

We read a great deal about the four ages of the world in the ancient books of the Hindus, Egyptians, Jews, Persians, Greeks and Romans. This universal belief ought to be taken

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as a reminiscence of what actu ally ha ppened in the past. Everywhere the order of these ages, whether known by Gold, Silver, Copper and Iron or any other names, is based on the idea of progressive degradation in virtue and proportional progress in Culture, as the ponderous wheel of time has rolled on and on. The accounts of primitive humanity handed down to us in Hindu books written more than two thousand years ago, conform to the researches of modern anthropologists in main outlines. It will have been seen that the Hindus are not indebted to the Greek mind for the origination and development of the theory of Social Evolution. Lucretius, the bold propounder of this hypothesis was born in 99 B. C. which is several centuries later than the period when the Hindus had developed the doctrine. It is not Lucretius who should be called the precursor of Darwin and Spencer, but the credit belongs to Hindu philosophers. It has been shown that according to the Hindu ideas, the arts of life have slowly developed, in fact so gradually that more than three million years were spent by primitive man in roaming about the wood and living at the mercy of callous nature, before he could devise some crude instruments for clearing and cultivating the ground. Since then man has been developing his various faculties, improving his opportunities of subduing nature and unfolding those powers which ensure comfort, culture and civilization.

The progress in arts and science was slow in the Dwapar Age, but the speed of progress was accelerated in the Kali Age. Man's energy, intellect and inventive spirit remained locked up for about four million years. These were let loose in the Kali age and there must be supposed to be going on a progressive acceleration in the rate of human progress with the passing of Kali age. On this hypothesis, we always build and improve upon the achievements of our ancestors. Then these achievements form therocky foundation of our structure and consequently we can take just pride in the civilization

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of our forefathers. But it must be evident that the last word in any science and art could not be said by them. The accumulated knowledge of all the past generations and the wonderful means possessed by us for the ramification and infiltration of every old and new fact throughout the length and breadth of the planet, the liberation of the intellectual and physical energies of every man and woman from all kinds of political, social, ecclesiastical bondage, all these have placed most powerful engines of progress in our hands. I should be pardoned for saying a bitter truth. To me it appears that the Hindu society is suffering more and more from intellectual atrophy which, in a short time, will become paralysis of the brain. The ancient Rishis advised men to search after truth and boldly proclaimed the same, and what is more, to make Tarka or logic, their guiding sage.

Remember the fact that the Rishis spoke of the truth as I and you see it, not as this or that saint realized it or as Gautama or Kanada saw it. No doubt, strong light has, in ancient India, been thrown upon many problems of life and death, and our ancestors made wonderful discoveries in many fields of human activity. Still it does not follow that we cannot improve upon their achievements in the regions of science, art, religion, thought and philosophy. We can and must add to the intellectual wealth of our forefathers, If we are satisfied to live upon the inherited patrimony, fame and prestige of our hoary ancestors, we shall soon be bankrupts. Our intellectual bankruptcy like the age-long intellectual sterility of the Hindu Society, will mean senility decay, death. We must throw off the spirit of intellectual passivity, inactivity, bondage. We must welcome all kinds of bona fide opinions on the Vedas, Brahmanas, and shastras. Then and only then we will strike at the root of hypocrisy, intellectual slavery and draw men of intellect for research work. The signs of astrophy and inanition will then give way to those of full-grown life and vigour, and in the time

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to come the Hindu and Moslem communities may again be at the climax of evolution.

THE VOICE OF RELIGION.

BE VITAL !

By T. L. Vaswani.

An ancient Vedic prayer sings of God as "Atmada" and "Balada." Both are needed,—illumination of the " atman " and *bala* or strength. God is worshipped as "Balada," the Giver of Strength. Ancient India worshipped " Shakti." India has suffered since the day her " shakti " declined. I believe profoundly in the spiritual values of life. But we are apt to forget that the " physical " has a spiritual value. Don't despise the physical, the material, the natural. Don't neglect the body. Your bobies are meant to be Temples of the Spirit. Haven't you heard a musician play upon a musical instrument ? Give him a broken instrument ; his music will suffer. The musician is the "atman," he will find it difficult to beat rich strong music out of a broken body. Take care of the body for the sake of the soul.

Two generations ago the Sindhis were strong. An English observer visiting Sind on the eve of the British conquest spoke admiringly of the " stout " Sindhies ! Look at the pale-faced young men today ! Their weak state may be traced to several causes. There is the examination worry. After the examination, there is struggle for livelihood; the economic problem is pressing ; and Sindhi diet is not correct. But the two main causes are :—(1) lack of " brahmacharya " and (2) lack of love for games. Early marriages are the very death of " brahmacharya " ; and they are a potent cause of infant mortality. Children born of early marriages are weak. A strong movement must be organised to prevent early marriages. Whatever weakens, enfeebles, devitalises is anti-spiritual. The call of the spirit is " Shakti " more " Shakti." In his book " Awakened

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India," Ramsay MacDonald expresses the tragedy of modern India in 3 words :—" Emasculation of manhood." I have spoken often of " atmashakti." But don't forget that " atmshakti " does not belong to the weak. The " atmashakti " of this Ancient Land lies imprisoned today, for manhood has been suppressed. You must be men first before you would enter the kingdom of the Gods. Religion is manhood.

Every nation that is vital emphasises manly qualities, and in every country that is alive young men love games. The Englishman's love for sports is a fact well-known. German students love military drill and mountain climbing. In Japan young men love gymnastics, military drill and " Ji-Jitsu." In Japan none may be appointed school master who has not also passed a test in physical culture. In Japan boys are encouraged to walk long distances, even in winter snow to and from school.

Today India's students and young men wish to be "comfortable"! One sin have we comitted long. It is the sin of softness. " Tapasya " was the ancient watchword. Self-indulgence is the ideal of so many today.

Patanjali in his Yoga Sutras makes it abundantly clear that the secret of Yoga is not for him who does not strive to keep his body pure and healthy. Be vital,—is the voice of religion.

Four things let me ask you to note if you would be vital. (1) " *Simplicity* "—Be simple in diet and dress. To be simple is to be strong. (2) *Brahmacharya.* The pure in heart will build up a mighty India. (3) *Physical Culture*—Tapas of the body, its training and strengthening are essential to advance,—individual, social, national. I ask you to train yourselves in the School of Hardness. I ask you to revive Indian games and breathing exercises. (4) *Remember Sri Rama.* He an avtara of " Shakti " ! Him we have forgotten. In other lands they celebrate with enthusiasm the days of their Heroes. I ask you to remember Sri Rama. Celebrate

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Sri Rama's Day with enthusiasm in towns and villages. A short biography of Rama written in Hindi and other vernaculars should be prepared and introduced as text book in our schools so that every Indian boy and girl may understand the meaning and message of the life and work of the great Hero of our History. Not many today remember Sri Rama. Rich treasures of the past are with you ; but oh ! you have not with you the key. You say you are proud of the Rishis ; are the Rishis proud of you ? You have forgotten them and the Mighty Ones—the Heroes of your History. You have turned away from Sri Rama's message; Be simple; be strong ; be men ; be sons and daughters of " Shakti. " And in this ancient land Sri Rama will be reborn to make India again a leader of the Nations, a Servant of Humanity.

THE LURE OF THE CROSS.

An inquiry into the claims of Christianity by S. Haldar Member R. P. Association Pp. xviii+ii+434. Published by the Maha-Bodhi Society, Calcutta.

(SHRIYUT MAHESH CHANDRA GHOSH.)

Jesus once said to his disciples—

" I came not to send peace but a sword."

This is the text which it is the object of our author to illustrate in this book and he has illustrated it brilliantly.

The book is replete with quotations which are pertinent, effective and interesting.

There are 28 Chapters in the book besides a Preface.

The passages quoted below will give an idea of the contents of the book.

In the preface we find the following:—

" They [*i. e.* Christian-Missionaries] compare superstitions of the Orient with the rationalism of the Occident, while they ignore the rationalism of the Orient and suppress the superstitions of the Occident. They compare the thoughts and activities of the higher intellectual economic grades of the

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Occident with those of the illiterates and paupers and half-fed masses of the Orient (The *Futurism of Young Asia* by Benoy K. Sarkar).

In the first chapter the author says that in sending out his twelve apostles to preach his gospel Jesus commanded them to confine their work to Jews and to leave Gentiles and Samaritans severely alone (Matthew X, 5). He moreover directed that those who did not wish that he should reign over them were to be brought and slain before him. (Luke XIX. 27.)

In the second chapter our author quotes the following passages from Dr. Josiah Oldfield :—

"To get funds for missionary work, it is necessary now-a-days to use startling colours and lay them on thickly with the result that to the English audiences, missionaries frequently paint Indian life in absolutely false colours."

The heading of the third chapter is "*Some opinions about Missions.*" We quote the following from this chapter :—

"Orientals feel that the physical compulsion and spiritual influence cannot be successfully yoked together,—that what has come to be known as the '*Gospel and Gunboat*' policy is a contradiction in terms. So China pays blood-money at regular intervals and is learning more and more each year the value of what we call Christianity." ('*Things Japanese*' by Professor Chamberlain, Tokio.)

From the fifth chapter we quote the following :—

"Addressing his twelve Apostles, God the Son said—"Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables that seeing they may see and not percieve: and hearing they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them, (Mark. IV. 11, 12.)

In the sixth chapter, our author quotes the following :—

"No barbarian, no infidel, no Saracen ever perpetrated such wanton and cold-blooded atrocities of cruelty as the

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warriors of the Church of Christ." (Milman's History of Latin Christianity.)

Again we find the following:—

"The Christian Church denies salavation to a person beyond the pale even though he should lead a spotless life and bear an unblemished character. According to No. 18 of the Twenty-nine articles of Faith :—"They also are to be held accursed that presume to say that every man shall be saved by the Law or Sect which he professeth..... For Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved."

In the seventh Chapter (*Christian Ethics*) we find the following :—

"The whole history of christendom since the torture of Hypatia in 315 is associated with the tortures of heretics. Flagellation and other forms of self-torture have always been favoured by religion as methods of discipline or as proofs of religious fervour." (Mrs. Bonner.)

On page 69, our author has quoted some passages attributing immorality and cruelty to the God of the Bible and to Jesus.

Mr. Harvey (the American Ambassador in London) said that the Decalogue does not recognise the claims of women and that either it should be revised or a special Decalogue should be constructed for the exclusive guidance of wo[illegible]y. (pp. 74—75.)

In the eighth chapter (*Acid test*), our auther quotes the following passages:-

"The Christians of Palestine were in morals, in character, in habits, the most licentious, the most treacherous, the most ferocious of mankind," (Milman).

"The moral condition of Europe was signally illustrated when syphilis was introduced from the West Indies by the companions of Columbus. It spread with wonderful rapidity; all ranks of persons from Holy Father Leo X to the beggar by the wayside contracting the shameful disease" (Drapers' *Conflict between Science and Religion.*)

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In the tenth chapter (*Christianity and Progress*), our author quotes;—

"Hundreds of years after the Chinese discoverd that the earth was a sphere and determined the angle of its axis to the ecliptic, we were burning people at the stake for re-discovering the same great truths" (Hiram Maxim).

"Mr William Archer states: "Christianity has fought tooth and nail, with gag and halter, against every advance of civilization" P. 109.

In the eleventh chapter (*Crab-like Progression*), our author says:-

"Mr Goham points out that for a long time Copernicus dared not publish the truth about the solar system, and seventy years after his death his book was formally condemned by the Roman Curia and put into the *Index-expurgatorius* the accuracy of which was guranteed by papal bull. The Protestants imitated the papists. Luther spoke of Copernicus as "an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament. The fool wishes to reverse the entire science of astronomy. But sacred history tells us that Joshua commanded the sun to stand still, not the earth." P 111.

"From a very early date the professors of Chemistry and Physics, of Astronomy and Medicine felt the burden of ecclesi- (*The Pr*displeasure. Little more than a century ago, Vaccination was denounced, not as ineffective but as wicked, while some now living can remember what was said about the use of anæsthetics. Geology, that still useful science, was always regarded with disfavour" (Canon Bonney).

In the concluding paragraph our author writes:-—

Great pioneers in the field of science and philosophy do not at the present day, in spite of their contempt for religion, meet the dreadful fate of Giordano Bruno, or undergo the terrible experience which Roger Bacon, Copernicus, Galileo, and many other good and great men went through in the past under the benign auspices of religion; but even in modern England, orthodoxy has strongly withheld honours and titles

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of rank from men like John Stuart Mill, Charles Darwin, John Tyndal, Herbert Spencer and Thomas Huxley who have conferred undying glory on their country" PP 117-118.

In the twelfth chapter our author says;—

"Vesalius, the founder of modern anatomy was hounded by the Church and fled for his life. He fell into the clutches of the Church and was condemned to death by the Inquisition but the sentence was commuted by the King of Spain into a pilgrimage to the Holy Sepulchre". PP 121-122.

"The use of chloroform in accouchment cases was violently opposed by the clergy"..."It was not until Queen Victoria had herself taken chloroform during confinement that the clamour of a section of the clergy began to give way before the voice of wisdom and experience" PP 122-123

Our author says that classical learning, the liberty of the press, democracy, and libery—were violently opposed by the clergy (PP 123-128)

In the thirteenth chapter, our author quotes:—

"Thou shalt not suffer a witch to live" (Ex XXII. 18) He then writes:—

Upon this text and by its authority, and on the inexorable principle that the Bible can do no wrong, thonsands of old, feeble and perfectly innocent women were tortured and put to death. The Pope in 1484 encouraged the Inquisition to take action. Later the Protestants were equally alert. It is estimated that 300,000 persons were put to death as witches in 200 years. John Wesley, the founder of Methodism who was a believer in evils, nailed his faith to witchcraft. "The giving up of witchcraft is in effect, giving up the Bible", he said relying on Exodus XXII. 18" P 136.

Non-observance of Sabbath, the eating of meat on Friday, relic worship and belief in supernatural beings—all these were born of superstition (vide PP 137-142)

In the fourteenth chapter, our author says:—

"Chrysostom, one of the greatest of the Greek Fathers, lays down the following principle of conduct in his work "On

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the Priesthood." "We may find the use of deceit to be great and needful, not only in war but also in peace and not in the affairs of state only but also at home - by the husband towards the wife, and by the wife towards her husband, and by the father towards the son, and by friend towards friend, and by children towards a father." p. 148.

In the seventeenth chapter our author quotes the following passage from Dr.Preserved Smith's "*Age of the Reformation*" (1895).

"Let no one speak of the condition of the times and in temperate zeal, as if the Church needs excuses. O blessed flames of those pyres by which a very few crafty and insignificant persons were taken away that hundreds of phalanxes of souls should be saved from the jaws of error and eternal damnation" (Quoted in the book by Dr. Smith). p. 179.

In the eighteenth chapter, Mr. Haldar quotes the following passage from the *Constructive Quarterly*:—

"The manner in which Christian nations often deal with non-Christian people is a disgrace to the Christian name. When the history of our time is written, 'there will be no more stained or damning pages than those which tell the story of how the Christian nations dealt with Africa and Asia." (Jefferson). p. 198.

In the same Chapter the author quotes from Sydney Low (*The Fortnightly*).

"The conduct of the most Christian powers during the past few years has borne a striking resemblance to that of robber bands descending upon an unarmed and helpless population of peasants. So far from respecting the rights of other nations, they have exhibited the most complete and cynical disregard for them. They have in fact asserted the claim of the strong to prey upon the weak, and the utter impotence of all ethical considerations in the face of armed force with a crude nakedness which few Eastern military conquerors could well have surpassed." pp. 198—199.

Again in the same Chapter we find the following quoted—

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"It is absolutely and literally true that during the first half century of Australian colonization most of the aborigines were either shot down, deliberately poisoned or fell victims to the drinks and diseases introduced by the Christian and civilising whites." (Hogan in the *Times*, March, 1904).

Again "Taking the white man in his religious aspect and considering Judaism and Christianity together, as historically and theologically they must be, it may be said of the white man that he first went out to murder, to pillage and conqner in the name of God. He alone has organised that into a formal technic." (Peffer in the *Century Magazine*) p. 203.

In the nineteenth dhapter he quotes the following from A. de Quatrefages' *Human Species*:—

Fundamentally the white, even when civilised, from the moral point of view is scarcely better than the negro and too often by his conduct in the midst of inferior races has justified the argument opposed by a Malgache to a missionary:—Your soldiers seduce our women, you come to rob us of our land, pillage the country and make war against us; and you wish to force your God upon us, saying that He forbids robbery, pillage and war! Go; you are white upon one side and black upon another." Such is the criticism of a savage. The following is that of a European, M. Rose, giving his opinion of his own countrymen—'The people are simple and confiding when we arrive, perfidious when we leave them. Onco sober, brave and honest, we make them lazy and finally thieves. After having inoculated them with our view, we employ those vices as an argument for their destruction.' However severe these conclusions may appear they are unfortunately true and the history of the relations of Europeans with the populations they have encountered in America at the Cape and in Oceania justify them only too fully." P. 220.

In chapter, XX, (*More proofs of Failure*) our author writes:—

"A native convert is relegated to a back seat in a church attended by white men and when he dies he is buried apart from dead white men" P. 249.

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On pages 343-344 we find the following quoted :—

"Perhaps the most serious stigma attaching to missionary work in China arises from the fact that the consent of China has been given to it, as to all other forms of foreign intercourse solely under compulsion of superior force and that some of the rights and privileges which it enjoys have been extracted by diplomatic proceedings and savour even of dishonourable practice." (The Times, Nov. 15th, 1901.)

"*The dishonourable practice*" alluded to above is the following (quoted from Gorst's '*China*").

The missionaries .....carry on their propaganda with an almost reckless disregard of international consequences. They risk the cause of civilization and the fact cannot be overlooked that the manner in which the missionaries have been smuggled into the country against the will of the people and the injudicious methods by which they have sought to establish their religion are mainly responsible for the anti-foreign feeling which is subversive of our interests in the Far East. The presence of the missionaries in the interior of China is due to a trick which reflects little credit on its perpetrator and although the latter was not an Englishman, we cannot deny having availed ourselves of the opportunity to profit by a dishonest action.....After the burning of the Summer Palace, the treaty of 1858 was ratified and supplemented by additional articles. It was on this occasion that a French missionary, who had been deputed to act as interpreter, introduced into the Chinese text a clause of his own which ran as follows:—

"*It is in addition, permitted to French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure.*"

"This barefaced forgery was not discovered by the Chinese until it was practically too late to utter an effective protest. It is stated by Lord Curzon (*Problems in the Far East*, p. 295) that "the British Government professed its readiness to retire from a position which had no solid or legitimate foundation" but the fact remains that when the French insisted upon the

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rights they had acquired by fraud we quietly participated in their privileges, as we were politically entitled to do by the favoured-nation clause. The consequence is, that the foreign missions of late years have practically been forced upon the Chinese at the point of the bayonet ; and their continued presence in the interior is a perpetual reminder to the natives of the humiliations inflicted on the Son of Heaven by the Foreign barbarians of Peking " P. 173-175.

The heading of the last chapter is "*Disenchantment.*" Here our author says:-

"To seek for tolerance in Christianity is to milk the ram. Martin Luther, the founder of the Reformed Church which is supposed to be an improvement on the old Roman Church, has served as an excellent preceptor and guide to Protestants. In the opinion of this great Reformer, Aristotle, the most famous of all the Greek philosophers and the founder of the Peripatetic school which had great influence upon the expansion of thought in Europe was "truly devil, a horrid calumniator, a prince of darkness, a real Apollyon, a beast, a most horrid impostor of mankind, one in whom there is scarcely any philosophy, a public and professional liar , a goat, a complete epicure, this twice execrable Aristotle". This profound teacher of Protestant Europe, as a votary of Ignorace, denounced Reason as "the bride of the devil, a prostitute, the chief prostitute of the devil, a lousy, filthy, disgusting prosti tute that ought to be trampled on and destroyed, both she and her companion Wisdom" P 408.

The following is also quoted:—

"Christianity has brooded like a nightmare over Europe and only in so far as men have cast off its spell have they succeeded in making the world a tolerable place to live in " P. 400 (quoted from Archer.)

These quotations will give a fair idea of what Christianity has done and is still doing.

The book is recommended to our countrymen.

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ARYA SAMAJ IN EAST AFRICA.

Ever since I came back from East Africa I have been thinking of delivering a lecture or two on the condition and progress of the Arya Samaj in those parts. Considerations of health have, however, prevented me so far from executing that idea. Lest the subject should become stale I am committing a few prominent features of the work of the Arya Samaj in East Africa to writing. Pandit Budhadeva Vidyalankar who left in July last for East African shores may be expected to supplement this account with up-to-date details.

When speaking of colonies we should remember that the stuff that has gone there from all countries, European and Asiatic, is not at any rate of the best. The first to yield to the temptation to leave the shores of their mother-country are mostly people who find it hard to earn a decent living in the land that has given them birth. All praise to them for their love of adventure and romance, very few among them represent in their character the most praiseworthy moral traits of the nation to which they belong. The majority typify in them the dark side of the picture. Somehow, it is ethical conservatism in which all virtues generally tend to centre. And those that venture on a voyage abroad are of nature the least conservative. In a strange land, where there are ties neither of love nor of hate, the restraints of society which are the main factor in the maintenance of virtue and morality in individuals are missing. One is free to live as he will and do what he lists. A fellow-passanger on board the *Karagola* by which I was sailing originally for Mombasa told me that it was only recently that teetotalers and vegetarians could be met with among the fashionable section of travellers to foreign shores. That line of steamers especially which plies its trade between India and Eastern and Southern Africa was marked by the absence of passengers who should care for any moral principles. Of late, however, when foreign travel has become a common everyday occurrence and the economical conditions in India are becoming more and more

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stringent, men of education and standing have for themselves made a footing in a foreign land, have invited their relatives and secured them a foothold, thus laying seeds of a brotherhood which makes for love and fellow-feeling. In the absence of regard for elders and kinsmen, whose love and respect one values most, a man of ordinary moral calibre has every chance of getting morally lax

Such was the state of things when foundations were laid of the Church of the Vedas in some of the important centres of Eastern Africa. The Arya Samajes at Nairobi, Mombasa and Zanzibar are some of the oldest Arya organizations. The Arya Samaj at Nairobi owns today a temple which may in its magnificence stand comparison with any in India. It has a large membership and is conducting a girl school, a reading room, a youngmen's Arya association and a Ladies' Arya Samaj. A short while ago it had opened a night school for the natives. Adverse circumstances, however, first thinned the attendance, which at one time had arisen to the high figure of three hundred, and then closed down the institution. As a result of the venture stray Negro lads may even now be met with here and there who will accost you with folded hands and shout Namaste.

The Arya Samajes at Zanzibar and Daressalam owe their inception to Karsan Dwarkadas, a Gujrati gentleman of pluck and means. He is said to have had a mania for the Arya Samaj. Daressalam was before the last war German territory. I have brought with me a photo of a mixed school of girls and boys which this Arya Samajist zealot had started. At the time when Tanganyika passed into the hands of the British, he had to undergo a good deal of trouble because of certain adverse reports against him. Time, however, dispelled all doubts and he was allowed to proceed to India where a few years ago he died. The memory of this Arya pioneer is yet cherished with feelings of deep affection and esteem.

The Zanzibar Arya Samaj has today under its control, a reading room and a girl school and started in my presence last year a night school for Negroes and Indian artisans.

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The Mombasa Arya Samaj was in a flourishing condition before the outbreak of the last war. Somehow the leading members of the Arya Samaj then fell under a shadow being suspected of fostering treason against the British Government. A few of them had to undego imprisonment as a preparation for execution, the paraphernalia of which was exhibited in public streets every day. Mr. B. R. Sharma on whom the sword of Damocles in this way hung is nowadays in Nairobi. He is an active member of the Arya Samaj there and is esteemed among his fellow-workers as possessing a wise head. He told me how he and his companions were without any fault jammed down, persecuted and at last acquitted and set at large. It required courage after this catastrophe to reopen the temple and own allegiance to its teachings. A small band of sincere believers has rallied round the banner of Dayananda again, and it may be hoped that old enthusiasm will again revive. The Arya Samaj at Kisumu is successfully managing a girls' school and only lately asked for the services of a permanent preacher and a mistress.

In Uganda only Jinja can boast of an Arya Samaj. But even there there is no temple. Lectures are held at Nanji Library called after the premier Seth in those parts, who is president of the Arya Samaj. The members appeared to be earnestly determined to establish a *mandir* in a year or two's time.

Kampala had once a Samaj, but for lack of men with religious zeal is now going without one. Smaller Samajes are running at Machakos, Londiani and Lumbwa in Kenya Colony and at Taboro in Tanganyika Territory.

There is scope for a few others in all these territories. Of educational work among the Indians the Arya Samaj has been the pioneer. As I have pointed out above most of the Samajes have girls' schools attached to them. Other communities, too, have of late opened their own schools. At present the Arya community is contemplating the establishment of a Gurukula. The cause has been made popular and funds are being collected. More remarkable than the number of the Arya Samajes

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and their membership is their influence on the public life of the country. The vice of drinking goes hand in hand with meat-eating. It was in Africa that the truth of the opinion of a section of medical authorities, that meat diet requires for its digestion doses of liquor which in their turn militate against sexual sobriety, dawned upon me with emphasised clearness. I bless the Arya Samaj for having struck at the root of this threefold intemperance by prohibiting to its members the use of meat diet. Other religions are busy doing their work side by side with the Arya Samaj. And as I pointed out in a previous note, their activities are bearing useful fruit. None, however, appears to be in the least concerned about the moral condition of its followers.

Christianity is making rapid headway among the natives, and some colossal reforms among the latter, *e. g.*, the abolition of polygamy, stand to its credit. Those, however, who are already Christians, *viz.*, Europeans are in moral perversity leading all colonists. Little, if any, heed is paid to their moral lives by the church of which they from their birth have formed the flock. I have long pondered over the advantage of numerical superiority which the indifference shown by the church to the moral conduct of its members automatically brings. By being ethically rigid you keep out many who might otherwise worship in the same temple with you. You allow them to come but, by denying them all positions of eminence in the Samaj scare away some of the influential members of the community, nay, you sometimes make enemies of them. Christianity is widening its scope by its supreme non-chalance. So is Islam. Why make an exception of the Aryan church ? We appear to have decided to remain a limited community. My head reeled, when I contemplated the rapidly advancing fold of Christ's church, which today is, as it were, a henchman of European Governments. Could we not do the same service to India ? The position of henchman was one worthy of contempt and I readily took sides with morality.

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Swaraj we must help but not as henchman of political workers. No Arya Samajist but has an innate love for his country and his country's freedom. Of every battle that is waged on behalf of India, the Arya Samajists are easily in the van. My observation in this behalf is only a repetition of that of so many others who have visited African shores. What sometimes pains politicians is that the Arya Samajist keeps the flag of his religion waving above that of his country. He at any rate is not willing to subordinate the cosmopolitanism of his church to the nationalism of his patriotic struggle.

Rightly or wrongly he will not compromise the moral dictates of the Vedas for the acquisition of political superiority even for himself by laxening his moral rigidity in accepting members for his Church. He stands, perhaps, in a minority but the minority is glorious. He alone is the custodian of temperance and morality in the 'dark continent.' He has imbued others with a spirit of freedom and self-sacrifice, so that political work has succeeded so far only in those places where the Arya Samaj has worked. To me nationality appears to be a common concern of the nationals of a country. A church by identifying itself with it will make matters complicated. It should stand for truth and piety. Even forlorn Arya Samajists living in the midst of jungles had built for themselves a reputation for sobriety and sexual chastity which appeared to reflect great credit on the movement of which they are exponents.

If all religions were to adopt this attitude, most of the political puzzles of India would vanish. As regards politics, the exhortation of every church to its members should be to become willing soldiers under the single banner of the country, while morality and spiritual welfare are fields where religions should exercise their undisputed suzerainity by being uncompromisingly hard on the members. Religion perverts its mission by sacrificing principles of belief and conduct for the sordid purpose of gaining numbers. It would infinitely gladden me if innumerable missions, under whatever

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label or banner they please, should start for foreign lands, provided they have moral elevation of the people at heart. For thus they will help one another and aid automatically in making successful the errand of Arya Samaj itself.

CHAMUPATI.

RADHA—THE BARBER WOMAN

(S. P. KULYAR.)

"Radha died today and was buried in the Shia Cemetery. How sad it is!" So said my wife one day when I came back home after the day's toil.

I looked at her but kept silent. The words had gone deep into my heart—they smote me—I felt the pain and the reproach.—Shame and indignation choked me and no words I had for a reply.

A tragedy and a shame it is! And hundreds of such tragedies are being daily enacted all over India. Hinduism stands unmoved—unfeeling—unconcerned!

Radha was a *Hajamin*—a barber woman—and when quite young she lost her husband.

In a country where the women are kept in seclusion—in Parda as it is called—where men and women do not mix in society freely—the loss of the husband or of the wife is the loss of social life itself to the surviving party. It makes life so insipid and unbearable that few are able to face it with courage and determination. For the woman especially it is a blight—a desolation—a trial so severe that if fortune does not favour her with loving relations and easy circumstances, she falls an easy prey to the cruelty and wiles of a wicked world.

Radha was a simple girl—she loved life and its joys—she loved to laugh and to sing and to play—she was always cheerful and she made others happy who came her way—Though under the shadow of a great calamity, she knew

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not that fate had decreed a tragic life for her. In the very heyday of her life—in the bloom of her youth she knew not how to stifle the joy that was in her.

Open and free in her ways she had made some friends—mostly young women—but a few young men also. Among the latter was a youth towards whom she seemed to have a greater attraction. Hindu society saw this and was shocked. Before she knew what her fault was she was pounced upon—banged,—drawn and quartered. The world of gossip and scandal had done its work and she lay bleeding—cast out and derided by her castemen.

Driven from home by an unfeeling society, she knew not where to turn for shelter. The youth for whom she suffered would not have her. He said he had never meant to take such a responsibility. He had never done her any wrong. He saw her fate, and slunk away—terrified and cured of his love sickness. In India a look, a glance, a shake of the hand, a touch of the body—all are crimes and sins—worthy of the highest punishment. And Radha was a castaway derelict.

A haven she found at last, in the home of a goldsmith—and she clung to him all his life—with devotion and love—till the man died some 15 years ago. Being a barber woman she knew something of the trade of her family—dressing and healing of wounds—cupping—and even lancing—and she was able to make her living by it. For odd jobs she was a useful woman to all her neighbours. For some years she continued to live in the family of her late man but latterly they separated and lived apart. She was, however, on visiting terms with some of her own castemen and with the relations of her lover.

But evil days again overtook her. Her sight was dimmed—her strength was failing her. And gossip once more ruined her. It got abroad that she had accepted a dish of food from the hands of a Muslim neighbour. Hinduism stood aghast—and ready to strike with its fang. She denied. It was in

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vain. Hinduism, like Cæsar's wife, must be above suspicion. The stigma stuck to her. The Hindu world withdrew from her. She felt the sting but went on bravely—living by herself on the small earning she could still make. But her last illness broke her spirit. Perhaps she saw that it was idle to expect a refuge in Hinduism. Who would perform her last rites -who would be willing to carry her dead body 6 miles off to the burning ghat—or go across the river to give her a decent cremation? Men who regarded her as a pollution cannot do it.

So a few days before the final release came she decided—against all remonstrances—to seek refuge in an alien faith—which would at least give her a decent burial rather than run the risk of being unceremoniously thrown into the river by hired ones.

Hinduism is proud of its philosophy—the highest in the realm of speculations. But what are its services—its ministrations in the life of flesh and blood we live—here below in this world of strife and struggle. Not only it has no brotherhood and no true charity but it scorns and tramples the poor and low—and even those who try to serve them. It takes delight and pride in persecuting its own adherents. Even for the dying and the dead it has no mercy. It leaves them to their fate—uncared for—unconsoled—uncomforted.

The South African Indians who had returned to India and landed in Calcutta refused to go into the interior for service or earning a livelihood,—asked they:—when we die who would cremate us? Mr. Andrews, with all his love for Hinduism, had no reply. Hinduism may be philosophy—it is not Religion. It is a shame and a curse and the sooner it goes, the better for those who have the misfortune to come into the world under its baneful shadow. I honour and bless the religion that gives refuge to the sick and the dying man—for on earth *there is nothing better than SERVICE to the sick, the afflicted, the poor and the dying.*

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CONTEMPORARY THOUGHT REVIEWED.

PANTHEISM AND SUPERNATURALISM.

In *the Hibbert Journal* for April 1916 Edmond Holmes characterises the metaphysical creed of Christianity as Supernaturalism with which he contrasts what he calls the Pantheism of the Upanishads. The latter christening is both unhappy and inapt. The difficulty of Holmes lies in misunderstanding the teachings of the Upanishads. The attitude of the two creeds towards the condition and capability of souls has, however, been well brought out by him. He correctly analyses the effect of belief in the two doctrines on the morality of man. The following extracts from his writing may be found instructive:—

There are two things that man needs if he is to do his duty faithfully and well—guidance and strength. According to supernaturalism he receives these from the Church,—guidance in the form of defined doctrine and priestly supervision, strength in the form of supernatural grace, which is communicated to him through the sacramental system that Church controls. According to pantheism he receives them from himself,—guidance from the laws and master tendencies of his being, strength from the inward urge, subconscious at first, but gradually rising into consciousness, towards self-realisation, towards spiritual growth. Not from himself alone—for his environment counts for much in his life, and counts (if he wills it so) on balance for good—but primarily and ultimately from himself. The laws of his being and the urge towards growth come from God—from no supernatural deity, but from the God of Nature, "in whom we live and move and have our being." They are always at the service of man—an inexhaustible reservoir of guiding light and saving grace. Pantheism starts with the assumption that man is by nature the child of God and the inheritor of his kingdom, and therefore predestined to salvation, which is however a process, not a state. Supernaturalism starts with the assumption that

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man is by nature the child of wrath and the enemy of God, and therefore, except for supernatural intervention, predestined to perdition. This difference between the two creeds is radical. Or rather it is abysmal. It is unfathomably deep. It governs the respective attitudes of supernaturalism and pantheism toward all the practical problems of life.

What provision do the two creeds respectively make for the practical conduct of life? Supernaturalism, as a philosophy, is dominated by the logic of Being, and therefore by the Law of Contradiction, the law of abrupt transition from state to counter-state. Pantheism, as a philosophy, is dominated by the logic of Becoming, and therefore by the Law of Polar Opposition, the law of transformation through gradual change. According to supernaturalism each of us is at any given moment in a state either of justification or of reprobation—of potential salvation or potential perdition; and the transition from state to counter-state is always instantaneous. According to pantheism each of us is at any given moment either advancing towards or receding from an inward ideal—his own ideal self. Supernaturalism cares nothing for the reaction of conduct on character. It admits that the conduct can build up habits; but it holds that habits, however slowly and laboriously they may have been built up, can be swept away in an instant and made as if they had never been, the good habits of a lifetime by a single lapse into mortal sin, the bad habits of a lifetime by an "infusion" of good habits as the result of a single application of supernatural grace. Pantheism attaches supreme importance to the reaction of conuct on character, for it holds that we become what we habitually do, that at every moment of our lives we are either making or marring ourselves.

For supernaturalism obedience, exact and unquestioning, is the first and last of virtues. But obedience is not in itself a virtue; the more exact and unquestioning it is, the less there is in it of moral worth; and if the motives of it are greed or fear or spiritual indolence, it may easily become a vice. For

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pantheism the cardinal virtues are those that make for self-development—for self-control, self-sacrifice, self-transcendence: that provide for escape from self in the many directions in which escape from self is possible,—escape from the individual self into the life of the communal self, the life of social solidarity and service; escape from the lower self, with its sensual pleasures and material interests, into the life of the higher self, with its purer pleasures and larger interests; escape from the undeveloped self into the ever-expanding life of the ideal self.

The Motives of Action.

The ethical rules formed under the two creeds are literally the same, but the difference between the activity which the two creeds respectively call into action is fundamental.

It is in the appeal that pantheism and supernaturalism, as moralising agencies, respectively make to motives, that the contrast between them is greatest. Supernaturalism, with its fundamental distrust of human nature, has no choice but to appeal to selfish motives, to the fear of everlasting torment, to the desire for everlasting enjoyment, and everlasting rest. Pantheism, with its fundamental faith in human nature, has no choice but to appeal, in the last resort, to the creative instinct, to the desire for spiritual perfection; and this is of all motives the most unselfish.

The most unselfish and the most effective. In the ever-recurring moral conflict one has constant need of strength. The desire for spiritual perfection is in itself an unfailing source of strength. Pantheism works on principle with the grain of human nature, and it therefore allies itself with latent forces which are—potentially—of irresistible strength. Supernaturalism works on principle against the grain of human nature. It follows that the motives to which it appeals, the fear of external punishment, the hope of external reward, are as ineffective as they are selfish. That this is so is fully recognised by supernaturalism when it insists, as it

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always does, that without supernatural grace, doled out to him by the Church, man can do no good work.

Heaven and Hell.

The discussion leads him naturally to the problem of retribution of human deeds. While the hell and heaven of Supernaturalism he discards, the room for spiritual development which the other scheme provides has his whole-hearted approval.

This leads me to speak of the schemes of rewards and punishments which supernaturalism and pantheism have respectively elaborated. The supernaturalistic scheme has two chief features. Its rewards and punishments are, as we have seen, external to the recipient, as wholly external to him as is a box of chocolates or a whipping to a good or a naughty child. And both the rewards and the punishments are disproportionate to the intrinsic merit of the recipient. In fact they bear no relation to it whatever. A life of abandoned wickedness may, through the instrumentality of the sacrament of penance, be followed by an eternity of happiness in heaven. A life of virtue, if broken by a single lapse into mortal sin, may, if through an accident the sinner dies unshriven, be followed by an eternity of torment in Hell. The presence or absence of a priest, when a man is on his deathbed, may make all the difference to the dying man between salvation and perdition. If a priest who has been sent for is taken suddenly ill, or is cut off from the deathbed by a sudden flood, one who might otherwise have gone to Heaven will, through a mischance for which he is in no way responsible, go to Hell. An infant who dies unbaptised will spend eternity in "limbus;" but if the rite of baptism has been fully performed he will be rewarded for the trouble of having been born by an eternity of bliss in heaven. Such a scheme of rewards and punishments, if judged by the standards which regulate the dealings of men with one another, is, to say the least, irrational, arbitrary and unjust.

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The pantheistic scheme of rewards and punishments is simplicity itself. Virtue rewards the virtuous by promoting their spiritual growth, by helping them to escape from self Vice punishes the vicious by retarding their spiritual growth, by helping to imprison them in self. This scheme works automatically, and infallibly. The God of pantheism

"Knows not wrath nor pardon—utter true
His measures mete, his faultless balance weighs."

As men sow, they reap. Some of the sowing and some of the reaping are outward, for outward acts have outward as well as inward consequences; but in the main they are inward; they belong to that inner life of the soul in which the silent processes of growth are carried on.

And the scheme holds good for all eternity. The law of natural retribution never ceases to operate. what happens to a man when he dies? According to supernaturalism when this, man's one and only *life* (in the proper sense of the word) is over, the soul passes into one or other of two alternative *states*, and remains in that state for ever. It is true that the state of bliss may have to be entered through the ante-room of purgatory. But the duration of purgatory is temporal, whereas that of the Heaven to which it leads is eternal; and life in Heaven is not a process but an immutable state. Man's choice, then, lies between Heaven and Hell. But can we divide men into the good and the bad? In this life no two men are exactly alike as regards their antecedents, their circumstances or their natural endowments. And if in estimating their moral worth we could probably realise that there are as many degrees of moral worth as there are men. That being so, the injustice of an eschatology which knows of only one reward and one punishment—each everlasting—for all sorts and conditions of men, is too obvious to need demonstration.

Pantheism, like supernaturalism, believes in immortality, but it does not regard immortality as a supernatural gift. As we live by the grace of Nature, so we continue to live by

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it when life on earth, or at any rate this life on earth, is over. And the after life, as pantheism conceives it, differs as widely from the after life of supernaturalism, as the logic of Becoming differs from the logic of Being, as a process differs from a state. To remain in a state of inactivity for ever, however pleasurable at first that state might be, would not be Heaven, but Hell. For energy is the breath of our being. To live is to energise. To cease to energise, if the cessation is final, is to die. Death may bring rest for a while ; but the function of rest is to refresh the soul and prepare it for further activity. Pantheism looks forward to a succession of lives for the departed spirit, some of which may be lived again on earth, others on higher planes of being. And in each of these lives there will be work to be done.

NEW HEALTH SOCIETY.

W. Arbuthnot Lane has founded the New Health Society whose aim is to bring back misguided humanity to a natural regime of diet which may restore to it its lost health. We cull the following from *the Quarterly Review* for April 1926, in which a highly instructive article appears from his sober and sensible pen :—

While animals and primitive natives disregard fresh air to which we attach rightly very great importance, they are exceedingly conservative in the selection of their food. Most animals rigidly adhere to their customary diet. The most daintily fed cats will kill dirty rats, mice, and birds, and will eat them, fur, bones, feathers, and all. Civilised man is the only animal which readily throws to the winds ancient traditon with regard to food. Civilised man, in selecting his food, merely consults his palate, and he surrenders his critical intelligence to the persuasiveness of cooks, food manufacturers, and food manipulators of every kind. He does not take enough trouble about the food he eats.

We know quite well that the over-refined foods and the unhygienic ways of civilisation are disastrous. We should never

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dream of raising horses on white bread, sugar, and cooked food, nor should we dream of increasing the strength of horses by feeding them on concentrated, strengthening food, while leaving them without exercise. The magnificent race of fleet horses of the present has been produced by plain, natural feeding, combined with hard physical work. We live on over-refined food, although we know that the kind of food we eat is inappropriate and is disastrous to our animals, and we add to it an abundance of salt, pepper, mustard, sauces, sugar, etc., which, also, we would not give to our animals, knowing that it would be harmful to them.

Besides, no animals, except a few depraved ones which have lost their natural instincts by a long association with man, will eat pungent pickles, sauces, etc., nor will they touch over-sweet food or hot food. A starving cat or dog will refuse milk, soup, or solid food at the extreme temperature at which we consume these habitually.

The doctrine that our food consists of protein, carbo-hydrate, fat, ash, and water was preached for a great many decades and became the guiding doctrine of civilised men all over the world. This doctrine was put to the proof by a distinguished chemist about 1912. He fed animals on chemically pure proteins, carbo-hydrates and fat with added ash and water, and discovered to his amazement that the unfortunate animals, instead of flourishing on this scientific diet, languished, and died very speedily. The theoretically excellent diet proved deadly.

As previously stated, food was found to contain protein, fat, and crabo-hydrate and a mineral residue generally called 'ash.' Analysis of this despised ash revealed the extraordinary fact that it contains a large number of minerals which, by way of the earth, the fodder plants and the animals living on them, reach men no matter whether men live on a vegetarian diet or on a meat diet. Moreover, it was found that the ash of the human body contains similar minerals, and that these minerals are indispensable to the human body as are the recently discovered vitamins.

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Until recently bread, made from various grains, had been the staff of life. Bread in every form consisted of coarsely ground grains. With the assistance of modern machinery, millers and bakers produced white flour from which the outer skins and the germ had been removed. The outer skins of grain of every kind contain the precious vitamins and mineral substances which are indispensable elements in building up the body, and the germ is the egg of the plant. It contains the essence of life. The outer covering of the grain was removed because the public was supposed to favour bread of the greatest whiteness.

Biological chemists have experimented with wholemeal bread and white bread, and they have discovered that rats, mice, birds, and other laboratory animals live, flourish, and beget young when fed exclusively on whole-meal bread, milk, and water, but the same animals will die when fed on white bread. The moral is perfectly obvious to all.

The excretions of the human body are eliminated to a very large extent by way of the bowel. Cells are born, decline, and die, and the dead cells have to be got rid of. Now, stagnation in the bowel leads to purtefaction, and the absorption of poisonous matter into the body is followed by general malaise and numerous diseases which afflict the constipated over-civilised, and which are practically unknown among primitive races leading primitive lives. Among these diseases are appendicitis, diabetes, and cancer.

Every breeder of animals is aware of the supreme importance of strong and healthy teeth, and he encourages the production of healthy and strong teeth, jaws, throats, and the muscles around by supplying his animals with food which will give to their teeth the necessary exercise. Our manufactured food is producing a weak-jawed and almost toothless race, and the stagnation brought about in these structures leads to degeneration, decay, and the creation of poisons which are readily absorbed and which lead to rheumatoid arthritis, heart disease, and other afflictions which are almost unknown among primitive races.

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DENTISTRY IN AYURVEDA.

In *the Journal of the Bombay Branch of the Royal Asiatic Society* appears an article full of scientific information about the medical efficiency of the Ayurvedic system. In the course of it the following observations on dentistry are specially noteworthy, as coming from the pen of one who is himself a dentist :—

You will be agreeably surprised to know that dentistry in all its branches was well known to and practised by the old Hindu doctors. Searching into Ayurveda one finds that there is a whole chapter devoted to the mouth-cavity, wherein are described all the operations such as: (1) extractions by forceps, (2) extractions by elevator, (3) lancing of all gums, (4) removal of the Tartar, (5) fitting of the artificial dentures: that are known to the present-day Western dentistry. That dentistry must have existed then is certain, for even to-day we come across cases in wnich front teeth are decorated with gold or jewel studs by Indian jewellers. As a dental surgeon I appreciate the difficulty of drilling a through and through hole which is required for such decorations, without killing the nerve in these teeth; and yet thousands of teeth are with impunity perforated for this decoration. The work is so well done that any modern dentist can be proud of it. In Ayurveda one also finds a whole chapter on mouth-hygiene. Therein instructions are given for use of a tooth-brush (which in those days, as now among Hindus, mainly consisted Baphal and Lim or Nim twigs) and tooth-powders and tooth-pastes. The drugs recommended for those powders were tobacco, salt, burnt beetlenuts. In the chapter on Diatetics some very useful instructions are given as to the order of dishes that would be conducive to the health of the mouth-cavity and the general body. These instructions are "take soft viands first, hard and buteraccons food in the middle and liquids at the end of the meals. Similarly the sweets must be taken first, then the acid things and the bitter and pungent things the last of all." Why even to-day there is a custom in some pars of India, for example Broach, where people start

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their meal with sweets. I am told that Bohras also do the same. In that chapter there is also enjoined that there should be no hurry over the meals, and the food must be well chewed and that the mouth must be cleaned from inside and out after each meal; and the food-particles must be picked out from between the teeth by tooth-picks. These instructions compare very favourably with those given by present day mouth-hygiene.

THE PROBLEM OE UNEMPLOYMENT IN INDIA.

(By Prof. S. N. Pherwani, M. A.)

1. *What is unemployment ?*

Philosophically unemployment means having no useful or enjoyable work suited to our capacities and training. Economically it means not getting the work for which you have trained yourself, or the work you desire at an acceptable or even a living wage. Progress of a country depends firstly upon educating every one to the best of his capacities, and secondly upon creating conditions that will afford the utmost to the highest capacities of each individial. Judged by these standards India is woefully backward, both in educating every one for the highest work of which he is capable, as well as affording him scope for a full time use of his best talent, and a rhythmic rotational use of his other capacities. Unemployment carefully understood would include such ideas as underemployment, *i. e.* employment for part of the working time, sub-employment, *i. e.* employment on works not suited to our highest and most trained capacities, as well as misemployment, *i. e.* working for life destruction instead of life promotion, or working at cross purposes thus mutually cancelling each other's energy. Look where you will, you will find the tragedy of undeveloped talent, the tragedy of quantitaive underemployment and qualitative subemployment, and ethical misemployment. And this is the real cause and consequence of our backwardness as a people.

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2. *Kinds of unemployment.*

Unemployment is a social malady. It is at present acute among the educated or rather the literate, the vocal elements of society, hence the cry. But in vaster mass of rural India it is chronic, and in most cases the sufferers do not know that they are suffering from it. With the rich again, far from being considered a malady, it is considered a sign of distinction to have nothing to do, and to live easy-going lazy lives. It is well therefore to distinguish between the acute and chronic forms of this social disease, between its vaster and inarticulate rural form and its lesser but more articulate form among the literate city-dwellers. Then again it is best to bear in mind, not only the unemployed poor, but the unemployed rich, for were the rich to perform their proper function of directing the poor along remunerative lines of occupation, some of the unemployment would cease. A comprehensive classification of the unemployed, including in that term the underemployed, the subemployed, would thus embrace the rural and urban, the rich and poor, the literate and illiterate, the skilled and unskilled varieties of the unemployed.

3. *The causes of unemployment and their removal.*

What about the causes of these different kinds of unemployment? In the clear detection and elimination of the causes lies the remedy and the cure. Varied are the kinds of unemployed, and varied too are the causes. The causes may be classified as individual or social, religious or political, economic or educational, always remembering that all these are not strictly mutually exclusive, but interpenetrant and co-operant in a variety of ways.

Among the individual causes we may note, the preference of pleasure over duty, of conventional and convenient over inventive and difficult courses of life, the absence of ever necessary readjustment in this changing world. Individual causes also include physical, mental, moral and social

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incapacity, whether innate, or acquired, or due to want of opportunities for development. The social causes include the perverted view of caste, want of diverse occupations for women of different capacities, traditional tramels, pernicious effect of certain customs and fashions which disregard the dignity of honest and honorable manual and technical labour.

Among religious causes we have the presence of an ignorant and parasitical priesthood, the respectful tolerance of widespread mendicancy, the taboo of even useful and necessary occupations, such as those dealing with hides, bones etc. Among the political causes foreign domination, colour and community preference, discriminating tariffs, monopolistic education, a huge military expenditure instead of an expanding educational and industrial budget, are among the pervasive ones.

Economists will tell us that our unemployment is due to want of industries. Rural unemployment will exist so long as there are no subsidiary cottage industries. Without power-industries much of our raw produce will afford transport and manufacturing and selling employment to outsiders intstead of Indians. Our industrial development is hampered on account of want of capital so easily attracted by cash certificates, government loans, and foreign banks, want of technical training, and want of efficient management. If cities, and corporations, and capitalisits, buy tools and technical training instead of manufactured products; they can afford plenty of training and employment to local labour. If instead of having so many motor cars we had power-industries, we might soon get as industrially advanced as other people. Juggling with currency and exchange has also kept us backward. But above all economists rightly put down shrinkage of market as the main cause of unemployment. The customer is the king, and when he transfers his favours from home commodities to foreign

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wares, he affords employment abroad and keeps people unemployed at home. When the people with purchasing power, purchase motor cars instead of industrial plant, they thereby in many a case lessen the chances of industrial development and increased employment. When fine foreign fabrics are purchased and worn, the Indian millhand and the handloom weaver go out of employment to that extent. Finally the most potent cause of unemployment is a misadjusted, and inelastic form of education—education adjusted to narrow administrative ends, instead of one adjusted to local occupations and local and national needs. Where there is no technical, vocational, or industrial, or even widespread agricultural education worth the name, better ways of doing what needs to be done do not come into vogue, and even those willing to work find no suitable employment, for they have had no opportunities to acquire the necessary skill. If in every city and region the already existing occupations are listed, as also the occupational needs and possibilities and actual requirement of the region, unemployment is bound to decrease. If instead of building bungalows for selfish pleasure, our rich men had the vision to join and endow and start industrial and technical schools and colleges, or send out young men for training abroad, fresh avenues of employment would be opened up.

4. The ways to reduce unemployment.

Besides the general remedies suggested above, the first step to the reduction of unemployment city by city and region by region is to know exactly in every locality its extent and distribution. The Social Service Conference at Larkana passed a resolution requesting municipalities and local boards to maintain registers of the unemployed within their areas. The next step would be to call the local economists, publicists, merchants, and industrialists, to put their heads together to plan how the difficulty may be overcome. The purchaser has to be persuaded to purchase home-made

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commodities. Institutions must arise for regular cultivation of technical skill. Industrial and occupational possibilities of every city and its surrounding villages have to be surveyed. The substitution of cheaper co-operative credit, both rural and urban, for usurious loans will in part ease the situation. Replacing capitalistic, and wastefully competitive methods by co-operative methods of production and distribution of goods will also be helpful.

5. Some further suggestions.

Specifically every city and region should try to train and employ all its able-bodied beggars. All *sadhus* in addition or as an alternative to doing teaching and preaching work should be trained to do agricultural and industrial hand labour, otherwise the community should not maintain them. Public opinion should disapprove and exert its pressure against the idle or extravagant rich, and approve, and show respect for those working of their own free will, for the uplift of the community, or endowing sound educational institutions. There is no single magic formula for the reduction of unemployment, but the efforts need to be carried along the several suggested lines of education of producers and purchasers, elimination of idlers and wasteful ways of spending individual and community resources of men and materials, capital and capacity, substitution of co-operative for capitalistic method of production, distribution and credit, of large scale economical units of industry instead of wasteful and inefficient units, organizing municipal, local board, panchyat, and charitable resources for the maximum welfare of citizens and countrymen. Serious systematic, and scientific work is required to overcome this widespread social malady of which we are just beginning to be co nscious and against which there are feeble ineffective cries here and there.

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INTERPRETATION OF THE VEDAS AND THE BIBLE.

IV.

(By Prof. Romesh Chandra Bannerji).

Take another religious practice of the middle ages *viz.*, *pilgrimage*. Medieval Christian theologians justified this practice as one of the "satisfactions" to be performed for a sin committed. German princes and wealthy merchants made pilgrimages to the Holy Land (Jerusalem), visited the sacred places there and returned with numerous relics which they stored in favourite churches "other Germans went to Rome; Compostella in Spain and Einsiedelu in Switzerland were places of pilgrimage for middle-class and poor Germans (speaking of Germany for example.) And what a high degree of piety could be acquired by pilgrimage! A guide-book for pilgrims to Rome " describes the various shrines of Rome where pilgrims may win special gifts of grace by visiting and worshipping at them. Who goes to the Lateran Church and worships there has forgiveness of all sins..... .....The pilgrim who goes with good intention to the High Altar of St. Peter's Church, even if he has murdered his father or his mother is freed from all sin. The virtues of St. Croce seem to have been rated even higher. If a man leaves his house with the intention of going to the Shrine, even if he die by the way, all his sins are forgiven him; and if he visits the Church he wins a thousand years' relief from the Purgatory" (Lindsay vol I P. 131.)

And pilgrimage could be performed by proxy even! " In the last decades of the fifteenth century there arose a body of men and women who might be called professional pilgrims and who were continually on the road

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between Germany and Spain. A pilgrimage was one of the earliest so-called "satisfactions" which might be done vicariously and the Brethren of St. James made the pilgrimage regularly, either on behalf of themselves or of others." (Do. Do P. 134.) There were men who had been sent on a pilgrimage "as an ecclesiastical punishment for their sins." There were "cases of criminals who had committed murder or theft or other serious crimes—who were sent to Santiago as a punishment" (*Ibid.*.)

Take again the practice of begging. In pre-Reformation days, "the lessons of the Church included the thought that begging was a Christian virtue; while the idea that because charity is taught by the law of Christ, its exercise must be everywhere superintended by ecclesiastics was elevated to a definite principle of action, if not to something directly commanded by the law of God. The Reformation protested against these two ideas." (Lindsay vol I. P. 142.)

"The very fact of begging seemed to raise those who shared in it to the level of members of a religious association. St. Francis, the imitator of Christ had taught his followers to beg and this great example sanctified the practice." Begging seemed to have become a nuisance to laymen, so that Satirists portrayed "the mendicant monk with his sack into which he seemed able to stuff everything honey and spice, nutmegs, pepper and preserved ginger, cabbage and eggs, poultry, fish and new clothes, milk, butter and cheese; Cheese especially and of all kinds" the extreme love of the monk for cheese led him to be called "the cheese hunter." "On their heels tramped a host of semi-ecclesiastical beggars..... men who carried relics about for the charitable to kiss—some straw from the manger of Bethlehem or a feather

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from the wing of the angel Gabriel ; the Brethren of St. James who performed continual and vicarious pilgrimages to Compostella and sometimes robbed and murdered on the road" (*Ibid* P. 142-143.)

It seems the medieval Christian was on a par with the modern Pauranic Hindus in many respects specially in point of saint and relic worship and pilgrimage. The modern Reformed Christian will denounce Saint-worship religious mendicancy and pilgrimage and will proudly maintain that according to his interpretation of the Holy Scripture (which, to him is the only true interpretation) these evil practices are not sanctioned by Christianity. He has outgrown the evils of the middle ages ; but he is ready to prescribe similar evils and spurious medieval interpretations of the Vedas in our case !

In concluding the subject of superstitious religious practices of the mediæval Christians, we cannot but once look at the humorous side of the picture—although there is enough humour in the examples given above. The priests of the middle ages entertained their Christian disciples by scenic display of the life and sufferings of Christ as well as of other incidents described in the Bible. Fearing that "the continuous presentation of grave and lofty scenes and sentiments might weary their audiences, they mixed them with lighter ones, which frequently degenerated into buffoonery and worse. The sacred and severe pathos of the Passion was interlarded with coarse jokes about the devil and the most solemn conceptions were profaned. These mysteries (the scenic and dramatic performances) were generally performed in the great Churches and the buildings dedicated to sacred things witnessed scenes of the coarsest humour to the detriment of all religious feeling. .....

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Sacred histories and customs coming down from a primitive heathenism were mixed together and the people lost the sense of sacredness which ought to attach itself to the former. Feast of the Ass, to mention one, was supposed to commemorate the Flight to Egypt. A beautiful girl, holding a child in her lap was seated on an ass decked with splendid trappings of gold cloth and was led in procession by the clergy through the principal streets of the town to the parish Church. The girl on her ass was conducted into the Church and placed near the high altar, and the Mass and other services were each conducted by the whole congregation braying. There is indeed an old Mss. extant with a rubric which orders the priest to bray thrice on elevating the Host." (Lindsay Vol I, p. 120).

Our object in making these long excerpts is to show that the position of European Vedic scholars who speak of the Vedic religion in terms of Sayana and Mahidhara think that the commentaries of the latter are the only key to a knowledge of the Vedas, is inconsistent with their attitude towards their own Holy Scriptues *viz.* the Bible. We have shown, by a few illustrations that the Protestant interpretation of the Bible is different from that of the Catholics, and that some mediæval Christian practices at least were denounced by the former as opposed to the Christian Scriptures, that interpretations of the Bible were progressively rational (from the Protestant standpoint at least) and that these interpretations were alleged to clarify and purify the current corrupt Christianity until this religion has been restored so far as possible to its pristine purity.

Taking the English Bible for example, we see that all previous English versions have been, roughly sreaking,

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rejected in favour of the latest version, and that this version is alleged to be the nearest approach to the original Scriptures. The Church of England is a State Church protected and nourished by the immense resources of the State, backed by the English people. It was easy for this State Church to mobilise the whole intellectual and pecuniary forces of the land to carry out Biblical researches in order to find out the true and correct text of the Bible and to give a correct rendering of it. The Church of England had a mint of money behind it, a host of learned divines could be engaged to do the work and this important reform was done without any hindrance, without any opposition, without the least fear of persecution. Religion was supposed to have been rescued from an abyss of error, superstition and bigotry—and it took about three centuries, from the beginning of the 17th to the end of the 19th century (though Biblical researches are still going on) to carry out this reform in religion and correction of scriptural interpretation. In India too, the Holy Vedas were for centuries steeped in the black sea of misinterpretation which found expression in the superstitious practices of the Hindus. In India too, there has been an attempt to free the land of the Aryas from the mass of error and vice which pass for religion. This stupendous effort to restore the purity and re-proclaim the truth of the Holy Vedas, which are Scriptures of 22 crores of men, has been made, not by the State, but by a single superman. The State did not assist him, people at large who are stick tenaciously to their evil practices and their wrong notions of the Vedas opposed him and persecuted him. But he never faltered, never hesitated. He at last found a few followers who are pledged to keep

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burning his torch of true Vedic lore. For reformed Europe there were Calvin, Luther, Zwingly and others, for India there is one Dayananda, who contained in him the fire of all the European reformers. For the Protestant European who dabbles in the Vedas, to denounce Dayananda would be the same thing as to disown his Luther, and Calvin, his Tyndal and Coverdale. If these European reformers were right in interpreting the Bible in a better way and calling their reading of the Scripture the correct reading nearest to the original Scripture, can Dayananda be wrong in doing the same thing in India? The European Vedic Scholar, if he is Protestant at least, is bound in fairness and justice to give a respectful ear to Dayananda when he discusses the Vedas and the Vedic religion.

EDITORIAL REFLECTIONS.

THE ANDHRA UNIVERSITY.

The Andhra University has just been launched into existence amidst a flourish of trumpets. It is believed to be the first official University which is pledged to assign to the vernaculars of the country the position which is lawfully and legitimately theirs. The vernaculars of India cannot, however, be developed without the aid of Sanskrit which is the fountain-head of inspiration and spring-head of thought so far as they are concerned. Sanskrit is much more closely related to the development of modern Indian cultural renaissance than Latin and Greek are to the growth of European literature, for the tradition represented by the latter and the philosophy of life underlying them are not acknowledged to be the tradition and philosophy by which the modern European would swear, while the theological and philosophical lore pre-

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served by Sanskrit still shape and guide the thought and life of millions of India's children. This being the case no vernacular can develop without the aid of Sanskrit. It was therefore, with a feeling of intense pain that we read the following in the *Janima-Bhumi*:—

Mr. C. R. Reddy, the Vice-Chancellor, is perhaps the best man that could have been selected for the place. He does not possess the inspiring character which his elder and contemporary, Sir R. Venkata Ratman is widely known for. But Mr. Reddi is young in years, susceptible to new ideas, not a fossilized product of by-gone ages, has touch with the modern currents of life and from the standpoint of culture alone, can easily hold his own against any one else in the Andhradesa. He has in addition a deep and abiding love of Telugu, his mother tongue, and though he would speak in English where Telugu should have been the vehicle of thought, his regard for the language of the home is high, even as his knowledge of it and attainments in it are praiseworthy. But the Vice-Chancellor has poor regard for Sanskrit,—the fountain source of Indian culture and does not conceal his irreverence for it. A small margin must be left for the communal bias in these days when non-Brahman scholars cannot conceal their contempt for what they regard as an instrument of Brahman domination and self-importance. For our part we have felt more inspired by the first few sweet sentences of the Pro-chancellor's concluding speech than the reasoned and lengthy observations of the Vice-Chancellor, The latter has spoken doubtless under restraint, taking particular care to avoid the suspicion that the "new louse is biting up the scale."

What a pity that a University which claims to be "national" should be presided over by a scholar who is so much under fereign influence that he does not know the elementary fact that Bali, Vibhishan and Rama owned the same culture and that Mahidhar, Kakshivan and Kavish Ailusha, the so-called Non-Brahmanas had as much share in building up the sacred literature of Ancient India

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as Vishwamittra, Vasishtha and other so-called Brahmanas. We use the word "so-called" for it is clear even to the veriest sciolist in ancient culture that the word "Brahman and Non-Brahman" rather represent differences in the degree of education and renunciation than in race and birth. If Mr. Reddy would only take the trouble of studying Principal Iyengar's "Age of the Mantras." he would be disabused of false cultural and ethnological theories with which not altogether disinterested foreign theorists have stuffed his capacious but not selective brain.

MUSLIM MENTALITY.

An esteemed contemporary draws the following accurate though pitiable picture of Indian Muslim mentality:—

With the return of the Hedjaz deputation from a visit to the Holy places, it must have become apparent to the Muslim friends of India how every adventurer is not a Defender of the Faith and Protector of Religion. Ibn Saud, the leader of Wahabis was hailed by us in India as an avatar of the Paigambar, come down on earth once more to resuscitate and purify the teachings of the Prophet. But under his very nose the Holy Places have been left in a filthy condition and unspeakable horrors are come to be associated with the very tombs of the great men that departed The fact is that the Indian Muslim community has been misled time after time by the adventurous exploits of hero after hero. First it was Kemal Pasha with his title of Khazi—the destroyer of the Infidels, that fascinated the Mussalmans of India, but soon it was discovered that the Khazi destroyed not the Infidels but the faithful,—yea, the Head of the Faithful, the Khalif himself. Thus a world movement like the Khilaphat found its bottom knocked out of it. Likewise Ibn Saud captivated the imagination of Mussalman India which still continues to lisp the smoothing words—the liberation of the Jazirut-ul-Arab,

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from the control of non-Muslim hands. The Non-Muslim control had been checked but the Muslim control that found itself duly installed in its place has turned out to be worse than useless. We can contemplate the desecration and ruin of our holy places under the vandalism of Aliens, but to be confronted with these under the rule of our men is tragic beyond description.

ORIENTAL SCHOLARSHIP.

The "Orientalists" of the occident have always vied with one another in playing ducks and drakes with the literature and traditions of the Indian people and have produced a crop of gratuitous assumptions and general statements unsupported by data of any sort which they misname theories and hypotheses that would excite indignation if they were not so utterly ludicrous. One scholar jumps to the conclusion that because "Sita" means also the "plough" and Balram has been called हलभृत in the *Mahabharata*, therefore the conquests of Rama of the *Ramayana* in the Deccan only allegorically represent the attempts of the Aryans to introduce agriculture in the Deccan. It does not disturb the equanimity of these scholars to know that Balram and Rama had a different parentage, that while Rama's wife was Sita, and he has nowhere been called the weilder of the plough, Sita which etymologically means a plough does not figure at all in a relation of the exploits of Balram. And yet on this pure life basis has been built up the magnificent theory that the Ramayana relates events which were, as regards thet ime of happening, posterior to events that the Mahabharata records. The Ramayana, we are further told, speaks of the colonisation of the Deccan and, must, therefore, have been composed at a later date. What matters it if in the Mahabharata we read of the well-established Aryan kingdoms of the South, what

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matters it if representatives from these kingdoms attended the Darbar of Yudhishthira. All this would have mattered if it had been at all necessary to make a careful study of *facts* before formulating theories. If racial bias and pigment prejudice are to take the place of an impartial marshalling of facts, what matters it if the latter are twisted and tortured with facility ignored with absolute, aplomb or even invented with fatal irresponsibility. These occidental "Orientalists" have now a number of faithful disciples in India itself. Here is a specimen of indigenous "research" on these lines :—

"He says that Parsis were Aryans though in the Rigveda they are called Dusus or Dasyus. Sayanacharya and Mahidhara, whom he has himself quoted, describe them as robbers and Asuras that is "as a non-Aryan race."

It does not at all intellectually incommode the writer that Sayana and Mahidhara did not believe in ethnological differences between the Aryas and the Dasyus, that in the Vedic literature there is no warrant for this unwarranted theory and that the Asuras are spoken of as sons of Vishvamia in the Brahmanas. A tissue of unproved assumptions and untenable generalisations have been taken as hypotheses and it is sought to demolish well-authenticated theories with the help thereof. This is the right "orientalist" spirit in which white occidentals and their brown disciples approach vital cultural and ethnological problems.

CHARMING NAIVETE.

Here is the concluding paragraph of a work by Sir Charles Lucas K. C. B., K. C. M. G., entitled "The Partition of Africa."

"The right view of Africa and Africans is not to regret that Europeans came in, but to deplore that having come in,

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they were guilty of so many abuses instead of shouldering their rightful job, which is to be the trustees of the black men until *in some distant future, (if ever,) the black men have become able to stand by themselves.*"

So Sir Charles holds for the African races the prospect of perpetual wardship! How kind of him! And why is trusteeship the rightful job for the whites. What would be the feelings of Sir Charles if the Japanese were to propose to constitute themselves perpetual trustees of his people! Would he not ask them as to the moral and legal basis of the monstrous claim. May not the Africans put the same question to their white self-constituted trustees? They may not, for the reply to the question will be delivered by means of the issue of sulphureous discharges and roars of machine guns. Is "right" then, coincident with 'might," "exploitation" with "trusteeship" and the rightful job of the wolf with the interests of the sheep. Sir Charles is right in putting 'if ever" in brackets while speaking of theoretical possibilities of the black coming into their own, for in a previous page he gives the history of the progressive realization on the part of the white trustees of the rights of their black wards.

"A reference to the report of the South African Native Affairs Commission, of which Sir Godfrey Lagden was chairman, and which was published in 1905, shows that the commission recommended the admission of natives to Parliament, such natives to be elected by native votes alone. This is the principle which has proved so successful in New Zealand, *the native members being only a very small minority*, but the Union Act of 1909 confines membership of the Union Parliament to British subjects of European descent. Before the Act, in the Legislature of the Cape Colony, natives, if otherwise qualified, were not debarred from a seat because of colour, *though as a matter of fact they never sat; now they are*

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definitely debarred from sitting, though not in this particular province of the Union from voting. *Thus with more democracy for the white man the native cause has politically gone backward not forward.*"

The italics are ours. Comment upon this would spoil the sense of delicious enjoyment of "subornation of the understanding" masquerading as benevolent solicitude for the natives."

NEHRU-LAJPATRAI CONTROVERSY.

When Lala Lajpat Rai bewildered still more his already bewildered admirers by supporting the Swarajist resolution at Cawnpore after denouncing the methods of the Swarajist policy in a spirit of sweet reasonableness in the columns of the "People" and filled their minds with trepidation by becoming the Deputy Leader of the Swarajist party in the Assembly, a psycho-analyst who had subjected the characters of both the dogmatic and shrewd Pandit and the ever doubting and the gullible Lala to a searching analysis, whispered into the ears of his set that this alliance, which was based neither on inclination nor on a sense of mutual benefit but upon readiness to exploit on one side and willingness to try conclusions with the exploiter with intent to share the laurels and disclaim the disgrace on the other, would not last long. But even the long-sighted psychic expert with his telescopic vision could not foresee that the non-judicial separation would be so melodramatic and would provide so much copy for the yellow journals and such a magnificent treat to Anglo-India. The upshot of the correspondence between Pandit Nehru and his late Deputy is that the Lala professes to have learnt by experience what he had always known and the Pandit affects to be surprised at what he had always felt was coming

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and could be postponed but not averted. This of the leaders. Now a word as regards the led. They feel, naturally enough, that it is deuced good luck to have leaders who can find time to lead them while unceasingly engaged in a game of Blind Man's Buff among themselves. Their only regret is that the Lala would not care to cultivate the habit of decision and the Pandit would not realize that he is a bit too clever.

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AND

GURUKULA SAMACHAR.

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Theosophical Society and Arya Samaj.

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KARTIK 1983 V., 102 D.

OCTOBER 1926.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

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THEORY VERSUS KNOWLEDGE.

INTRODUCTION TO THE NARADA SUTRAS.

هر جنبش نگاہ خرد اک حجاب ہے — عارض پہ اُنکے جلوہ ہستی نقاب ہے

آئین طراریاں ہوں کہاں تک شعور کی — کچھ حد نہیں ہے وسعت شان ظہور کی

اکبر

Each movement of the glance of intellect is a covering. Manifestation of existence is a veil on His face.

How many laws can be fashioned by reason ?

There is no limit to the magnitude of manifestation.

Akbar.

These aphorisms scarcely need an introduction and hardly a commentary. This is no system of intricate and abstract thought but deals with a simple fact, the fact of the feeling of Love and worship which is natural to all human beings when their hearts are not sophisticated by abstract reasoning and paralysed by a materialistic or mechanical habit of thought. To the Persian mystics the greatest veil, is the veil of intellect which shuts out the light of spiritual knowledge and intuition. The Western thinkers are beginning to speak of the " irrational moment in religious consciousness," which would sound as if religious consciousness must be irrational and thus below even the contempt of a rationa

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and intellectual being. In other words only sentimental idiots can occupy themselves with it. But it is not so, for though the religious consciousness is "irrational" in a certain sense, it is on the other hand true knowledge, a true perception as all true feeling must eventually be. It is one of the beneficent facts of experience which leads to the well-being of the individual and the race, as it tends to make the attitude of the individual to his surroundings benevolent and beneficent, instead of selfish, egoistic, and thus harmful to the world. Its irrational character consists in over-looking and disregarding doubts arising from an abstract materialistic system which *cannot understand* any thing but a mechanical constitution of the Universe in which there is no need of a conscious and intelligent ruling and guiding principle. Nor can it understand co-existence or unity of any such principle with the individual or any relation between them—all the time fancying such relation to be a material one operating in the terms of matter in time and space. So far the intellectual objection appears valid and in the presence of this validity religious feelings must remain a mere nonsensical sentiment based on nothing. This is the greatest veil, to which I believe, the Sufi mystics refer.

It would seem then that we must reject every thing which is not understood by the ratiocinating intellect. Be it so, but we must be consistent. Do we understand matter or its operations, beyond certain assumptions which we make and do not like to question? In other words we accept them without understanding them, an act of preferential faith. This is exactly what we condemn in the case of the religious believer, saying that he believes things which he does not or cannot understand. But we prefer to believe in matter, in atoms, in ether, either as intuitions or as the results of scientific speculation. But do we understand matter as a unity or a continuous medium or substance on the one hand, or as a multiplicity or consisting of infinitesimal parts on the other? Can our *intellect* understand the possibility of motion in a continuous medium or substance, or can it understand

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any material link between atoms or electrons or whatever else they may be if there is no material link to join them across the distance of empty space however small it may be. To say that the *force* of gravitation or molecular or atomic cohesion makes them act on each other is nonsense from the material point of view, for force is a mere word, an idea, and if we cannot conceive of it in the terms of matter, it becomes a belief in immaterial existence which we are rejecting as irrational. Why do we reject one form of belief while we accept another without being able to understand it? If we have a right to believe in one thing without being able to understand it, we have no right to reject another similar belief. In his "Sensation and Sensiferous Organs" the late Professor Huxley, after working out the whole scheme of sense and brain activity says, "In ultimate analysis, then, it appears that a sensation is the equivalent in terms of consciousness for a mode of motion of the matter of the sensorium. But if inquiry is pushed a stage farther, and the question is asked, what then do we know about matter and motion? There is but one reply possible. All that we know about motion is that it is a name for certain changes in the relations of our visual, tactile, and muscular sensations and all that we know about matter is that it is the hypothetical substance of physical phenomena, the assumption of the existence of which is as pure a piece of metaphysical speculation as is that of the existence of the substance of the mind," Our sensations, our pleasures, our pains, and the relations of these, make up the sum total of the elements of positive knowledge, Again in his paper on Berkeley, Professor Huxley tells us that while idealism has some legs to stand on, materialism has none, and if he were given the choice, which he as an agnostic does not feel bound to accept, he would far rather accept idealism than materialism. Still in another place he tells us how he and his friend and colleague have tried their best but have found it impossible to conceive of consciousness in the terms of matter and force, and are compelled to think of it as something utterly apart from these two.

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We too are concerned here, not with metaphysics or any speculations concerning the substance of matter or spirit, their unity or diversity, or with monism or dualism, but with the facts of experience to which feeling of devotion certainly belongs. As Prof. Max Muller says, Religion is a *sense* of the Infinite, which he says is given as a natural intuition in every finite experience as its underlying ground. And this natural sense, as we started by saying, belongs to all men whose hearts are not obscured by intellectual sophistry. Thus in exercising this feeling of the presence of the Infinite or the Deity we are within our natural birthright, and no such intuition or feeling which is direct experience and knowledge ought by a man of high reason to be set aside, ignored or rejected in favour of any speculative system materialistic or otherwise, which is empty of content and substance as all theory must be by its very nature. Whatever we do not feel or perceive, but has to be infered, must remain an abstract and colourless image, a mere figment of our minds, and has no right to upset concrete experience and direct knowledge ; and all theories and hypotheses must fall under that heading and annul themselves by the very fact that they change every thirty years on the average, and though for the pseudo-scientists, they assume a reality which does not belong to them, and become fetishes which are worshipped very much like the fetishes of the primitive races with perhaps less reason, they are for the truly scientific mind no more than mere creations of their own mind which happen for the time being to be found useful in partially explaining the known facts in a somewhat satisfactory manner. They never stand a deeper question such as Huxley subjected them to, nor even much shallower, but they tumble down when certain new facts come within scientific knowledge, which they cannot even in a partial manner satisfactorily explain.

We do not mean to say that our rational and logical faculty is a useless thing. By no means. It has its legitimate use, and that use is its application to the practical material service of life. If for example we are travelling, to take a popular example, and see smoke, we have a right to infer

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that there must be fire there and we go on to that place and find rest and refreshment in the place where this fire is. But we have seen the fire before, with which we associate the smoke, and thus make a legitimate inference which is useful to us. But when we begin to apply this inference from the visible to the invisible, we are making a more or less illegitimate use of the faculty. We drift into fancy and speculation and the region of groping, and with the phantoms which we thus create, we begin to deny the fact of living experience which we have no right to do. It has been well said in the scholium on the Yoga that the import of experience cannot be annihilated by any amount of inferential and verbal knowledge. A curious commentary on the "scientific" phantasy by the ancients who were supposed to be speculative but who were on the contrary most positive in their theory of knowledge.

Thus when this natural function, this religious feeling of devotion to the incomprehensible and infinite Life of the universe is exercised, in proportion to the purification of the heart and the understanding, the Beauty which is another name for the Harmony of Life is revealed to it. We love what is lovely, what is beautiful, what is harmonious, for there is something in us which longs for this Harmony and Bliss and Peace which we seem to lack, and the possibility of realizing which is indicated by this longing and Love for Bliss and Peace. By effacing the insignificant ego which we find to be the cause of disharmony through personal desire and aversion etc, which are rooted in it, we try to find this peace by taking refuge in the Infinite Life of God which pervades the universe and of which we gain occasional glimpses through this feeling of Devotion. We need not prove a thing by its use, but experience is the final test of the truth of things, and that is why these aphorisms speak of Devotion as a thing which needs nothing else to prove it, for it is its own proof. Only a misguided intellect will try to prove by means of inference etc., a thing which is *experienced*. But it has become the fashion in a materialistic age to put the cart before

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the horse and men have been busy seeking proof through inference etc., of things which are subjects of experience. Science has been affirming the method of knowledge to be the explanation of the complex by the simple, but in actual practice, as Huxley has pointed out, men have been trying to explain the simple and direct, the sensation by the complex and indirect—that is by the phantoms of theories which they themselves have created.

In ultimate analysis the simple looking experiences are incomprehensible to the intellect, and such absurdities of knowledge have been current which are real monstrosities for the intellect itself. To mention one example ether has been assumed to exist in order to explain the phenomena of light etc,, but this simple universal medium has been endowed with such impossible and contradictory properties which can be tolerated or accepted only by the will to believe in any thing with which we could set aside the natural feeling of mystery and incomprehensibility of the Infinite, on which the religious feeling is based. Instead of acknowledging our ignorance and intellectual impotence we have set up symbols with which we deceived ourselves into a belief that we understood the working of the universe, while in doing so we assumed impossible and contradictory things.

And now with the dethronment of ether, Einstein brings in the idea of the fourth dimension to explain the mysteries of gravitation, light etc. It seems very plausible, for what is incomprehensible to the intellect is made to appear so by assuming a mysterious fourth dimension from which all forces flow, and it is said that as the properties of two dimensions are incomprehensible from the point of view of one dimension and that of three dimensions alone can explain what is incomprehensible from the view-point of two dimensions, so what is inexplicable on any basis in the three dimensional space and matter must have its explanation in the properties of the fourth dimension.

Unfortunately, we are only familiar with three-dimensional matter which is our sense-experience and mental frame and

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tho two dimensions are mere abstractions to which our matter or substance of experience does not answer or belong. Still we conceive of them as mathematical abstractions, the directions of which in space we can actually conceive. But neither a point nor a line nor a really plain surface can be the object of our perception which in this sense is three-dimensional.

A really plain surface without thickness or body we could not perceive by sight or touch. All the same we can conceive of the three directions or dimensions though they are abstractions. But has any one been able to conceive or imagine even the fourth dimension? And yet all the hitherto unexplained phenomena of nature are to be explained away by this unimaginable and really incomprehensible new abstraction. But if science finds it in no way absurd to accept such a thing, in other words posits an incomprehensible mystery to explain every thing else which—may be—need not be explained, why should it reject The One Great Mystery—God or Life—which religion has ever not merely posited but declared to be touchable by experience, though not comprehensible by intellect. And if the fourth dimension is also not comprehensible by the three-dimensional rational intellect but has *to be believed* in for explaining *the visible world*, why not yield to the religious man the right of believing in a living conscious Universal Life or God whose experience is possible when the three dimensional intellect—the very essence of the personal limited ego—is in abeyance as all the mystics and truly religious people have always affirmed. Our object is not to discredit science, for the knowledge of Truth and God should harmonize, and all science whether physical or spiritual is worthy of every encouragement. If we always made sure of the facts of experience, whether of the so-called physical world, or of man's psychic nature including religious experience, and clung to them, and did not attach undue importance to mere theories and did not prefer the mechanical and insentient views of the universe simply because it pleased us to deduce consciousness from the conglomeration of unin-

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telligent matter or energy, while there is evidence of the incomprehensible Life and intelligence of "nature" and the design in the whole of evolution; if we attached greater importance to all facts, things would be alright for us both in matters of religion and science. We should not minimize facts and experience of whatever nature. Only we should adandon the prejudiced interpretations and should learn to stand above the mere fashions of the day in thought as well, and should avoid placing the cart before the horse, the interpretation of the simple in the terms of the complex. Thus we shall arrive at true science i. e., true knowledge of things, of the so-called material as well as spiritual nature, and steer clear of the discords within and without by getting rid of the scientific as well as religious superstitions which beset mankind. If the fourth dimension is the incomprehensible source of the three-dimensional world and of all that is in it including mind and sentience, let it be the God of the scientific man, and we have no quarrel with terms as long as they are comprehensive enough for all the known facts of experience including sentience of every thing; but for ourselves we prefer to moore our bark to the Rock of the Infinite which should also comprehend all the facts which are to be found in the future and which should stand beyond all the masks of theory or hypothesis which He is made to wear by the progressive knowledge of man. If any one likes to look upon the marvellous intelligence whose works baffle human ingenuity and comprehension as a soulless mechanism, he is welcome to do so. *His* will be the spiritual loss in losing touch with Life and its hope. We prefer to believe in Life and sentience as the Source, incomprehensible to the practical intellect, of the infinite variety of phenomenal existence; and thus keeping touch with it we can help the expansion of the joy and tranquility in our beings, which are declared by all Religions to belong to that Source. If we refuse this more rational view seeming right to the man of religious experience, we can do so only by an arbitrary preference for materialism which declares its poverty by denying consciousness or

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sentience which is the positive and elementary fact of life and of the universe. The man of science may justly object to the religious man who denies the right of speculation to science but exercises it himself. We hold that if men excluded speculation—or at least did not endow it with such undue importance as it has assumed both in science and religion, and confined themselves mainly to *experience* or direct perception and feeling, both in the domain of so-called physical sciences as well as spiritual sciences, they could arrive at the bed-rock of *certainty*, and avoid dogmas of religion and science, and the bitterness and intolerance resulting therefrom which hinder our progress from harmony to harmony.

X. Y.

THE TEN COMMANDMENTS OF DAYANANDA.

(By Pt. Chamupati M. A.)

PREFACE.

The Principles of the Arya Samaja have been pronounced on all hands to be cosmopolitan—*i. e.*, they are equally applicable to all lands and peoples of all ages, past, present and future. They may be adopted by any society that has for its aim the upliftment of humanity. They are neither too broad to be definite nor even too narrow to be non-sectarian. They affirm certain positive things and aims, and refute certain doctrines which all right-thinking persons will unanimously affirm to be false. They have in them the certainty of dogmas, and the rationality of universal truisms. Their author, the Founder of the Arya Samaja has, in the very framing of them, given proof of intuitional wisdom, the comprehensive vision of a seer.

Cosmopolitan Outlook.

These rules emphasise virtues both individual and social, and thus pave the way for the progress both of men individu-

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ally and of man in the collective sense. By making their personal convictions definite and trying to raise in accordance with them their practical morals, as indicated in the first five principles, men of all climes are exhorted to rise individually. By adopting a broad-minded attitude towards humanity, *i. e.* by identifying themselves with the whole family of human, and where possible, animate beings and by seeking to elevate mankind as a whole they are taught the true way to elevate themselves. The progress sought to be achieved is at the same time physical, spiritual, and social. The merging of the little self in the broader self of the society is laid repeated and ample stress on, but a distinct line is drawn between where the voice of the individual ego should have greater weight and where altruistic motives should prevail.

Individual and Social Duties.

Rishi Dayananda has a knack never to beat about the bush. He nowhere minces matters. He is clear-sighted, concise and direct. This is the principal beauty of his sayings and writings. He never makes two and two five. The principles of the Arya Samaja he founded are an index to his whole outlook on life and duty. They contain, as in an epitome, the whole viewpoint of the movement he started. In his larger works which cover bulky volumes, he addressed his great soul to the solution of almost all problems that concern humanity. These problems he tackled according to his own lights and the light bequeathed to him in the sacred literature of the Aryans by *Rishis* that preceded him. The principles of the Arya Samaja were intended to form the first introduction of a novice to his whole mission. In these, therefore, he does not bother himself with credal and philosophical niceties but is content to place before the initiate the broad horizon of his philosophical teachings and the vast perspective of philanthropic action which awaits the endeavour of the Arya working both singly and in co-operation with his fellow-workers. The direct import of the principles is simple. Indirectly they point to other, *i. e.* more detailed teachings, also. We shall,

An Index to the Mission.

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where necessary, refer to these teachings by the way, so that the reader, while conscious of their express significance, may not miss their inner import. Our main aim will, however, be to expound the express sense of the Rishi's words.

We call these principles the "Ten Commandments" of Dayananda not to institute any comparison between them and the Commandments of Moses, but because we feel their place in the creed of the Arya Samaj is the same as that of the original tablets of the Jewish prophet, which the Jewish and Christian creeds own to be the pith of their teachings. The Ten Commandments of Moses have a splendid history behind them. The history of the Ten Commandments of Dayananda will be written by historians of the future. It will, we believe, be an incomparably glorious history. The future is to be the age of scientific preciseness and comprehensive versatility and the principles of the Arya Samaj possess both these attributes in an unprecedentedly ample degree.

I.

The first (efficient) cause of all true knowledge and all that is known through knowledge is Parameshwara.

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥

Him who is our Protector, Progenitor, Ordainer,
Him who knows all places and beings,
Him who is the one Assigner of names to all entities—
Aye Him all things that are, move enquiring about.

R. V. X. 82. 3.

A Theistic Body.

The first Principle of the Arya Samaja is a declaration that the society which takes its stand primarily on it is before everything else a theistic body. Its belief in the existence of God is perfect. Neither atheism nor agnosticism nor even a tentative conviction in an imaginary Supreme Being has any chance of being countenanced by its members,

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The Arya Samajist believes that God is, just as he believes that he himself is and the Arya Samaja is.

The Source of True Knowledge.

The Arya Samaja stands for truth ; its inspiration of truth is derived direct from God. Knowledge which is simply a realisation on our part of truth that exists in and outside us has its ultimate root in the All-Knowing Parameshvara. Along with our evanescent conception of what is true and what is not, there is a constant body of known truth which subsists in all ages and all climes. We may know it only imperfectly but the very fact that such truth exists implies that it should be known. If there were no truth, our quest after it were fruitless. Our advancing knowledge in the spheres in which we seek to know truth, *e. g.*, the sphere of physical sciences, is proof that truth is. It exists independently of us. When we affirm the existence of truth, we indirectly affirm also the existence of its inevitable background, *viz.* consciousness in which alone truth can exist. If we cannot know it wholly, some Being, with powers of comprehension superior to ours, must know it. That Being is according to the Arya Samaja the All-Knowing Parameshvara. It is from Him that we get our first prompting to, and glimpses of, truth. Our intuitive knowledge in *yogic* vision is derived direct from Him today, as was all knowledge at the beginning of human creation received from Him by the primeval *Rishis*.

The Facts of Existence.

Knowledge has its basis in being, being *i.e.* in its relational phase. In its last analysis knowledge is a cognisance of relations, spacial and temporal, or in one word physical, and more subtle than these spiritual, among beings and things that exist. Now these relations are not self-determined, but are subject to the initiation and control of the same All-Knowing Divinity. Not intelligent themselves, material substance or substances, cannot fit themselves, as they are in actual fact found fitted, into an inter-related, intelligently laid out universe. Nor can souls of limited capacity, whether viewed severally or as all combined, order into being a world

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spacious beyond their joint comprehension. Objects, as they are known, that is, their mutual relations which have fashioned them into things out of the primary substance of which they are temporal and spacial manifestations, owe their being to the all-pervading intelligent activity of an omnipresent, omniscient, omnipotent God. To use a technical philosophical term we believe God to be the efficient cause as distinguished from the material cause of the universe.

Let us, for convenience's sake, call these relations *facts*, for such they surely are. These facts and their knowledge, which latter is simply a registration of those facts in consciousness, have their ultimate source in the same God. Thus ultimately allied at their very root, true facts and right knowledge correspond to each other perfectly. This is what makes the one *true* and the other *right*. The Arya Samaja hits at the very essence of truth by emphasising the fundamental correspondence between reality and knowledge. Being traced to its eternal source. *viz.* God, truth is, as it were, idolised. The God of the Arya Samaja is the God of Truth. It is conviction in and quest after Truth.

II.

Ishvara is existent, intelligent, and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginningless, unequalled, the support of all, the master of all, omnipresent, immanent, ageless, immortal, fearless, eternal and holy and the maker of all. He alone is worthy of being worshipped.

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥

Pray only to Him who is one,
The Looker after men;
The manifest Lord, Him of powerful activity,
R. V. VI. 45. 16.

God Personal.

In the 2nd principle are enumerated the attributes of Parameshvara. Beginning with the philosophical formula, *Sachchidananda Swarupa*, meaning that His essential qualities are Existence, Intelligence, and Bliss, this principle, as it is couch-

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ed, sets forth in clear terms that the Parameshvara, on whom the Arya Samaja rests its faith is not an impersonal abstraction of *Neo-Vedanta*, but a personal being. The good qualities which inhere in souls and non-souls do not in the aggregate make what may vaguely for purposes of meditation alone be termed God. God is an actual, a distinct being, in whom all good qualities both negative and positive inhere. Existence is, as we have seen, in His essence. It is His first attribute. He shares this attribute with souls and non-souls, but it is not their existence that may by a fact of abstraction be termed secondarily His. Existence, both His and theirs, is primary, not secondary, as the *Neo-Vedantist* seems to imply in his monistic mysticism.

God Defined.

The ancient philosophers of Aryavarta chose for what in logic would be called the *differentia* of God this threefold characterisation *viz.* Sat+Chit+Ananda *i.e.* existent, intelligent, blissful, because the final categories into which they could resolve all beings were three. God *is*, as *are* souls and non-souls. He *knows* as souls know. The formula *Sat* alone could not have distinguished Him from the other two entities that *are*. *Sat+Chit* would confuse him with souls, as they both *are* and *know*. *Sat+Chit+Ananda* brings out both his similarities and differences with souls and matter. If he were the only eternal entity, simply *Sat* could have served the purpose of definition. The addition of *Chit* and *Ananda* would in such a case be superfluous. His distinctness and superiority in as much as He has their attributes *plus* His own are made explicit by the employment of a threefold formula.

The Three Eternals.

In case we posit the existence only of matter, the passing of inorganic matter into organic living substance remains a riddle. To the evolutionist the origin of life is an insoluble mystery. Life is eternal, it inheres in the soul. We can neither evolve soul out of matter nor matter out of soul. The two are independent entities. They are eternally independent. For if God were their joint origin, the attributes of God

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would inhere in them too. God is a spirit. How matter evolved out of spirit is inexplicable in the same degree as the converse hypothesis *viz.*, that matter evolved into spirit. God and soul are both spirits but the theory of one transforming itself into the other is made untenable among other things by the riddle of the origin and end of sin. If God be the cause and soul the effect, the tendency to, or to be more fundamental in our conception, the capacity for, sin could not have originated but from God, while if the converse be held as true, this capacity should at the time of transformation pass into God, As no theist would subscribe to these possibilities, it is philosophically rational and religiously reverant to believe in the separate *i. e.*, philosophically distinct existence through eternity of three entities *viz.*, God, Soul, and Matter, the Vedic trinity of the Arya Samaja.

To return to the attributes of Parameshvara. We have shown God has a personality and that His personality is not physical. He is a spirit, of spirits the Spirit Supreme. From all defects to which bodied spirits are heirs, He is of His nature free. He is not born. He does not die. He is changeless. He is unlimited. He is without a form. He is all-pervading—immanent in all that is. He is endless, infinite, incomprehensible even in thought.

God a Spirit.

He fears none and hates none too. In His love He combines the apparently opposite virtues of justice and mercy. He is merciful in that he provides for the souls all sorts of physical material with which to work while they live, and by means of which to enjoy the fruits of what they do. Apart from what falls to their lot as the reward of their actions there are divine gifts, such as air and water, heaven and earth, the starry world above, the green fields below, which every individual irrespective of what merit he has earned by his actions, enjoys. Not that any circumstances can arise when God may deny us the enjoyment of these boons. Bounty inheres in His nature. He would not be God if He were capricious in

Merciful and Just.

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the dispensation of His gifts. Those that associate the power to withhold, which they erroneously call free will, with mercy, may find some difficulty in accepting this conception of the Merciful. We believe it is the will of God to be bounteous. The will is eternal; it does not change. In adding to the common fund of blessings, additional joys or sorrows for individuals, commensurate with their actions, the Provident God is strictly just. Our repentence after sin laxens the rigidity of the tendency towards evil, which every perpetration engenders and later strengthens. The hope to escape from punishment, the very idea that such a thing will happen, weakens moral stamina. The courage to face the consequences of what we have done is an indispensable part of moral strength and spiritual fortitude. The very justice of God is His disguised mercy. It is justice that manifests itself in the concrete shape of Law and it is on the face of it Law that upholds the universe both physically and morally.

Omnipotence Defined.

The omnipotence of God too is with us not absolute. He can do all things that agree with his nature as God, and in doing them he requires no extraneous help as God. The Laws of God are immutable. He does not practise capricious mercy. If we substitute *cannot* for *does not*, we seem apparently to restrict His power, while in reality we raise the conception of His nature above freaks, in as much as we think of His justice as justice absolute and natural. The handicap which appears evidently to be placed in this way on His will is in fact recognition of the unchangeableness of His nature. An unduly forgiving God has nothing to prevent Him from becoming at times unduly tyrannous. The latter possibility is simply a corollary from the former presumption. His mercies, if simply whims, will lack a uniform reliable rule to guide their dispensation. The very backbone of morality *viz.*, the faith on the one hand that the good we do is properly requited, and the fear on the other that the evil we commit is adequately punished, will be instantly broken, if we once succumb to the presumtion that prizes and punishments are regulated not by the desert

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of the recipient, but by the whimsical will of the Judge. Justice without a code is an untenable supposition even in the limited affairs of human life. Extend the conception to the affairs of the whole universe and the impossibility of any theological position other than that of the Arya Samaja will be quite apparent.

Maker, not Creator.

In the matter of making and unmaking the universe, too, the eternal laws of integration and dissolution with which alone the conception of an eternal Designer can be formed, regulate the powers of *srishti* and *pralaya*. What to a cursory observer will appear to be God's inevitable necessity is in truth God's unchangeable will. With the truly great, duty and privilege are synonymous terms. In the case of God these terms become absolutely interchangeable. Their synonymous character is absolute For what are laws? Working symbols of Wisdom Divine. That they are inviolable argues the absolute perfection of that Wisdom. Under this conception no miracles, either human or divine, are thinkable. Whatever takes place in the world of beings happens in the course of nature. Prodigies are a proof of the limited vision of the observer, a result of his incomplete knowledge. The effect, on the mind of the believer, of his conviction of God's wilfulness, if such a perverse doctrine could be believed in, would make him either wilful himself or weak. For the possibility that the results he aims at achieving by obeying the laws of God may be upset by a small freak of what he erroneously regards as Will Divine, will rob him of the spirit of all confidence in the potency either of laws or of his faithful observance of them.

Meditation and Prayer.

Parameshvara is thus a unique conception in the religious creed of the Arya Samaja. Belief in Him fortifies the soul, while for realisation of Him within one's self, prayer and meditation are recommended of both morning and evening. The equitable God of the Arya Samaja will not, because of our outward flattery of Him, be inclined to show us extra favour. His inherent bounteousness and mercy leave no room for

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whimsical addition to them. Our constant prayer, dignified and sincere, as all prayers in the Vedas are, makes our resolve adamantine. Before putting forth practical exertion for the achievement of what we should righteously have, we place ourselves in communion with the Supreme Soul, the source of righteousness. Meditation of His immutable traits, first before we enter daily on our duties in life, and later after we have firmly or infirmly stuck to them, or else have disregarded the voice of both our own soul and the Supreme Soul in practice, gives us an opportunity of casting an introspective glance within ourselves. It places us at dawn and sunset, both hours of serious thought, in a position to imbibe as much as we can of His supreme virtues. Constant progress on the path of goodness in accordance with the well-known adage " As a man thinketh so he becometh " is the goal of meditation and prayer, which conjointly we call *Sandhya*.

Adoration of the Formless.

For adoration the Arya Samaja recommends meditation of the Formless—*Nirakara*. Idolatry, instead of smoothing, bars the way of worship. Beginning with the sincere devotion of lovers, which finds concrete expression in stone images embodying in them some serene beatific mood of some sacred personality, this system of adoration of higher men has later an invariable tendency to degenrate into gross formalities, in association with which social and moral evils prevail. Recitation of verses from the Vedas, reflection over the varied concepts of God presented in them and an attempt to embody them in our own character, is the way to approach the presence of the *Supreme*. The *Mantras* are fixed for the adorer, lest his mind left upon its own resources should wander without aim and grasp nothing worthy to be imbibed. This last contingency, if not prevented, will surely unhinge him. The *Mantras* of the Vedas are the light on the path to start with. Their glow increases both in its bewitching intensity and the range of its mental enlightenment, as the adorer fixes his mind day by day on their ever-broadening import.

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According to this principle, adoration in the sense of devotional worship is due to Parmeshvara alone. No man or animal, or for that matter any other creature, can take the place of Parameshvara. Nor is Parmeshvara himself believed to be born in the form of one. Incarnation of God is thus an untenable doctrine under the creed of the Arya Samaja. So is adolatry and fetish-worship.

The God of the Arya Samaja is infinite. He is personal, and therefore no vague or visionary being. He knows no form and is, therefore, above comprehension. You meditate on Him, His personal character affording the basis for meditation. This meditation never ceases, as the formless ever widens the scope of the meditative exercise and yet eludes the attempt at full grasp. The felicity of meditation is inexpressible and yet there is always a hankering after more. The thirst is unquenchable. Its ever-increasing intensity is, strange as it may seem, in its very growth, a balm infinitely soothing to the soul.

INTERPRETATION OF THE VEDAS AND THE BIBLE.

V.

(By Prof. Romesh Chandra Bannerji).

The office of the Popes—"those Supreme Pontiffs who stand in the place of Christ" to quote Erasmus (Lindsay vol I P. 181), the theory that Popes alone can interpret Scripture, being successors of Peter the apostle to whom Christ's last words were to look after his flock(see John XXI), that the Pope was the Keeper of the Treasury of Merits (*i.e.* the accumulated piety of the whole Christian community of the world) and that by virtue of this office, he was in a position to absolve a sinner, (say a murderer, an adulterer or a thief,) from his sin if the latter purchased a Papal ticket at a specified price (which practice was known as the sale of

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Indulgences)—these and many other questions were contrarily decided by the Protestants and Roman Cotholics and each party defended its own position on the authority of the Holy Scripture. When some Anabaptists held that the Christian precept not to return evil for evil meant that "no real Christian could be either a magistrate or a soldier" (Lindsay vol II P. 438,) when some of them, again, believed that the Biblical passage "Be fruitful and multiply and replenish the earth" meant that Christians should marry more than one wife, when, again, there were schools of thought among Christians which "interpreted such doctrines as the Trinity and the Person of Christ in ways which led to what must be called Pantheism," and lastly, when we find that such important doctrines as Transubstantiation are hotly upheld and refuted not by Catholics and Protestants but also among different Protestant sects, we may be pardoned for thinking that interpretation of the Bible has not always been the same, among different classes of Christians. But one thing is evident from a perusal of the history of Biblical interpretations *viz.*, that the advanced Christians have accepted that interpretation which seemed to them to be in conformity with reason and authority. Their Lord has said to them—"Do unto others as you want yourselves to be done by." May we expect Christian Scholars to abide by this injunction when they deal with the Vedas; if not, are we not justified in judging their Christianity by the mediæval practices like Sale of Indulgences, Pilgrimages, Saint-relic- and Pope-worship? Traces of these practices are still observable in the orthodox Roman Catholics and the Greek church. If a wrong can become a right or vice become virtue, simply because it has existed for many centuries, or because it has been defended by intelligent but prejudiced men, our Macdonells and Winternitzes can no more denounce Mariolatry, and Pope-worship, worship of Saints and relics etc., than uphold the slaughter of animals at-

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sacrifices and polytheism as true Vedic religion; for both sets of rites and practices had their defenders, say in Thomas Aquinas and Duns Scotus, Sayanacharya and Mahidhara, and both had existed for many centuries.

We Indians can at least claim a little more genuineness for our Vedic texts *i. e.*, the original Mss. from which the Samhitas were printed. Our Sanskrit alphabet is more Scientific, more accurate, in our Scripts we write down the vowel marks to show how the consonants are to be pronounced. But not so with the Hebrew Mss. of the Old Testament. The following passage from Dictionary of the Bible by James Hastings shows how far the original Hebrew text of the present English Version of the Old Testament is reliable :—"The original writers wrote in a different Script from the present, used no vowel signs, no marks of punctuation and even vowel letters but sparingly either they themselves or copyists wrote the texts continuously without dividing one word from another or at least without systematically marking the divisions. Consequently the Canon that the history of the text justifies is that that division of consonants and that punctuation of clauses and sentences must in all cases be adopted, which, everything considered, *yields the most suitable sense.* Yet there are most obvious cases where the Hebrew text gives a division of consonants or clauses which are not the original but have arisen from accident or particular theories of exegesis. Further, where no division of the existing consonants yields any sense or but an improbable sense, it must be considered whether the substitution of similar consonants will. Whether the text thus obtained has any or much probability of being the original will depend on many considerations" (P. 914-915.)

Such is the original text from which the present English translation has been made. The reader can guess the extent to which inaccurate readings may occur even in the origina'

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Hebrew, not to speak of the mistranslations that may issue therefrom. Only one illustration may be given, for fear of tiring the reader. "In the Hebrew Bible the word for "*man*" is distinguished from the word for "*fire*" by the insertion of the vowel letter *y*." But in many inscriptions and other writings, it has been found that the former word is regularly written without the *y* and is thus undistinguishable from the word for "*fire*." For instance the expression "And the people are as the food of fire" (Isaiah IX, 19) might also read "And the people are as the food of man." By the change of a single letter in the word rendered 'food' we obtain for the whole phrase "like those that devour men *i. e.* like cannibals" (See Hasting's Dictionary of the Bible P. 915.) "In Psalms 73, 4th verse the present reading is—"For there are no bands in their death : But their strength is firm." (See Psalms, Cambridge University Press edited by Kirkpatrik.) A mere re-division of the words would give another reading *viz.*,—"For they have no torments ; sound and plump is their body" (Hastings P. 915.)

Among these and similar bewildering varieties of readings, which has the Christian Scholar accepted ? That which, in the words of a learned Biblical Scholar, "yields the most suitable sense." But what has been the choice of other Christian Scholars in respect of Vedic phraseology ? To accept and cling to that reading and meaning which *suits their purpose* and *not that* which "yields the most suitable sense ! For example, how have Maxmuller and others read and interpreted the following verse ?

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥

Even knowing that in the Vedas much liberty has been taken with the case-endings and other grammatical technicalities and that Panini and other grammarians have devoted separate chapters to Vedic grammar to enable people to avoid confusion of Vedic Sanskrit and popular

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Sanskrit, our Western Vedic Scholars have deliberately tried to interpret the Mantras of the Veda according to the grammar of secular Sanskrit and thus given to the world a wrong idea of Vedic conception of Godhead. In the foregoing verse **जातः** has been joined to **पतिः** instead of **भूतस्य** and thereby the rendering has been made —"He was the born Lord of the world" the implication here being that the Vedic Aryas had no idea of the eternity of God. The word **हिरण्यगर्भः** too has been interpreted as the "Gold-germ," a curious deity of the Aryas ! and the fact that the word etymologically and by a reference to various ancient philologists may "yield a suitable sense," has been conveniently ignored. Lastly, the fourth line has been taken to be an interrogative sentence, denoting Scepticism of the Vedic Arya, and here too the fact that there is no room for doubt in the Sloka as it is addressed to **प्रजापतिः** God the creater of the universe and occurs in the **प्रजापति सूक्त** is forgotten to serve the purpose of the Christian Scholar. What is the reason, pray, of this wilful disparity between the sensible and rational view taken of their own Scriptures and the nonsensical and irrational interpretation put on the Vedas ! Certainly, by this time Western Scholars cannot be utterly ignorant of the epoch-making commentary of Dayananda, based and supported by the authority of the earliest Rishis. At least, it must be admitted that Dayananda's is the most reasonable and refined, of the various Vedic interpretations, being free from all such errors and superstitions, as polytheism, caste, slaughter of animals for so called religions purposes etc. etc. When educated Christians have not Scrupled to reject those old interpretations of the Bible which put up other Intercessors beside Christ, justified absurd and injurious practices, like Indulgences, pilgrimage and so on, when learned Christians have not hesitated for a moment to set aside that old Version of the Gospel which declared Jesus to have been begotten by his father Joseph, as every other human child is begotten,

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when we see that such interpretation of Biblicalpassages as laid down a religion prohibition for a Christian to hold any civil or military post, has been pronounced as absurd and unacceptable, when lastly it is seen that those Christians who interpreted the doctrine of Trinity as Pantheism were definitly declared to be wrong by the generality of Christians ; in short, when we see that intelligent and progressive Christians have rejected those long-standing interpretations of the Bible which seemed to them wrong and irrational and have accepted those only which were thought conducive to progress, enlightenment and culture,—when we see this reasonable and progressive attitude of educated Christians towards their own Scriptures, we are at a loss to find out the cause of their tenacity in respect of the mediœval degrading and superstitious commentories of the Vedas. Is it because they want to depreciate the Vedas, the oldest book of Indian culture and civilization in order to applaud their own religion and civilization ?

THE STUFF THAT MAKES THE DIFFERENCE

(Mr. S. P. Kulyar).

Hearing an unusual commotion in the lane I came out to see what it was all about. I saw a youth locked in the arms of one who was somewhat elder than himself. He was struggling to free himself. But the other held him fast and was doing his best to calm him. They seemed to have been merry-making—it was the toddy season—but none was the worse for it. They had all their wits about them. From what fell from the elder it appeared that the youth had given a push to a pedestrian and had received in return a blow or a shoe-slap perhaps, which he thought was too audacious and required a severe chastisement. Indeed nothing would satisfy him but a dagger-

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thrust or a broken skull. By this time a third companion came up and on learning of the insult and the injury was dintinctly of opinion that he should be allowed to settle the account to his satisfaction. How could the fellow dare to raise his hand against the youth? It was too atrocious and called for a thrashing. The youth was therefore released and he dashed off in pursuit of the offender who had in the meanwhile thought discretion to be the better part of valour and taken to his heels.

* * * * *

There was a police case. The youth had caught hold of the unfortunate man and had broken his ribs. He was a middle-aged man—poor in physique—poorer still in purse—but a high caste man. And the youth had escaped punishment—thanks to the law and the lawyers—for there was no eye-witness—at any rate, the old man could not produce any.

* * * * *

A commonplace incident it is—one that we see every day of our life and pass on. No body reflects on it—no body gives a thought to it. But there is one person on whom it is not lost—the European Magistrate. He studies in those incidents the psychology of the Indian. He sees that a weak and old man had been attacked and brutally assaulted by a young and well-built man and none had come to the rescue of the poor victim—that none had come forward even to support his case before the court, so afraid are these people of bullies—that the cause for the assault was nothing more than a wounded vanity—that *he* had treated the youth with some contempt and harshness but he never showed the least spirit or a sense of self-respect—and had all along behaved in a servile manner. Is not the Indian character? the character of every fallen nation? Servile towards the powerful—cruel, mean and haughty towards the weak? Each for himself—none for the poor—all unwilling to shoulder responsibility—to face danger—

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or to undergo a little inconvenience for good government or social welfare.

* * * * *

A great nation is made of another stuff. I have seen English soldiers—Tommies—pushed and jostled but they never lost their temper—sometimes one stopped short and looked at the jostler but I never saw any thing serious come out of it. That is a great thing. It shows strength of character. When occasion demands, these men—ordinary men—will stand up and face death calmly. These were the Tommies who rushed to the help of Bawla from desperate murderers. Revolvers did not keep them back. Truly brave are these men ! I honour them !

When Indians have learnt to keep their heads cool in moments of excitement—to be ready to do duty in face of death or danger, when they have succeeded in raising their character to a higher level, when a sterner stuff has entered into their composition, it will be time for the privileges of the great to come of themselves. Witness Japan.

THE THEOSOPHICL SOCIETY AND THE ARYA SAMAJ.

(By Mr. Shyam Sunder Lal Vakil.)

The Golden Book of the Theosophical Society.

Mr, C. Jinarajdas M. A., vice-president of the Theosophical society has very recently published the above book in which he has aimed at giving a brief history of the Society's growth from 1875—1925. To those who are acquainted with the early history of the Society when it was made part and parcel of the Arya Samaj the book is a surprise. One may even smile at the cursory way, in which this connection, so important and constituting rather a turning-point in the history of the Society, has been noticed and dismissed. Fig. 45 at page 37 of the book

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is a facsimile, or rather, perhaps, a photographed copy of a diploma awarded to a member at the time of his embracing membership of the Society which is headed thus "The Theosophical Society of the Arya Samaj of Arya Warat," but this Fig. speaking volumes in respect of the connection could elicit no better remark from the author than what he writes at the top of P. 33, *viz.*, " so close was the relation in the beginning between the two bodies that all the T. S. diplomas issued to members bore the striking phrase, 'The Theosophical Society of the Arya Samaj of Arya Warta." The almost frenzied practice followed by the generality of our Theosophical brethren in making a hobby of the so-called invisible helpers, Adepts, Masters, the Great Brotherhood etc, in and out of season, has led the author to aver without the least hesitation and justification that this Swami [meaning Swami Dayananda] was himself a pupil for a while of the Great Brotherhood. In spite of publication of letters that passed between the President-Founder of the Society on the one hand and Swami Dayanand on the other and which, being public property ever since their publication, explain the whole situation of the Society at the beginning and which also reveal the true history as to how the two Institutions *i. e.*, the Arya Samaj and the Theosophical Society became amalgamated, or rather engrafted one on the other, as Root and Branch respectively, the author has omitted, studiously as if it were, the least reference to that correspondence. One might be excused if one feels inclined to think that the omission of these facts was perhaps dictated by the consideration of an unwelcome light that would by their mention be thrown on the probable negation of the existence of so-much-talked-of Masters.

The very first letter dated 18th February 1878 which was sent by the President-Founder of the Theosophical Society from America to Swami Dayananda in India and which is given below verbatim for the edification of the readers, shows unmistakably that neither Colonel Olcott nor Madam Blavatsky was acting under the influence much less guidance and direction

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of any so-called invisibie Masters endowed with extraordinary powers. The letter runs thus :—

To

The Most Honourable Pandit Dayanand Sarswati,

VENERATED TEACHER :

A member of American and other students who earnestly seek after spiritual knowledge, place themselves at your feet and pray you to enlighten them. The boldness of their conduct naturally drew upon them public attention and reprobation of all influential organs and persons whose worldly interests or private prejudices were linked with the established order. We have been called atheists, infidels and pagans.

We need the assistence not only of the young and enthusiastic, but also of the wise and the venerated. For this reason we come to your feet as children to a parent and say, Look at us, our Teacher ; tell us what we ought to do : Give us your counsel and your aid.

See that we approach you not in pride but humility, that we are prepared to receive your counsel and do our duty as it may be shown to us.

(Sd.) Henry S. Olcott.

Again the second letter despatched by the T. S. New York to Swami Dayananda is also very significant. It runs as follows:—

Honoured Sir, : You are respectfully informed that in a meeting of the Council of the Theosophical Society held at New York on the 22nd May 1878, the President in the chair, upon the motion of Vice-president. A. Wilder, seconded by the corresponding secretary, H. P. Blavatsky, it was unanimously resolved that the Society accept the proposal of the Arya Samaj to unite with itself and that the title of the Society be changed to the Theosophical Society of the Arya Samaj of India. Resolved that the Theosophical Society for itself and branches in America, Europe and elsewhere hereby recognize Swami Dayananda Sarswati Pandit, founder of the Arya Samaj as its lawful Director and Chief. Awaiting the signifi-

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cation of your approval and any instructions that you may be pleased to give.

(Sd.) Augustine Ustain,
Recording Secretary.

It may be that the author of the *Golden Book* is so far unaware of the above carrespondence, If so, his want of acquaintance with these facts which could be easily known by a reference to the published literature of the Arya Samaj as well as the T. S's own Records can reflect no credit on him. Every author even when doing no more than compiling is expected to find out by critically applying his mind, the meaning of compiled facts and thereby guided to other facts which are to be obtained elsewhere. The Fig. 45 meant nothing if it did not demand of the author to see why the striking phrase *i. e.* "the Theosophical Society of the Arya Samaj of Arya Warta" was there. A little query by the author to himself would have led him to the Society's own papers and those published by the Samaj long ago. The author has also assigned an incorrect and untenable reason for the severance of the connection between the two Bodies, but this I may take up later on.

PILGRIMS OF HOPE.*

By T. L. Vaswani.

Friends ;

Affectionate greetings to you all. I wish I were in your midst to have your blessings. Pilgrims of Hope are ye ; and in you and such as you, the nation's youth, I see the promise and potency of India's future.

In the days of the National Movement in Bengal over a decade ago, there were young men restless with the longing for India's freedom. Several of them, shadowed by the

* [Message sent to the Annual Gathering of the Behari Students' Association, Bhagalpore.]

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police would stand by the river-bank or move about in noisy cities with the dream of Swaraj in their eyes and with the prayer on the lips :—Deliver Thy children, O Mother : The bureaucracy had recourse to indiscriminate arrests. Many young men were sent to jail without any trial—on mere suspicion. Youth repressed was not vanquished. Government felt compelled to conciliate the country, The indomitable spirit of the nation's youth and the World-War,—not the 'petitions' and paper-resolutions of 'politicians,'—wrung from Britain the Reforms Act. Once again it will be the Nation's youth who will take the country forward and yet forward until the goal is reached, and India stands erect among the Nations.

The future is with the nation's youth. Many young men and women are dreaming to-day the Dream of Freedom. But they are not yet organised into a Great Body. Youth-movements have, in other countries, done great things. Much has been done by Young Italy. Ireland owes much to Young men. There is a "Youth movement" in Germany. It has two wings. The one is the "Workers' Youth," representing young people of the Industrial Class. The second consists of young Men and Women drawn not from the workshop but from the Universities and High Schools. The Workers' Youth believe in social reform and international Peace. The Young people of the Universities and High Schools believe in return-to-nature.

An Order of Young India is needed to check the process of disintegration in our life. Cohesive forces have weakened; those of disintegration are spreading. India is not acting as one will. And until she develops a will-to-act as a national personality, she may not hope to achieve.

India is not acting as one will, mainly because she is not thinking as one mind. Unity,—not the fleeting unity of feeling but a truly fruitful unity,—must grow out of knowlege. Indians—Hindus, Muslims, Parsis, Christians,

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Jains,—must *know* India, her genius, her culture, her ideals. There can be no true unity which is not a unity with our ancestors, our race-consciousness through the centuries. All attempts at unity which ignore or trample upon our race-memory and the ancient Ideals of the India that was truly great, are, I humbly submit, foredoomed to failure.

Therefore I plead for a new renaissance of Indian Culture. Not many are aware of how much students in China are doing for the national movement in their country. "The most popular cry," writes an English critic "among the students of China is :—"China for the Chinese." The Youth of China are aflame with passionate patriotism and are demanding that China shall no longer be a pawn in the game of the nations. And this patriotism of the students in China is deepened by a new knowledge of their ancient history and ancient ideals. The same English critic observes—

"These young students are learning more of their own history, of their ancient and wonderful civilization. They know that China had highly developed and civilised life when Europe and America were peopled with painted savages. This knowledge of their ancient greatness is increasing their national pride, and deepening their conviction that China has, also, a great future to look forward to."

In India so many even of the 'educated' know so little of the genius and ideals of India. Much of the current education is, I am afraid, educated ignorance. I have heard not a few of the Indian graduates argue that India never showed any political genius. India at best, says our young educated graduate, produced religion, and religion, he observes with a benignant smile, is supersitition. Yet if he will but care to study the ancient history of India he will know that far back in the dawn of history in the far-off Vedic age, India had developed a theory of constitutional monarchy and a democratic constitution. The Vedic King

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was not a despot, nor a benevolent autocrat. He was elected ; he had a Council guided by wisdom of the Rishis, and the State was practically shaped by Samitis or Popular Assemblies. In post-Vedic times we read of the establishment of *ganas* or republics in India.

The more we know India, the more may we understand her genius and the value of her great ideals for the modern age.

One of the Ideals is,—service of the poor, worship of the *Daridra Narayan.* India needs young men who inspired by this Ideal, will do simple lowly tasks and realise unity with the poor and lowly. Hercules was the greatest hero of Greece. And to him was given the task of cleansing the stable. A ' Sudra's ' task,—you will say. It is the right doing of the ' Sudra's ' task which makes one hero.

Every soul is sacred. What is done against the least of God's lowly ones wrongs the sanctity of the soul. We have done this wrong. Millions of the suppressed classes in this country bear witness against us in the Court of Him who loves the lowly and the least. Can we hope to win Freedom without atoning for this sin ?

Unless ye pass through the Gate-way of Man, ye never may enter the Kingdom of God. Who serves Brother Man worships the Lord of Love.

CONTEMPORARY THOUGHT REVIEWED.

JAIL ADMINISTRATION IN ANCIENT INDIA.

Amareswar Thakur M. A. writes in *the Journal and Proceedings of the Asiatic Society of Bengal,* issued September 1926 :—

The jail is to be constructed according to Manu by a public thoroughfare. The purpose is obvious. The sight of the prison and the life and hardship of the prisoners is intended to serve as a deterrent. Thus explains Kulluka: 'the

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jails should be built by the main road in order that the prisoners chained, overpowered with hunger and thirst, with long beard, nails and hair may be seen by persons of evil propensity and that they may thus be deterred from perpetrating further crimes.' The official in charge of constructing jails is named *sannidhata* by Kautilya. Kautilya lays down that the rooms for men and women in a jail are to be separate and well guarded. A prison is to be furnished with privies, wells, bathrooms, means of averting fire and poison and of worshipping the gods. It is further stated that when a convicted person is to enter the jail, the Superintendent is to declare to him the offence which has caused his imprisonment ; failing to do so the Superintendent is to be fined with the first amercement. Both Kautilya and Sukracharya tell us that the repairs of roads, sowing seeds on crown lands and such other menial works are to be done by prisoners. Kautilya further says that if the Superintendent of a jail overworks any prisoner or makes him work more than his strength permits, then the former becomes liable to be fined. We know from the Sukraniti that the caste distinction was duly observed in jails too, for we find it stated there that the work special to the caste to which a prisoner belonged had only to be done by him. We may also gather from Kautilya that proper care was taken by the authorities of jails as to the food and drink given to prisoners and any officer acting contrary to these elementary laws or depriving a prisoner of these comforts was punished with fines. Kautilya bears evidence to the heinous practice that prevailed in older days of receiving bribes from the prisoners by officers of jails who, of course, were not free from control from higher official authorities. We know further that prisoners were often subjected to unjust torture and transferred from one jail to another without any apparent reason and that the officer responsible for such deeds was duly punished. An officer obstructing a prisoner in such of his daily avocations as sleeping, sitting, eating or excreting was fined.

What difference between Indian Jails under an Aryan regime and as they are administered today!

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The learned writer continues :

Punishments as conceived by the Indian law-givers were meant not only as a retributive but also as a corrective measure. It is expressly enjoined in the Arthasastra and the Sukraniti that the king after punishing the guilty should make them pure and teach them how to live rightly. It is further enjoined by Kautilya that once a day or once in five days prisoners are to be purified. The intention of punishment was thus evidently to reclaim offenders as useful members of society. Sukracharya's injunction 'prisoners should be given insufficient and bad food' should be regarded as referring to a discipilnary measure temporarily adopted against those of the prisoners who proved refractory. A reference to unruly prisoners is found in Kautilya. The officer who helped such prisoners or let them out after breaking the jail made himself liable even to a sentence of death.

Purification was a speciality of Aryan jails. It was meant to raise the prisoner spiritually so as to make of him a better citizen after he came out of prison.

HOW WE REMEMBER PAST LIVES.

Thus R. Machell in *the Theosophical Path* :—

What is character but the digested memory of past experience ?

Why should we remember more than we are able to assimilate ? As a matter of fact I think we all carry with us a host of quite unnecessary memories, which take the form of personal peculiarities, vices or virtues, likes and dislikes, not to be attributed to heredity, nor acquired in this life. Where do they come from if not from memory ?

As to memories of specific events in which we may have had a share, why should we expect to remember what we may have done in another body if we forget so recent an event as the birth of the body that we now inhabit ? And how can we accept as genuine the so-called memories of past lives of people who cannot recall with any certainty what happened to them during the first few months of their infancy ?

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No ! Better forget the past with its mistakes, assured, as we may be, that somewhere along the path of evolution we shall have the opportunity to reap the harvest of the causes we have sown like seed along the way. There is no need to carry with us all the details of that sowing. No ! Rather be grateful to our loving mother Nature for the power to forget. Be grateful to the law of life which draws a veil across the screen of memory setting us free to sleep and dream awhile. Be grateful to our good friend Death, the guardian of the land of dreams. And above all be grateful for the creative power of imagination, which reveals to us the possibilities future holds in store for those who find the Path. You will know soon enough why you do not remember your past lives.

IMMORTALITY.

The same writer says :—

Whence comes the craving of this perishable creature for immortality ? Why all this grieving for the dead ? Would you desire a play to last forever ? Yet we consider immortality a godlike quality. That is perhaps the real key to the problem: for man is not merely mortal ; there is in him a quality of permanence that ranks him with the gods, and makes him rebellious to the common law of change.

The immortal quality in man is not now generally understood; it is looked upon as something desirable, possibly attainable, but not here and now. And so man seeks it in the wrong direction, not in himself but in the minds of other men, as fame. What is more fleeting than this immortality, this fame, which is blown here and there according to the caprice of the hour ? And yet men who were counted wise have sought it ardently, not knowing that the permanence they yearn for is theirs already, rooted in nature, in the soul of things, the self itself, the great I AM.

Seeing the perishable nature of all things, man the immortal rebels and seeks to give permanence to his thought-creations: but no form is permanent ; and if a formula endures beyond the ordinary term, then the eternally chang-

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ing modes of mind soon render this survivor from a former age a mere anachronism. The only quality that endows a creation with somes how of permanence is spiritual significance, which is the soul of art. And what is art but the expression of the soul? And what is the work of art but a significant form, or one that expresses the eternal and has power to stir the souls of men?

An artist may endeavor to create permanent forms by a judicious selection of appropriate materials; but no materials are permanent. If he would endow his work with immortality, he must create it a living thing that renews its life each time its beauty kindles in a living soul a flame of spiritual energy. That flame can know no death, for it is life. Its bodies change and perish, but the self within is of the same essence as the eternal; it does not die, but constantly evolves new forms for its expression. And what is form but limitation? A balance of forces.

SEX A SPIRITUAL STATE.

The famous Polish philosopher Wincenty Lutoslawski has some thought-provoking remarks on the character of sex in the concluding chapter of his recent book *The World of Souls*. For more than twenty years the book lay unpublished, and the last chapter is a later addition to it. The reflections of the philosopher contained in this chapter therefore are a result of life-long thinking and cogitation.

In order to reach a definition of the spiritual aspect of sexual difference we have first to decide whether we consider this difference as a permanent state of the innermost Self or as only a condition resulting from incarnation. Am I a man because my pre-existent and immortal Self received from my parents a masculine body, or have I myself built a masculine body out of a matter furnished by my parents, because I am a masculine Self? And if I am a masculine Self, is this masculinity something that can never be changed, or only a phase of my spiritual existence?

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Such questions are not likely to be asked by everybody. Most men do not care to know such things ; or they do not admit the possibility of such knowledge. Most of us have not even a clear reminiscence of our own past lives and it is more difficult to ascertain the past lives of others. Without such a memory how could we pretend to know the eternal destiny of our Selves and the mystery of sexual differences in body and mind ?

We must here follow the same method as in every other investigation of reality. Every science is based on intuitive guesses which are verified by some kind of objective experience. Conformity with the experience of our senses is the test of physical hypothesis. But there is a vast field of spiritual experience not less evident than the experience of the senses. Dante's love of Beatrice was to him a fact not less than the colour of her eyes, though everybody could see the colour of those eyes, while very few men can understand such a love or have themselves experienced similar feelings.

It is true that only very few human beings obtain an absolute certainty, first, of their immortality, then of their pre-existence, and finally of their sexual destiny. But an intuitive certainty as to their sexual past is possible for those who earnestly strive to know the truth about themselves. I know for certain, and with the same degree of unchanging certainty as I know of my immortality and pre-existence, that my actual masculine sex is not imposed upon me from without by the conditions of my conception in this particular incarnation. It is my own work and corresponds to a pre-existent state of my own Self, which, however, was not always the same ; and I know that in my eternal past I have experienced both sexes, though certainly not in such alternation that after each masculine life a feminine life should be the rule. I do not know whether I need ever be a woman again, but I am certain that I have been many times a woman. There is nothing in the life of woman totally foreign to my own Self.

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Such a subjective certainty is a psychological fact which, as the testimony of a single individual, might be a personal illusion. But if it is a genuine and spontaneous certainty, it is as permanent throughout life, when once reached, as the similar certainties of immortality and pre-existence.

MARRIAGE AN INDISSOLUBLE BOND.

The book as he first wrote it in 1897 contains a chapter in which the allowability of divorce is advocated. In the last chapter, however, which was written in 1923, he adumbrates quite the contrary view, as will be clear from the following excerpts :—

In the long struggle between the sexes, there is one great feminine victory due to Christianity : the ideal of indissoluble marriage. If two beings of opposite sex, with the full understanding of what it means, join each other in a truly indissoluble union, they acquire a peculiar experience, not accessible to those who marry on the understanding that they may divorce. Dissoluble unions are inferior, not only morally but also in the sense of mutual absolute possession (and complete satisfaction of all the senses,) to true indissoluble marriage.

The modern agitation in favour of divorce is a misguided aspiration towards the same ideal of indissoluble marriage. People want to dissolve such unions as are not true marriages, in order to enable everybody to meet the true partner for a really indissoluble marriage. But they are not aware that by overthrowing the public sanction of absolute indissolubility they destroy precisely what they desire to obtain. A divorced woman can never fully believe in the definitive character of a new union, as those believe who take the risk of a solemn affirmation and obligation of indissolubility, without any possible recourse to law in order to justify or mend their mistakes.

The indissolubility of marriage was unknown in pagan antiquity. There remains even now a higher stage of indissolubility to be reached, beyond the claims of the Christian

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Church. The Church sanctions a kind of polygamy in the successive marriages of widows and widowers. Strict monogamy and absolute indissolubility would give only one wife to each husband in each life, as death should not be considered a motive for divorce. We may go even one step farther and imagine the same feminine Self associated as wife to the same masculine Self in successive lives. Finally, such a close and eternal relation of two spirits might exist that they should have been to each other alternately husband or wife in successive incarnations,

Had the author been aware of Aryan customs, he may not have given the credit for the introduction of monogamy into human shciety to Christianity. The ideal of Aryan marriage may satisfy the highest aspiration of a married couple who regard wedlock as a spiritual bond. What Christianity has not even attempted was accomplished long ago by Aryans of yore. Even the desire to continue the union through more lives then one finds expression in Aryan literature.

Thus we see that even such a simple law as is the indissolubility of true marriage, being the outcome of true Love, may be interpreted as a succession of different forms of sexual union.

I. The ordinary indissoluble marriage, as it is admitted by the Roman Catholic Church, implies the possibility of successive polygamy, as it unites two persons only for the short span of the life of one of them, who dies first, and allows the widow or widower to contract another valid marriage. Here the indissolubility is limited and conditioned by simultaneous earthly life and a dead person is treated as non-existent.

2. A higher form of indissolubility is the union of those who vow to each other fidelity even in the case of death, and who keep such an obligation. The practical fulfilment of such a vow implies an actual intercourse between the living partner and the one that has lost the body but remains

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an immortal active soul revealed by Love to the faithful partner.

3. A still higher form of indissoluble marriage is the union of those who not only remain faithful to each other, despite the death of one of them, but are absolutely certain to meet again and again in successive incarnations, always as husband and wife. This is a very rare form of indissoluble marriage.

4. Finally there remains the highest degree of indissoluble union, when not only the death of one partner, nor the death of both, can separate them, but even the change of sex in successive incarnations does not tempt them to seek or to accept other partners. Such lovers have been to each other husband and wife, brother and sister, father and daughter, mother and son, and they recognise each other at first sight in each incarnation, even if the greatest differences of age, rank, wealth, education, nationality should conspire to separate them.

Endurance of an imperfect union may be the best preparation for the final discovery of the right partner in a future incarnation. Those who have once made a mistake are particularly liable to make other mistakes, and therefore no safer advice can be given to them than the exhortation to endure what they brought upon themselves. Those few who are certain of having discovered their true and definite destiny will neither ask advice nor listen to it.

On the other hand, if love is not such a transcedental and absolute reality, if true marriage depends on mutual goodwill of any two persons who understand the rules of the game, then there is no need to break any existing bond as long as we can improve it, and it would be silly to hope that a future union will be happier at the cost of an avowed past failure. This is the classical doctrine which condemns the romantic view as a perverse invention of the evil spirit. Social peace and moral order seem to be safer in an unromantic world, where the stability of sexual unions does

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not run the risk of sudden revelations which overthrow every existing link and obligation.

SOCIAL INTERCOURSE BETWEEN THE SEXES.

In order that free social intercourse between the sexes be immune from immoral results, both men and women have to be imbued with higher feelings as regards sex than are today current in ordinary society.

The difference of sex influences also other human relations besides love and marriage, namely friendship, fatherhood, motherhood and brotherhood. There is the possibility of pure friendship between persons of different sex, which will not lead to exclusive love and will still be a feeling different from friendship between persons of the same sex. The full growth of such friendships free from temptations appears to be conditioned by the experience of true exclusive love which feels no jealousy. Only those who have found their love can peacefully enjoy innocent friendships with the other sex. Otherwise every such friendship is threatened by the sudden revelation of love which spoils its purity.

The real differentiation of sexual friendship presupposes the emancipation from superficial sensual attachments which are not exclusive. There is a succession of degrees in sexual experience which starts by animal carnality and ends in true love distinguished from pure sexual friendship. That so many men still disbelieve in such friendship proves only that they are equally ignorant of true exclusive love and see in every woman a possible mistress.

The relation between father and daughter or mother and son implies true friendship and something besides which is sexual fatherhood and sexual motherhood. A father loves his daughter otherwise than his son, but such a differentiation of sexual feelings is the ripe fruit of a long growth of the soul.

Also the relation between brother and sister differs from the brotherhood or sisterhood prevailing between persons of

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the same sex. No definition of these feelings is possible, and very few individuals experience them fully. They are not a necessary consequence of the common origin of two persons from the same parents, as physiological brotherhood does not necessarily imply spiritual brotherhood, *and this last is possible also without consanguinity.*

HOW HIGHER SPIRITS CAN BE BROUGHT TO THE EARTH.

The following will remind the Arya Samajist of the ceremony of *garbhadhanam* which the scriptures enjoin :—

Conception depends on a peculiar relation of three spirits, those of the parents and incarnating Self. Only when true love unites, the parents can a Self of the highest kind accept their body. Imperfect unions of selfish and carnal people furnish the opportunity for the incarnation of lower spirits. The emotional and spiritual attitude of the parents towards God in their union has a greater influence on the character of their children than physical heredity. Parents who are aware of this may attract towards their bodies by humble prayer and faith, in unselfish devotion, the highest kind of incarnating spirits, who come down on earth, not because they crave for sensual life, but because they wish and intend to serve and to help others by improving the conditions of human life on earth.

This incarnation of the highest spirits, of men of genius and of Saints, has been usually worked unconsciously by pious parents united in true love and guided by higher inspiration. Conscious striving for such a fecundation transforms deeply the marriage relation and may be considered as the highest human Art, as it calls into being, not images or symbols like the other arts, but living persons, incarnated spirits. They receive a strong and beautiful body from their loving parents and they give them heavenly bliss; for there is no joy greater than the rejoicing of a father or a mother at

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their children's attainments, if their whole life was directed towards this goal.

How such a result can be obtained those who are united in a consciously indissoluble union for mutual help towards ideal perfection learn easily by claiming boldly from above the necessary inspiration and acting up to the light which is never denied to them. They will be guided from step to step in their endeavours; and every pair of lovers entering this noble competition will be amply rewarded for their unselfish devotion and their repudiation of vulgar gratifications.

UNEXPLAINED LUNAR INFLUENCES.

Our ancient scriptures have laid down in positive terms that the rise and fall of moon have an undoubted influence on the seminal fluid in man and the ovary of woman—in fact on the nubal woman and the virile man. That this belief has some scientific basis is proved by the observations on animals other than man made by Dr. H. Munro of the Cairo School of Medicine, Egypt, and summed up by M. C. J. Ryan in *the Theosophical Path* for August 1926. Says Mr. Ryan:—

In Southern Europe the sea urchin is considered a great delicacy and its ways are naturally well-known to the fishermen and their customers. It is a matter of common knowledge in Suez, at the Red-Sea end of the Canal, that for a period about every new moon the contents of the sea-urchin's shell are greatly shrunk and not worth eating, but as moon increases in light a new crop of eggs begins to grow and just before full moon the empty spaces in the shell are filled with the roe and the creatures become the succulent morsels which have been greatly esteemed by Southern epicures for thousands of years.

Dr. Fox frankly admits that there must be some connexion between these conditions and the lunar periods, but how or why is not clear. The tidal explanation is unsatisfactory because Suez sea-urchins have only one rhythmic cycle in the month, when there are two periods of spring-tides in that

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time. He suggests that the phenomenon may be due to the changes in the light of the moon or to possible variations in atmospheric electricity having a lunar period, but it is not easy to establish connexions between these and vital phenomena in the present state of our knowledge.

Yet there is no denying the facts, and, as Dr. Fox points out, the ancient Greeks knew it perfectly well, for "Aristotle most precisely tells us that the ovaries of sea-urchins acquire a greater size than usual at the time of full moon (*De Part. Anim.*) Also Oppian in the 'Halieutica.'" It seems that while the change of size and the spawning of sea-urchins at full moon is true of those in the Red Sea it does not occur in the Mediterranean, and Dr. Fox suggests that the Greeks accepted the statement in regard to the Red Sea and applied it indiscriminately to shellfish in general, "an amazing example of the power of authority in tradition." Perhaps, however, the Greeks were not so credulous. Possibly the habits of the sea-urchins of the Mediterranean have changed since Aristotle's time and no longer correspond to the lunar changes. It would be interesting to know whether modern local conditions have affected them and slowly broken up the rhythm. It is not so long ago—geologically speaking—since the Mediterranean was an inland lake.

Referring to the belief of the ancients that various fruits grow more rapidly at full moon Mr. Ryan refers to recent experiments of Miss Elizabeth S. Semmens of the Liverpool University, England, which favour this view, and says:—

Suspecting that polarized light might be responsible for this—for the reflected sunlight reaching us from the moon is polarized—Miss Semmens experimented with seeds and growing plants and found that polarized light greatly stimulated their growth, so that the reason for the ancient 'superstition' of growth of cucumbers increasing about the period when the moon gives its greatest light (polarized), has been established on reasonable grounds—though no one has the

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slightest idea *why* polarized light should stimulate the breaking down of starch into sugars, an important factor in plant-growth. Further particulars about this matter will be found in THE THEOSOPHICAL PATH for July 1925, page 55, and in *the Scientific Monthly* for December 1924.

INDIAN EDUCATION, PAST AND FUTURE.

The following article which Sir Brajendra Nath Seal Kt., M. A., Ph. D., D. Sc. contributes to the October number of *the Prabudha Bharata* requires to be carefully read and deeply pondered upon :—

The soul of India has through the ages gone on creating a synthethic culture, in which nature and man have been comrades, all sentience has had its kinship recognised with reverence and homage, and the group or communal consciousness has been the nursery and school of the individual conscience. The essential stamp of the Genius of India is seen in many features of this indigenous education—in the out-door or open air study in intimate touch with nature, in a corporate life or residence which weans the young from the home for initiation into the greater family of the academic corporation, in long and leisurely years of scholastic study, and above all, in the rule of Brahmacharya, the rule of the student life comprising three great vows, the vow of chastity, the vow of poverty, and the vow of labour. The vow of Brahmacharya embraced not only abstinence from luxury and from all impure excitements, not only temperance in mind and body and speech, but also the obligation of Rita, the truth. The vow of poverty abjured all covetousness and money-getting so that the private purse of the student, prince or beggar that he might be, was cut down to the barest minimum. The vow of labour imposed on the Vidyarthi, the seeker of knowledge, menial duties for the Gurugriha and the student brotherhood, not omitting building and household economy and conservancy, and made honourable even begging for the maintenance of the Gurukula. The educational ideal was two-fold in character : in an individual reference it was Atma-vidya, or Brahma-vidya, the

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knowledge of the Self, or the vision of the Absolute as the Self, the ultimate goal, to which every soul must press forward in the cycle of births and rebirths; in a communal reference it was the conservation and transmission of the tradition of culture and learning, of the arts and sciences, from generation to generation, a debt which the individual owes and must repay to the Rishis, the Fathers of the Race.

One characteristic mark of the educational organization was this:—education was organised as an integral element in a man's social status. The social and communal (village) systems on which the educational organisation was based ordained a practically free and compulsory higher education for the Brahman, Kshatriya and Vaisya classes, and a well-nigh universal primary education for the village communities. This social and communal status not only socialised education, it ensured that the theoretical instruction, whether elementary or higher, was supplemented by vocational training in and through the Upavedas, and later on, through the Vidyas and Kalas (sciences and arts),—though there was a retrogression in the latter-day Chatuspathis and tols.

In the mediæval tols, the curriculum was narrowed down, and there grew up special schools for literature, grammar, law, Nyaya, Vedanta, medicine, mythology, Tantric rituals, etc. Lexicology, grammar and the elements of Belles Lettres and Rhetoric were common to all the schools, and would be studied for a period varying from five to seven years or more. The specialisation would then begin. "Advanced literature (including grammar, lexicology, rhetoric, poetry and the drama) would take about five years, Logic, Metaphysics and Theology from ten to fifteen years, Law (the Smritis, the Sangrahas and the commentaries with elements of Mimamsa) ten years, Mythology (the Puranas) and Tantric Rituals, four years." The course of study often lasted, as Dr. Thomas noted, for twenty years, from the tenth to the thirtieh year.

The curriculum of study in the Arabic muktab would include Etymology, Syntax, Rhetoric and Logic in the first three or

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four years, and subsequent courses of (1) Literature (for three or four years), (2) Jurisprudence or Tradition (for five years or more), and (3) Logic, Natural Philosophy, Geometry, Algebra and Astronomy for five years or more.

Let us not superciliously dismiss these studies as 'learned lumber.' The Astronomy and Mathematics were not less advanced than those of Tycho Brahe, Cardan and Fermat; the Anatomy was equal to that of Vesalius, the Hindu Logic and Methodology more advanced than that of Ramus, and equal to Bacon's; the physico-chemical speculations on combustion, heat, chemical affinity, clearer, more rational, and more original than those of Van Helmont of Stahl; and the Grammar, whether of Sanskrit or Prakrit, or of the Semitic tongues, the most scientific and comprehensive in the world before Bopp, Rask and Grimm.

Even in the dark first decade of the 19th century, after a hundred years or more of rapid decadence and decline, darkest India showed a fairly illumined chart of literacy, witness the census of 1815, witness also Munro's minute on indigenous education and Elphinstone's on the Dakshini grants of the Peshwas. Even in that *fin de siecle*, not less than 30 per cent of the boys were at school, and not less than I in 600 or thereabouts (as compared with Scotland's proud climax of I in 500 twenty-five years ago) were receiving in the tols and muktabs an advanced instruction in Grammar, Rhetoric and Belles Lettres, in Logic, Law or Astronomy, in Therapeutics and Medicine, roughly corresponding to the University grade in our days. But when the new learning from the West installed itself, the gentry and the priestly classes disdained to pay court, and the figures show with great probability that of every hnndred who had devoted themselves to the Higher Learning in Pre-British India, only 16 had betaken themselves to the New Learning by the end of the 19th century, *i. e.*, till so late as three decades ago, and the residue had diminished by 36 per cent. The total number of persons engaged in advanced studies had been actually

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diminished by a third. It is only since the advent of the new movements of the Teaching University and the smaller regional University in the India of the last two decades that in the University grade of education our generation is beginning to push on to the point to which mediæval India had carried us before. But a school to every village is yet a far cry. The village communities of old organised such things better, for theirs was a growth from within.

Such was National education, the genuine Swadeshi commodity.

The Indian educational ideal to-day must be a living expression of this Indian mentality, a new construction of the Indian genius in response to the moving forces of the Time Spirit and Universal Humanity.

For historic continuity cannot be broken with impunity: our statistics of illiteracy and village decadence and destitution bear witness to the results of violently upsetting an old historic organisation without heeding the principles of organic growth and adaptation to environment, a fatal blunder which Sir Henry Maine and Sir Alfred Lyall have alike deplored.

At the same time, we must march abreast with Universal Humanity and fall in a line with its serried ranks.

Fortunately, our Indian civilization, amidst much that is crude and obsolete and destructive of healthy social tissues, has in its essentials been one of the great civilising forces of human history, as an age-long priest of Humanity and Cuture to more than half the human race; and in particular the Indian *educational* ideal and organisation, which was worked out in consonance with this civilising mission, had all the essential elements of progress, so that it is not for us a difficult task to reconcile the demands of the modern spirit, of modern ideals of education, with fidelity to the genius of India.

I will illustrate this in detail.

First, take the essentially modern idea that education is a form of community service just like conservancy and sanitation. The Indian village community also made it a commun-

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service, and the village schoolmaster was common as common land and common water. It is no wonder that so late as the end of the eighteenth century India gave England the first hint of elementary schools for the masses, for, as Macaulay's schoolboy knows, the Lancaster system was of Madras origin.

Or, again, take that distant vision of a free and universal secondary education, an idea which has travelled very far from the old English prejudice, now happily obsolete, that secondary and higher education was a luxury, and more or less the monopoly of the rich. The Hindu social system, as we have just seen, was based on a compulsory and practically free secondary or higher education for Dvija or twice-born classes (including, be it noted, merchants and traders) irrespective of wealth or social position, so that to the poor Dvija learning became his portion in life. What was however wrong with the old system was the blindness to the fact that every man is a Dvija, twice born, being born once of Nature and once again of the Spirit.

Or again, take socialisation, that modern panacea for the evils of overweening individualism. I have already pointed out that in spite of the Hindu's individualistic concept of Moksha (liberation) and Atmavidya (self-realisation,)—and even in this matter there was the struggling idea of Sarvamukti, the liberation of all creatures at the same time,—education itself was organised as an integral element in a man's social status (his Varnasharamadharma.) With the Hindu, social solidarity was supreme, Lokasthiti (social stability,) Lokasangraha (social solidarity,) Mahajanapratyaya (social consensus,) and Mahajana-sampradaya (social continuity,) were stressed in the life of the individual as a member of society But the equally essential element of social equality suffered, and accordingly when we orientate our University education in such a way as to illumine it with the light of social ideals, we must stress the ideals of social equality and social justice so as to redress the balance. Islamic

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culture exemplifies social equality, and latter-day Hindu revivals have also been imbued with it as an ideal, probably from Islamic contacts

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EDITORIAL REFLECTIONS.

THE CALL OF THE MOTHER.

This is the significant title of the remarkable book written by Lady Emily Lutyens and just published by Methuen & Co. In *the Occult Review* for October there is a detailed appreciation of the book. The book marks a pronounced reaction against the process of the dewomanisation of woman that has been going on for some time past in the occident in the name of the Feminist Movement. Our holy Vedas and Shastras speak of motherhood as something which crowns and sanctifies womanhood and makes it worshipful. It is the supreme consummation of Nature's glorificatian of woman. Woman is so only in outward form and knows nothing of the ecstacies and transports which are the inestimable privilege of her sex so long as she does not become a mother and thus fulfil her supreme destiny. Woman, indeed, becomes truly beautiful and entrancingly charming only when Nature has whispered into her ear the message of maternal love and unravelled before her mind's eye the aurora of the Universe. Motherhood, therefore, is a vocation by itself and as a vocation it is just as important as any other vocation—in fact it is the most important of all vocations on earth. Moreover it is a vocation which requires careful training before its technique is properly acquired.

Child-bearing is an art which requires the utmost concentration of attention and the organisation and husbanding of physical, mental, emotional and moral

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resources. The ancient sages of India were expert eugenists and had devised pre-natal ceremonies which aimed at training the body and moulding the mind of the embryo in the womb by bringing healthy influences to bear upon the *enceinte* mother. For that purpose she had to hold her body in trust for the offspring and to exercise considerable self-discipline and self-restraint. The Rishis had, therefore, ordained that the woman had to consecrate herself to the service of the unborn and the newly born and had hardly any leisure left for earning a living and for serving the state as a politician. Her services were, even as it was, regarded as being most invaluable and no amount of remuneration that the husband and society bestowed upon the woman was regarded commensurate with the work done by her. No creative vocation was equal to the vocation of motherhood. Surely no poet, no sculptor or artist could create what exceeded himself in worth and worthiness.

It is a pity that these ancient ideals have been forgotten and modern woman has begun to despise all that which constitutes her real worth. The Editor of *the Occult Review* hits the nail on the head when he says:—

It should not be necessary to remind woman of her highest prerogative. The mothers rule the race. Woman just now is making the mistake of regarding motherhood merely as an adjunct to other professions and occupations. As the author quoted above reminds us, "motherhood is a vocation by itself and one of the highest in the world.' It is a vocation which requires the most careful and specialised training. It is the one which at present receives the least. In "polite" circles, as a matter of fact, motherhood is tacitly regarded in the nature of bad taste. Those who can best afford to maintain a family are the first to take precautions against the advent of unwanted children. At the end of the social scale, the least

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developed and most irresponsible members of the community are populating the world's great cities with inferior if not undesirable progeny, so that the promise of the future looms darkly ahead.

Lady Emily sums up the fateful problem in words pregnant with deep import when she warns "those who are possessors of material, mental and moral wealth of the nations" to realize in time the danger springing from the preponderance of the "fertile progeny of the unfit." Says she :—"The question before every civilized nation is between racial suicide and racial duty."

The right solution lies, as Lady Emily rightly observes, neither in the artificial devices of birth-control nor in uncontrolled indulgence but in education and chastity or in other words in a life of Brahmacharya. Religion, rightly understood, makes for self-denial and self-denial or inhibition of natural impulses for the good of the race constitutes "the fashioning of character," "the acquisition of mental and moral strength," or education. Education divorced from religion is thus contradiction in terms. Says our author:—

"It is at the age of adoloscence that religion often makes a tremendous appeal to both boys and girls, and at the time of confirmation provides the opportunity of guiding and strenghthening the religious impulse, but too often the child is only fed on the dry husks of worn out theology, or left to investigate for itself the uncharted sea of metaphysics and mysticism, in which too often it loses its balance. It is not the sentimental or devotional side of religion which should be emphasised in the training of the adolescent, for that is generally already there ; it is the scientific training and discipline which are needed to teach the child control of its thoughts and emotions and physical appetites. Religion as a practical guide to life should be emphasised rather than theology.

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Regarding Brahmacharya Lady Emily says:—

Chastity on the part of *both man and woman* before marriage should be regarded as a sacrament *involving fidelity of both husband and wife to each other after marriage; restraint in marriage relations, the decision as to times and seasons being always determined by the woman,* as it is she who bears the consequences of that relationship.

The italicis are our's. Lady Emily is only re-iterating the dictum uttered by the great sage Manu thousands of years back that a householder is a Brahmachari or Brahmacharini even after marriage provided he or she is faithful to the marriage vows and observes the prescribed times and seasons. Lady Emily administers the following well-deserved rebuke to the average European male.

"To those who believe that chastity is impossible and undesirable for men I would say:—'Then you must change your attitude towards those women who are sacrificed to gratify this necessity.' Instead of being the most degraded members of the community they should be the most honoured, for they bear the shame, that other women may enjoy the delights of home."

Every young woman is an asset for the community and it is her privilege and duty to bear children and to enjoy the delights of self-surrender and self-immolation. That privilege and that duty cease only when woman becomes so self-sacrificing that she can widen the sphere of her love so much that it becomes all-embracing—in fact when she has become a Sannyasini. Says our author:—

"Only at the stage of complete renunciation, when the mother's arms are emptied of her own children, are they free to embrace the children of the world, the weak and helpless ones who need a mother's love, and the empty arms are filled again when the love for the few has become the love for the many.

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It is indeed wonderful that Vedic ideals are once more asserting their sway in the civilized world. And it is good for the human race that this should be so, for the process of national suicide cannot be arrested so long as renunciation, self-denial and Brahmacharya do not form an integral part of education or in other words the ideals for which the Gurukula stands do not percolate to all the educational institutions of the civilized world.

BUDDHA'S IMAGE IN MEXICO.

The following that we take from *the Mahabodhi* for October speaks for itself:—

A New York correspondent quotes a cablegram from an American newspaper which says: A stone figure of Buddha has been unearthed in Fizapan, State of Jalisco, to which archæologists attach great importance. The figure is exactly like those found in China and with other discoveries is expected to prove a connection between the early inhabitants of Mexico and the Chinese. The image has been presented to the National Museum where experts are making a careful study of it. Scientists differ radically over the possible oriental origin of the Indians. Other objects found with the figure indicate a pre-Aztes orgin.

This cablegram promises many things. The correspondent remarks; Though the above press despatch is very brief it will be as revolutionary as if it was all true. Hitherto the reach of India's culture and its influence stopped with the Western shore of the Pacific. Now it has crossed that body of water. What a triumph for our ancestors? That product of Indian spirituality, the Buddha, reached America long before Columbus. In other words, the force of the Soul is stronger and longer than the greed of conquest.

He concludes: It is fitting that since Buddha's image was brought here this continent was discovered in the name of his motherland India. When Vivekananda came to the West he

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came to the land in whose womb the Tathagata's image has been sleeping. Let us hope that the above cablegram will be followed by fuller reports of weight and clarity.

Columbus lost the credit of discovering America when the Europeans on landing on American soil found that the people of Peru had since times immemorial been celebrating the Ram Sitava or Dussehra festival and when the image of Ganesh had been dug up there. This latest discovery goes to show that oriental influence upon the New World lasted till the Buddhist period. It has also been discovered that the language spoken by many tribes of American Indians resembles the Chinese language. The world is on the eve of momentous and revolutionary discoveries. It appears that culture has in the past been transmitted from the orient to the occident and the so-called primitive races have a common heritage—the remnants of a civilization which was once magnificent and had a universal sway. That civilization was doubtless of Indian origin as were all the great religions of the ancient world—Buddhism, Zoroastrianism, Taoism, Egyptian religion etc.

SPIRIT MESSAGES.

Spiritism has had its day in Europe. There was a time when summoning the spirits of the dead was the prevailing craze. We are all familiar with Julia Bureau. People in Europe, however, are getting disgusted with the whole affair. If Plato's spirit had been summoned and had explained the Theory of Ideas to which different interpreters attach different meanings, if the spirit of Hegel had made plain to the compilers of encyclopædias his abstruse philosophy so as to enable them to use less mystifying verbiage in their attempts to clarify issues, if Miss Browning's spirit could explain satisfactorily the meaning of sundry verses, if the spirits of Shakspeare and

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Bacon acting in concert could explain the part of each in the production of the immortal plays associated with the name of the former, if Lord Kitchner's spirit had cleared the mystery of his death, people would have accepted spiritism as the probable explanation of certain phenomena with which fraud and charlatanism are indissolubly mixed up but which, even after the elimination of these elements, require a rational explanation. As it is, the spirits of the mighty with which the medium in a seance professes to hold converse indulge in such trivialities, inanities and futilities that one is tempted either to discard spiritism or to cultivate a spirit of *nil admirari*. Again it is ridiculous that the mighty, who while in flesh, were so pre-occupied with meditation on problems of life and death that approach to them was difficult, are now so idle that any hysterical woman or any effeminate man with maudlin or mawkish sentimentality could, at will, summon them to his presence and talk to them on subjects which interested them least when they walked on earth. At Lahore, however, the interest in spiritism was at its height till recently when the professing medium was ensnared and made to stew in his own juice and to confess in writing that he was a big fraud who had been exploiting the curiosity and superstition of the unreflecting in order to keep the household pot boiling. We commend to zealots at Lahore the following letter which appears in the current issue of the Occult Review.

SIR,—A friend of mine had a similar experience to that which Miss Domvile relates in her letter. She is not a spiritualist. She went to a seance, and was told by the (supposed) spirit of a young man she knew fairly well that he had just died in South Africa. He told her the disease that caused his death, the place he had died in, and the date. He tried to make her promise to go and tell his mother. This she would

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not do at once, as the mother had such a weak heart that any shock would kill her. As I have spirit-sight, I advised my friend, who consulted me on the matter, to have nothing to do with it, as I felt sure the young man was alive. She left me, in a very undecided frame of mind, but when next I saw her she told me that the young man was well, and still abroad. Apparently a mischievous spirit had been trying to use her to cause the mother's death.

I believe that the spirits of the dead are allowed to come back to us, but that any human being can *summon* them at will from their REST I will not believe. My belief is that evil or mischievous spirits impersonate them when called up in this way.

Yours very truly,
PETRONELLA O'DONNELL

LESSONS FROM AFGANISTAN.

G. K. Nariman, the well-known Parsi Nationalist was, a short while ago, in Afganistan attending the Jashn-i-Istiqlal or the Independence Celebrations. His impressions of Afganistan as it today is, will prove a pleasant surprise to many who have been regarding the Afgan as an incorrigibly uncouth specimen of humanity. The present Amir is busy giving a modern look to his country, —more than to the land, to his subjects. He is proceeding in a statesmanlike way to abolish polygamy and gradually introducing amongst his people ideas of political equality which no differences of religious thought should disturb. His government, Islamic as it is, is nevertheless assiduously solicitous about the preservation of Buddhistic images and paintings. On the day of Id, in the very Shahi mosque there is a playing of the royal band. Will not progress in an Islamic country, next door to our own, open the eyes of our Muhammedan brethren of India, and make them similarly liberal?

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Several striking, amazing phenomena met me in Kabul, and Paghman, the summer capital of His Majesty Amir Amanullah Khan. I participated in the eighth *Jashn Istiklal*, the Afghan Independence Day. The celebrations extended over a week, beginning August 19th. They attested to the complete modernization towards which His Majesty has been leading his country. Broad thorough-fared, electrically lighted, and efficiently policed, amply supplied with water Paghman, with the various government offices located in diverse buildings, the park, the evening band, the bazars where you can buy articles of western manufacture, where people move about in European costume in motor cars and where some ladies are seen unveiled—who could have expected a spectacle of such advancement? The most experienced statesman Mahmud Beg Tarzi is an accomplished French scholar who speaks Turkish with fluency, Hindustani with ease, and English without difficulty, besides, of course, Persian and Pashtu. The Private Secretary is a man of outstanding talents *an courant* with the politics of Europe. The other ministers and officials like Zya Humayun of penetrating vivacity are efficient each in his own department.

The Ruler devotes himself to the education of his subjects and to bringing about perfect religious equality. When slavery was abolished in Nepal last year, Britain took care to proclaim the fact to the whole world. It had been abolished at least six years previously in Afghanistan, soon after the accession to the throne of H. M. Amanullah Khan. The Hindu groans under no religious disability. He is the Moslem's equal. Every year a number of students, including Hindus, are sent out to Europe for education. Female training is assiduously encouraged. The sovereign practices what he preaches—monogamy.

We Indians, ill-starred victims, to fanaticism, squabble over music before mosques. The enlightened monarch of Kabul has a band playing in the Shahi mosque on the Id day. Mosques of which I intended to admire the interior were shut

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in my face both in India and even in part of Persia. In Kabul I entered the principal one boots on.

The country is covered with archæological vestiges, Iranian and Buddhistic. I had the unique fortune to visit many as the first Indian, (above the level of a Legation Sowar or an expert cheauffeur). Bamian with its colossal statues of the Buddha carved out of the rock to a height of 150 feet and 100 each and miles of monastic cells, many with painted domes, the decoration being in irretreivable ruin, and several towers including the famous Minar Chakri. The latter carried the emblem of Buddhism—the *dharma-chakra-pravartana*. I want my brothers in India to note that it is Amanullah Khan, an Islamic sovereign, who is providing for the conservation of this monument of idolatrous genius.

Twenty years of peaceful life, such as he yearns for, and the present King of Afghans with the assistance of his loyal and patriotic ministers may outstrip us Indians in the path of real culture, human advancement and religious tolerance.

THE NERVOUS MECHANISM OF PLANTS,

To J. C. Bose is due the discovery, or let us say, rediscovery of life symptoms in plants which link the vegetable with the animal world. Indian sages of old have in unequivocal terms been emphasising unity of life in vegetable, animal and man. The differences observed in the different kingdoms are differences of grades as distinguished from differences of quality or kind. The life is the same, only it is expressed in different degrees. As A. C. Bose rightly remarks in the latest issue of *the Calcutta Review* in the course of a resume of Bose's discoveries :—

As remarked in *Nature* for July 31, 1926, page 159, "taking together this book (Nervous Mechanism of Plants) and that on the Ascent of Sap, it may be generally stated that Sir J. C. Bose's researches have established the existence in the vascular plants, at least, of a *circulatory* and of a *nervous* system, using

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the terms in a *loose general way*. The " circulatory system " includes neither ' heart ' nor ' veins ' consisting entirely of strands of propulsive cells distributed throughout the plant, representing a contractile arterial system ; similarly in the "nervous system" there are no central organs, such as 'brain,' 'spinal cord,' or even 'ganglia'—only *nerves*, of which some have been shown to be ' sensory,' others to be ' motor.'

As J. C. Bose observed in his reply to a query as to the bearing of his investigations on vegetarianism, there is no proof of a feeling of fear or terror in plants. This feeling, let it be remembered is one which seems to be a palpable registeration of past experience of pain. Its absence should point to the psychologist, unless evidence to the contrary is forthcoming, to the absence of a permanent mark in consciousness of a disagreeable feeling. The working of the mind, *manas* distinguished from that of the living principle, both constituting according to the Shastric definitions collateral phases of what we call *atma* or soul, is guaged from the continuity of individual experience. As on the one hand there is a lack of premonitory sensation, while on the other those parts of nervous mechanism which are used in the synthetic processes of consciousness are wanting, the nervous reaction of plants may be thought to be a merely physiological, as distinguished from a psychic process. Bose declared himself undetermined on the point He put the matter characteristically when he wrote that to be able to find out whether plants actually feel or simply make mechanical nervous response he should require himself to be a plant.

RESULTS OF PSYCHIC RESEARCH.

Edmund B. Chaffees ums up in an article in *the Unity*, Chicago, the results to which research carried on by the Society for Psychical Research has led. The existence of genii and evil spirits, and possession of women and children by them, have been disproved.

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First of all we are indebted to Psychical Research for its negative results, for what it has proved non-existent. Many things which most of us thought were trickery are definitely shown to be such. One of these is slate writing. Again and again the slate writing mediums have been investigated. These gentry appear perennially but there is no genuine slate writing medium on record. The tricks used in producing this phenomena are clever but they are tricks.

There is likewise no good evidence for spirit photography, that is pictures of the departed either alone or appearing in the photos of living humans. This too seems to be mere trickery. It is astonishing what a clever manipulator can do with photographic plates. The camera can be made to lie as boldly and blandly as any human.

Then too as far as I have been able to appraise the record I can see no proof for the reality of the so-called "poltergeist" the noisy, mischievous spirit which is supposed to hurl dishes across the room, upset chairs, tumble people out of beds, etc. Frank Podmore, one of the most able of the psychical investigators, made a particular study of this phenomenon and he could find no case which would stand up under close examination. In practically all of these cases there is a young girl, sometimes a young boy, at the center of the disturbances. The child is generally hysterical and probably accidentally learns how much excitement he can create by razzing his elders, enjoys it and goes on with the good work. In some cases it is quite probable that the child does these things in an abnormal state, not knowing that he does them. The Antigonish Ghost in Nova Scotia which attracted considerable newspaper attention three years or so ago was a case of this kind. In all of these weird tales of flying objects careful questioning generally reveals that no one sees them start from rest. They are always seen *after* the motion has started. If you are ever called upon in any such matter this is a good point to keep in mind.

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LIGHT ON THEOSOPHY.

A paragraph is devoted to the claims of the Theosophical Society. The coming of letters from the Mahatmas has been discredited by the very hand in which the letters are written.

Furthermore Psychical Research has to my mind made a valuable contribution in exposing the fantastic claims of Theosophy. In the early 1880's Richard Hodgson went to India and made a thorough study of Mme. Blavatsky and her marvels. He found that the famous Koot Hoomi communication (Koot Hoomi being one of the supposed masters from Thibet who could at times without leaving that land materialize before his followers in India) were written by the same hand that wrote Mme. Blavatsky's own letters. He proved too that the miracles and wonderful happenings which occurred in the presence of the followers of Mme. Blavatsky were fraudulently produced. If you ever at any time want authentic and precise information about Theosophy, read Prof. Hodgon's report in Volume 3 of the Proceedings of the S. P. R.

EVIDENCES OF THE SOUL.

That besides the material tenement in which the animal dwells there is a metaphysical entity which survives death is indicated by phenomena which no physical explanation can account for.

However the results which we have thus far enumerated are not in my opinion the most important. Those were largely negative; there are results of a more positive nature. I will mention three of the most striking: First of all there has been made a painstaking census of hallucinations. The British Society covered as wide a field as its resources would permit in its endeavor to get at the truth of this matter. More than 17,000 people answered the fundemental question as to whether they had ever experienced any hallucination which was not clearly due to sickness or delirium. It was found

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that about one person in ten had had such an experience. It was then ascertained how many of these visions had definitely conveyed the idea of the death of the person seen in the vision. There were 352 such cases. An examination of these cases revealed the fact that 80 of them were veridical, that is they had coincided within a period of twelve hours with the death of the person seen in the vision. The committee investigating this matter then tried to eliminate all possible sources of error due to forgetfulness, etc., so they multiplied the number of this type of cases by four, assuming that there were over 1400 such cases instead of 352 as reported. Thus making all these allowances the committee came unanimously to the opinion that on the evidence before them these hullucinations coincided with deaths 440 times as often as could be expected to occur on the basis of chance alone. There is, they decided, some relation between the death of the person seen and the vision.

In the second place considerable evidence including the above has been accumulated for the fact of telepathy. This word was coined by Frederick Myers, one of the founders of the British Society and author of that monumental work on this subject, "Human Personality and Its Survival of Bodily Death." By telepathy he meant the influence of one mind by another other than through the recognized channels of sense. There are hundreds of spontaneous cases on record and there is considerable experimental evidence. Of course we must not forget the pitfalls here. Much so called mind reading can be explained on the basis of chance, much is due to unconscious suggestion through slight movements of the eyes or other parts of the body and astounding feats are performed by clever signals. Still such experiments as those of Prof. Gilbret Murray cannot be lightly pushed aside. Indeed unless one is to deny outright all this testimony, telepathy of some kind must be admitted.

So far I have been stating some of the results of Psychical Research but I have not really considered the particular problem that vitally interests you and me. That problem of

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course is the bearing of all this upon the question of presonal survival of bodily death, Here are my present conclusions about it. I frankly admit that an appraisal of the evidence adduced by Psychical Research does not bring conviction that immortality is scientifically demonstrated, but I cannot agree with those who say that no evidence has been adduced. There is not conclusive evidence but there is evidence. The George Pelham communications through Mrs. Piper are striking in their proofs of the identity of the alleged communication. This is but one of many such cases. The evidence is cumulative. As Emanuel Kant said," "There is no particular ghost in which I believe but effect of all the ghost stories is to make me believe in them." Moreover all the investigators stress the point that the cold record of these sittings does not and cannot give the sense of the identity of the alleged communicator which comes as they listen directly to the voice and manner of the person through whom the message comes, both of which seem strongly flavored with the personality of the spirit friend. Moreover I am not able to ignore the fact that nearly every scientist of reputation who has not dismissed the subject on *a priori* grounds but has investigated for himself has become convinced of personal survival—Wallace, Crookes, Barrett, Lodge, Bergson, Flammarion, to mention only a few.

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THE VEDIC MAGAZINE

AND

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Interpretation of the Vedas and the Bible.

Arya Samaj in Bengal...

Full contents inside cover.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

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THE SCRIPTURE OF TRUTH.*

BY PT. CHAMUPATI M. A.

Vedas are the scripture of true knowledge. It is the first duty of the Aryas to read them, teach them, recite them, and hear them being read.

नकिर्देवा मिनीमसि नकिरायोपयामसि । मन्त्रश्रुत्यं चरामसि ॥

We break no rule, O wise men. We keep no rule concealed. We act upon the teachings of the Verses. (Rg. Veda X 164. 7.)

HOW KNOWLEDGE FIRST CAME.

The Third Principle combines in its outlook the teachings of the first two. We have been taught what God is (Principle II). We have been taught also in what philosophic *i. e.*, cognitional and devotional relation we stand to Him (Principles I, II). The supremacy of man among all terrestrial beings takes its rise from his capacity of acquiring systematic and progressive knowledge. Now the ultimate source of that knowledge, without whom it would

* A chapter from the author's forthcoming book 'The Ten Commandments of Dayananda.'

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be impossible to form a philosophical conception of knowledge absolute, *i. e.*, truth which cannot be gainsaid, is as the 1st Principle affirms, the All-knowing God. In the third principle which we shall now expound, the agency of transmission of knowledge from God to man is, in due course, pointed out, in as much as this principle lays its finger on the primeval repository of revealed knowledge, *viz.*, the four Vedas.

KNOWLEDGE OF SCIENCE ETERNAL.

Science, as knowledge systematised, has subsisted among men during all the æons of their earthly life. The amount of true, *i. e.*, scientific knowledge possessed by man in different ages in different climes has surely varied, but the fact that in all epochs of human history he knew science cannot be denied. The proposition of the evolutionary hypothesis, that humanity has from the day of its origin been progressing in the discovery and application of the laws of science is belied by the testimony of excavations going on in different parts of the earth. Even nations that are to-day, because of their present barbarity, which consists mainly in their ignorance of modern arts and appliances of the specialised type, misnamed primitive, are by archæologists declared, on the irrefutable evidence of geological finds which are bringing to light the ancient cultural wealth of their prehistoric forefathers, to have had a glorious past, in no way inferior in the lustre of its enlightened development to the present scientific glamour of any up-to-date civilised country of the world.

INTELLECTUAL EVOLUTION A MYTH.

Mr. Jones Bowson, writing in the *New Age* for November 1921, traces briefly the recent cultural fall of man in some of the historically most conspicuous lands, on the face of the globe. Writes he :—

"If the history of mankind is upward evolution, why should the Chinese have known of gunpowder and the Mariner's compass before the Christian era and have lost them again ? Why should we see to-day only the pitiful traces of the

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splendors of the Mogul empire in the palaces and tombs of India ? Why should the Hindu race have gone backward for 400 years ? Why should the stupendous ruins of the 12th to the 14th centuries of Angkor in the Cambodia and of Borobodaer in Java be pointed to to-day with amazement ? Why should the very art of manufacture of the enamelled tiles of the empress' summer palace in Peking and the method of working the colour into the walls of the Alhamabra at Granada be lost arts which perished with the ancient Moors ? Why should the Egyptians be ignorant of the arts of astronomy and mathematics which enabled them to erect the great Pyramid of Cheops upon the principle of squaring the circle and at the point where it should absorb its own shadow at noontime at the vernal equinox ? By what methods in the absence of hydraulic machinery were the gigantic stones lifted into their places at Karnak and Palmyra ? What caused the loss of the artistic knowledge which produced suns of the marvellous gold and feather work of the Aztec and lost the very knowledge of the location of the wonderful ruined cities of Central America ? Surely any one who is a Masonic seeker after truth must recognize that the progress of mankind is really only in certain directions interlaced with retrogressions and decadence in others."

THE EVIDENCE OF ARCHÆOLOGY.

Recent archæological discoveries have carried the origin of man to millions of years back hence. The Samvat of the Aryas today is 1,96,08,53,024, meaning that the appearance of man in the present cycle is so immemorially old. Let us cite here only a few evidences of science establishing the hoary antiquity of man.

" In Nevada, that wonder-house of Dame Nature's relics, John T. Reid has discovered a human footprint and well made shoe-sole, which he claims to be five million years old, from his geological knowledge of the rocks in which it was imbedded. Microphotographers and analytical chemists of the Rockefeller Institute have shown the stitches, the twists of thread holes for sewing and size of the thread—finer than we use

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today for shoes, and stronger. This shoe-sole was accompanied by footprints of dinosaurs and their bones. Professor Reid and his associates are to be congratulated on their careful scientific analysis and their generous recognition of the age and excellence of the work, and the product of as high a skill as is exhibited at Lynn, or Brocktons Massachusettes."

" From the Colorado Rockies comes another recent discovery, a figure claimed to be of preglacial man, represented as seated, with a tablet on which are drawn characters and figures, which Mr. Jeacon, Curator of the Colorado Historical and Natural History Society, declares are the most remarkable likeness of dinosaurs he has ever seen. The signs and face resembled those of the Aztecs. Professor Van Tuyal believes, the statue and the rocks, near which it was found, date back to archaic times.

Red-headed skeletons in Arizona and beautifully wrought golden images recently found in the Ohio Valley, the American Valley of the Kings, where King Tut's western contemporary is being sought, cause archæologists to echo the words of Katherine Tingley, that America is older than Egypt, and of increasing numbers who claim its civilization was once superior." (Herbert Cooke in the Theosophical Path for August 1923.)

In the issue for October 1925 of the same monthly the report of the Doheny Scientific Expedition to the Hawa Supai Canyon of Northern Arizona, published by Professor S. Hubbard, Curator of Archæology of the Oakland Museum, Oakland, California, was commented on by 'Student.' We make these excerpts from his highly interesting article :—

" There is one account of handsome polished pestle picked up by an expert out of the old Pliocene river-gravel in Calaveras country which admittedly cannot be explained away by any theory except deliberate fraud on the part of the geologist, and that suggestion has not been offered.

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"The famous image from Narupa, Idaho, is another puzzle which defies the theory of man's recent appearance on earth. This little clay statuette was brought up from a depth of 320 feet during the boring of a shaft through Tertiary rocks, and it seems impossible to deny that it is about as old as the Calaveras remains.

"Then there is the problem of the pottery found beside a mastodon's tusks and horse's teeth at Charleston, and the pottery and scattered bones at Vero, Florida, and the boleadoros from the Argentine, polished stone balls without grooves resembling those used today in pairs for throwing down fleeing game, which Professor Senet and his colleagues of the University of Buenos Aires are sure are Tertiary."

"The pictographs are made in an unusual way: instead of being painted on the rocks, they are incised by a sharp tool through a very hard block of coating on the vertical red sandstone cliffs, called locally "desert varnish," and formed by the action of a trace of iron in the strata. They stand cut in vivid red upon the black back-ground. Owing to their position they were difficult to photograph, and a platform standing out from the cliffs had to be made to get good results.

"The three most important drawings represent, according to Professor Hubbard's opinion, an elephant attacking a man a group of ibexes and an animal quite evidently intended to represent a dinosaur, the well known Diplodocus with its long snake-like neck and powerful tail.

"To appreciate the significance of these pictographs, if the interpretation of their outlines given by Professor Hubbard is correct and he is firmly convinced that no other is reasonable—it should be understood (*a*) that it is not considered established that man in America was contemporary with any kind of elephant (which Professor Stauffer, Geologist at the University of Minneseta, recently declared had possibly disappeared 100,000 years ago,) (*b*) that the ibex is unknown as a living animal in the western hemisphere, and (*c*) that the dinosaurs are believed to have disappeared in the Crata-

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casus period at the end of the Age of Reptiles, not less than from seven to ten million years at a conservative estimate."

"The "elephant, ibex, and dinosaur" carvings were not the only significant figures observed, on the same wall were a row of symbols, very deeply cut, and resembling the astronomical symbol of the planet Mars. Professor Hubbard says "desert varnish" had commenced to form in the incisions. indicating an unbelieveable antiquity, an antiquity greater than the others. These symbols may be of great importance as evidence of the race which recorded them."

MAN CIVILISED FROM THE FIRST.

These discoveries testify not only to the fact that man existed as early as, and possibly even earlier than, tens of millions of years ago, but also that his primitive life was to a very high degree cultured and refined, so much so that he was proficient in some of the most modern civilised arts. He was a good draftsman, sewed shoes more finely than even his descendants do today, could manufacture polished and glossed balls, pickets, etc., etc.

EGYPTIAN WONDER.

Pictorial drawings met with in the tomb of an Egyptian Pharaoh, at a depth inaccessible to solar or lunar light, have compelled scientists to recognize that ancient Egyptians possibly knew the use of electricity, as any other light known today should have produced smoke and soot, of which there is no vestige on the walls of the tomb.

MINOAN CIVILISATION.

Glimpses of ancient corporate social life led in a manner no less civilised and artistically tasteful than today are obtained by a study among other things of the facts recorded by archæologists who have been at work in Crete, the ancient seat of Minoan civilisation. Sir Arthur Evans in his presidential address delivered before the British Association for the Advancement of Science in 1916 recounted some of these discoveries. He said:—

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"The marvelous Minoan civilization shows that Crete of 4000 years ago must unquestionably be regarded as the birth-place of our European civilization in its higher form. But are we even then appreciably nearer to the fountain-head? A new and far more remote vista has opened out in recent years and it is not too much to say that a wholly new standpoint has been gained from which to survey the early history of the human race The investigations of a brilliant band of pre-historic archæologists with the aid of representatives of the sister sciences of geology and palæontology have brought together such a mass of striking materials as to place the evolution of human arts and appliances in the last quarternary period on a far higher level than had even been suspected of previously—certain investigations have revolutionised our knowledge of a phase of human culture which goes so far back beyond the limits of any continuous story that it may well be said to belong to an older world."

Speaking of the Paleolithic frescoes executed with consummate taste and skill in pitch dark caverns by the aid of engraved stone lamps he observed:—

"Such was the level of artistic attainment in south-western Europe at a modest estimate some 10,000 years earlier than the most ancient monuments of Egypt or Chaldea. Nor is this an isolated phenomenon. One by one characteristics, both spiritual and material, that had been formerly thought to be the special marks of later ages of mankind have been shown to go back to that earlier world.

"It is difficult indeed in a few words to do adequate justice to this earliest of European civilizations. Its achievements are too manifold. The many-storied palaces of the Minoan priest-kings in their great days by their ingenius planning, their successful combination of the useful with the beautiful and stately and last but not least by their scientific sanitary arrangements far outdid the similar works, on however vaster scale, of Egyptian or Babylonian builders. What is more, the same skilful and commodious construction recurs in a

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whole series of private mansions and smaller dwellings throughout the island. The modernness of much of the life here revealed to us is astonishing. The elaboration of the domestic arrangements, the stair-cases, story above story, the front places given to the ladies at shows, their fashionable flounced robes and jackets, the gloves sometimes seen on their hands, or hanging from their folding chairs, their very mannerisms as seen on the fresco paintings, their conversation with animated gestures—how strangely out of place would it all appear in a classical design !"

SINDH MARVELS.

The latest excavations at Harappa in the Punjab and at Mohen-jo-Daro in Sindh point also to the same conclusion. Writes Sir John Marshal, Director General of Archæology in India :—

The drainage system in particular is extraordinarily well developed. Every street and alley way and passage seems to have had its own covered conduits of finely chiselled brick, laid with a precision which could hardly be improved on.

" What is particularly striking and not a little anomalous about these finds is the great disparity in the quality of their technique. Rough flakes of chert for example which served as knives and scrapers have been found in hundereds all over the site and these utensils are as crude as such objects could well nigh be. But mingled with them and contrasting strangely with their primitive appearances are finely made objects of gold and blue faience and exquisitely engraved seals such as could have been cut by people possessed of marked artistic ability as well as great technical skill ; while the construction of the buildings themselves is far superior to anything of the kind in later India.

" Most of the buildings are divided into good-sized rooms, furnished with their own wells and bathrooms, floored over with brick, and provided with covered drains connecting with larger drains in the side streets. The existence of these roomy and well-built houses and relatively high degree of luxury seem to betoken a social condition of the people much

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in advance of what was then prevailing in Mesopotamia or Egypt."

"The gold ormanents are so well furnished and so highly polished that they might have come out of a Bond street jeweller's of today than from a pre-historic house of 5000 years ago."

SCIENCE AND LANGUAGE : CONCOMITANTS.

That man led a highly cultured life even in such pre-historic ages as tens of millions of years back hence is thus established beyond the possibility of a doubt. Our next proposition in this connection, which will elucidate our hypothesis, is that language and science progress together. Of scholars who have made this subject a life-long study and whose opinion on it is accepted as authoritative we shall quote the observations of only two. Thus Max Muller in his "Lectures on the Science of Language":—

"We never meet with articulate sounds except as wedded to determinate ideas, nor do we ever, I believe, meet with determinate ideas except as bodied forth in articulate sounds. I therefore declare with conviction, whether right or wrong, as explicitly as possible that thought in the sense of reasoning is impossible without language." (Vol. II p. 62.)

Schelling, too, is reported as having expressed the same opinion :—

"Without language it is impossible to conceive philosophical, nay even any human, consciousness."

LANGUAGE A HUMAN NECESSITY.

And without consciousness there could have been no intellectual life which every advance in culture by its very nature implies. Not a people on earth that does not speak. Language is as old as man. Where thought has degenerated and become meagre in content, language has of necessity grown poor. The existence, among a section, of humanity, of types of expression signifying a higher state of cultural life than the people actually lead is

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sure sign of there having been among them a higher cultural past. Some very backward people like the Thonga, a Negro tribe living in South Africa, are reported to possess a language fairly rich in its variety of expression embodied both in grammatic forms and words. Henry A. Junod observes in his " The Life of a South African Tribe ":—

"The power of classification of the Bantu mind (as evidenced by the classification of names in their language) is certainly not inferior to that of the Aryans." (Vol. II p. 141.)

Speaking of verbs he says :—"An endless number of combinations is thus rendered possible "(Vol. II 141.) Descriptive adverbs disclose a wonderful power of description." (II 143). "The faculty of elocution among the Thonga is very great." (II 153) "Negro languages are not inexpressive, they are rich in their way. They excel in discovering spiritual truths in material facts or rather in perceiving the relations between the spiritual and the external world." Vol. II, 154.

This shows that language is co-eval with man. Similar instances may be adduced to any number, but they will encumber the thesis. Let us now see whence language at the outset comes.

ORIGIN OF LANGUAGE.

Philologists who have tried to trace the origin of language have failed so far to account for the appearance of this what is justly regarded by them as a miracle of humanity. Two alternate theories are put forward to explain this phenomenon, imagined somehow to have occurred in some early era of human history. The first of these is the theory of mutual agreement according to which man was at the origin mute. His earliest means of expression were gestures and conscious and unconscious alterations of countenance. As human thought progressed and became gradually too complex to find expression in gesticulation and facial distortion, words were by mutal agreement decided upon to convey ideas. This is the theory of Locke followed by Adam Smith and adopted with adaptation by Stewart. We share Max Muller's failure to understand how without language complex ideas could have been

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first formed, and then the comparative merits of words, suggested to convey them, discussed. Another theory is the theory of anomatopœa. The 'pooh-pooh' and the 'bow-vow' are two allied forms of a single hypothesis. Language was formed according to this theory in imitation of the natural sounds made, or of interjectional exclamations uttered, spontaneously under the predominance of a sudden feeling, by things and animals respectively. The absolutely insignificant fraction which such words form of any language and the inability to explain by means of them the formation of the bulk of its vocabulary is the most obvious refutation of this theory. Max Muller agrees with the Nairukta School of Indian philology in tracing words to roots. His own opinion as regards the origin of language is that language at the beginning was a divine gift. He subscribes also to the theory of a common origin of all languages. At p. 93 of Vol. II of his "Lectures on the Science of Language" he remarks ;—

"……it is the object of these lectures to prove that language is not a work of human art."

"If you wish to assert that language has various beginnings, you must prove it impossible that language could have had a common origin. No such impossibility has ever been established……" (Vol II p. 2.)

"The 400 or 500 roots which remain as the constituent elements in different families of languages are…… phonetic types produced by a power inherent in human nature. They exist, as Plato would say, by nature, though with Plato we should add that when we say by nature, we mean by the hand of God." (Vol. I p. 401.)

MAX MULLER'S THEORY EXAMINED.

Max Muller thus believes that in the beginning there was a common repository of roots out of which all peoples formed, in accordance with the promptings of their inner experiences and outer surroundings, their varied languages. Of positive evidence there is none in support of this hypothesis also. Man even in the most backward cultural stage is nowhere found to meet his lingual necessity

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by means simply of roots. As instruments of speech roots are far more difficult to handle and manipulate than words derived from them. The conceptions conveyed by roots are absolutely abstract. Was primitive thought simply abstract? For if word and thought are simultaneous developments, which as we have shown is Max Muller's conviction, then according to this last proposition of Max Muller the subtle ideas, which roots can stand for, should inevitably precede those gross ones which derivatives from them denote. To us the process of denotation and connotation appear to have proceeded together in the incipient consciousness of man. The easier process is that of naming things which to be intelligent must have, as its background, simultaneous apprehension of the connotative intent of the names applied. God named things, qualities and actions, and connected the names in the minds, in the primitive stage, of men and women, with roots. To these therefore, all languages exhibit the capability of being reduced ultimately. The primitive speech of man appears thus to have been a full-fledged language with noun-forms, verb-forms, prefix- and affix-forms etc. etc. Roots could not have served the purpose of mankind in the beginning, nor could we have simply by means of roots learnt how to develop out of these words, clauses, and sentences. If uniform roots could be revealed to humanity what was there to prevent ready-made language from being revealed. The latter is on the face of it a simpler, a more probable hypothesis—a hypothesis too which seeks to answer human necessity more naturally.

VEDAS THE FIRST BOOK.

From of old the belief has obtained among Aryans that the revelation of God's knowledge, which could not be but in God's language, took place, when man was first made, in the form of the Vedas *viz.* Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. If the issue were to be decided on the basis simply of remotest antiquity, of all records available the verdict would naturally go in favour of the Vedas. Of all human records the Vedas are the oldest. The claim to constitute divine revelation has been put for-

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ward by more recent books, too. But in justice to them it must be recognised that they point back, one and all, to an earlier Writ, which, they invariably declare, is their primal source. Among mankind there has been a tradition to refer back to a past when man was in communion with God. The very same commandments it is the professed mission of every new apostle to promulgate again, as age has tempered—so it is given out—with the truth of the former promulgation. Now every promulgation is referred to as The Book; and if it could be proved (1) that the Vedas are not only the oldest of all available human books but are a record so remotely antique that between their antiquity and that of later records there can be no conception of temporal relativity, and (2) that their text has been scrupulously preserved through incredibly long ages, the theory that they are divine revelation will acquire greater acceptability, as according with the voice of universal tradition and fulfilling the demands of the philosophical necessity pointed out above that man should in the beginning of his mental life be endowed with divinely revealed knowledge through divinely revealed speech.

THE AGE OF THE VEDAS.

Since the day of Dayananda scholars in the East as well as in the West have been busy making continuous research into the contents and history of the Vedas. The conclusions they have arrived at as regards the age of the Vedas may be briefly set forth as follows :—

(1) Professor Max Muller places the compilation of the whole Vedic literature before 400 B. C., this last being the date of the ascendency of Buddhism. The Vedic literature is divided by him into four strata. *viz.*, the Chhandas, the Mantras, the Brahmanas, and the Sutras. The more common and to us the only acceptable division is that which combines Chhandas and Mantras into one stratum. This is the natural, the traditional division. Assuming that the evolution of human intellect in the primitive epochs should, for what reason it is not known, have been much swifter than in later ages, Professor Max Muller assigns a period of 200 years for

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the development of each stratum, thus carrying the earliest composition of Vedic Chhandas as early as 400+4 (200)=1200 years B. C., (A History of Ancient Sanskrit Literature. page 572.) He later considered this estimate too low and raised it in his Chips from a German Workshop to 1500 B. C.This computation is on the face of it vague and arbitrary. And yet Professor Max Muller is of opinion that " the Veda.....will take and maintain for ever its position as the most ancient of books in the library of mankind." (Max Muller's Rig Veda Samhita, published 1875, Preface, page X.)

(2) According to Professor Macdonell "the history of ancient Indian literature naturally falls into two periods. The first is the Vedic which beginning perhaps as early as 1500 B. C., extends in its latest phase to about 200 B. C." (A History of Sanskrit Literature.)

(3) A. Weber places this period in the Sixteenth Century B. C. (Indische Strifed p. 8.)

(4) The method followed by Dr. Haug for the estimation of the age of the Vedas is the same as that of Max Muller excepting only that he assigns a period of 500 years to the formation of each literary stratum. He thus fixes the commencement of the Vedic literature at 400 plus 4 (500)= 2400 B. C.

(5) B. G. Tilak finds that the astronomical data supplied by the Vedas themselves *viz.* geographical and astronomical hints in the hymns which point to the beginning of the solar year which according to him was then reckoned from the vernal equinox in Orion and previous to that in Aditi, idicate that the time to which this phenomenon belongs could not have been later than 6000 to 4000 B. C. The description of continuous dawns, an Arctic phenomenon, is to him additional evidence that these records refer to inter-glacial or pre-glacial periods when the Arctic regions were habitable. These traditions may have been incorporated into the hymns, according to him, in the post-glacial age which geology places at the lowest estimate at 8000 B. C.

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(6) N. B. Pavgee bases his view as regards the antiquity of the Vedas on the same geological data as Tilak. He vacillates among many figures ranging from 16000, the beginning of the last glacial epoch, to 240000 years back hence when the tertiary epoch and, according to Dr. Cook the glacial age closed. The beginning of the post-Vindhyan epoch which coincides with the Cambrian in Europe, of which relics are found in the lowest geological stratum in India, and features of which, Pavgee thinks, are spoken of in the hymns, is another landmark in geological history which impresses Pavgee as the possible date of the material contained in the Vedas *viz.* from 70000000 to 6000000000 years back hence (The Vedic Fathers of Geology by N. B. Pavgee.)

(7) A. C. Das declines to place the abode of the primitive Aryans in the Arctic regions on the evidence adduced by Tilak. He reconciles the phenomena recorded in the Vedas with the geographical conditions of a tract of land extending in a past geological epoch in the north to the northern boundry of Eastern Turkistan and in the south as far as Rajputana, beyond which there was on both sides the sea. To him some of the descriptions in the Vedas appear to refer to such configuration of land, as according to geological hypothesis, could have existed in 'the Miocene or the Pliocene epoch whose age is to be computed by some hundreds of thousands if not millions of years.' (Rig Vedic India p. 21.)

VEDAS CO-EVAL WITH MAN.

This, it is to be noted, is also the time as regards which A. C. Das finds there is available the earliest geological and archæological evidence of the existence of man. "It may therefore be surmised that man also existed in the Miocene or at any rate in the Pliocene epoch.....This surmise has received a strong confirmation by the actual discovery of relics in an upper Miocene deposit in Further India.

Thus Vedic research, as it advances, carries the antiquity of the Vedas ever further and yet further into the past. Latest theories tend to affirm that the Vedas are not only

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the oldest record of humanity but a record co-eval with the earliest appearance of man on earth. The claim of Indian theologians was never even a whit greater.

PRESERVED IN PRISTINE PURITY.

As regards the second condition for recognising the present text of the Vedas as the true primeval revelation *viz.* that it should have been faithfully preserved, we have the unanimous testimony of all scholars, eastern and western, to the effect that the Vedas, as we find them, differ in no material particular from their original text. Very old copies of the Vedas in the manuscript have been collected and collated and they show no differences. Writes Max Muller :—

"As far as we are able to judge at present we can hardly speak of various readings in the Vedic hymns in the usual sense of that word. Various readings to be gathered from a collation of different manuscripts now accessible to us there are none." (Rig Veda Samhita Vol. I page XXVII.)

Space forbids enumeration in detail of the devices adopted by the Rishis to safeguard the letter of what they have justly been regarding as the word of God, against alteration, interpolation, or omission. Says Professor A. A. Macdonell :—

"Extraordinary precautions soon began to be taken to guard the canonical text thus fixed against the possibility of any change or loss. The result has been its preservation with a faithfulness unique in literary history." (A History of Sanskrit Literature p. 50.)

THE REPOSITORY OF ALL SCIENCES.

That a record so antique and so scrupulously guarded against change teaches up-to-date truths about science, philosophy, ethics, theology, relgion —in short all that man feels the impulse to know, is in itself a quite convincing proof that the Vedas are a superhuman treasure of knowledge. It is not possible within the scope of this dissertion to adduce evidence in detail to testify the embodiment in the Vedas of elementary truths of all branches of science, positive and abstract. As A. Wallace th

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co-adjutor of Darwin in the discovery and formulation of the evolution hypothesis states at page 14 of his Social Environment and Moral Progress :—

"If we make allowance for the very limited knowledge at this early period, we must admit that the mind which conceived and expressed in appropriate language, such ideas as are everywhere apparent in these Vedic hymns, could not have been in any way inferior to those of the best of our religious teachers and poets—to our Miltons and our Tennysons."

Maeterlinck only sums up in a few sentences what Pavgee has stated in a volume, when he says at pages 95-97 of his recent book " The Great Secret " :—

" Was it for example mere chance that decreed that the earth should proceed, take shape, and be covered with life precisely in the order which they described. According to the " Laws of Manu " the ether engenders the atmosphere ; the atmosphere transforming itself engenders light ; the atmosphere and light giving rise to heat produce water ; and water is the mother of all creatures.

....

" Almost all the fore-going let us remember is long previous to Buddhism dating from the origins of Brahmanism and is directly related to the Vedas. Let us agree that this system of ethics of which I have been unable to give more than the slightest survey, while the first ever known to man, is also the loftiest which he has ever practised."

Readers eager to study the story of the gradual descent of all religions from the Vedas are referred to Ganga Prasad's luminous little book " The Fountain-head of Religion." Those interested in physical science may consider the suggestive statements made by P. N. Gaur in his " The Introduction to a Message of the Twentieth Century," as also articles bearing on this subject which have been appearing from time to time in the Vedic Magazine, Lahore.

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OUR DUTY

It is this Veda which the Arya Samaja lays down is the repository of all truth, and which therefore it is the primary duty of all Aryans to study and teach, to recite and hear being read. This one principle distinguishes the Arya Samaja from all other cosmopolitan societies of reform and redemption. The Arya Samaja has before it a particular programme, a definite formula of right and wrong. This programme is as old as man and as lasting as humanity. As the intellectual outlook of humanity widens, the verses of the Veda seem to present a vaster and vaster horizon of material and spiritual significance, so that from the merest dullard to the greatest genius all can study this primeval scripture with equal profit —equal in the sense that the benefit each derives from it is commensurate with the keenness of his intellectual acumen. It is on this account that all classes of human beings have been declared to have a right—and an equal duty—to study and profit by the Vedas. To the research student it is an inexhaustible mine of research. To the man of immediate action it is an unmistakable clarion call of pressing duty. The scientist finds in it endless veins of scientific experiment; the Yogi meets with infinite vistas of occult experience. The Vedas are the book of both high and low, of both learned and ignorant.

INTERPRETATION OF THE VEDAS AND THE BIBLE.

VI.

BY PROF. RAMESH CHANDRA BANERJEE.

Much has been made of the plurality of names that the Vedas have given to the One God. The Vedas, themselves are very explicit in this respect. The following verse declares in unequivocal language that इन्द्र अग्नि, रुण etc., are only different names of the same Ever-existent Being *i. e.*, God.

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इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमंमातरिश्वानमाहुः ॥

"He is one and Eternal; the learned call Him by various names, such as Indra, Agni, Varuna, Suparna, Garutman, Yama, Matariswan"

But this does not satisfy erudite scholars like Macdonell and Winternitz. They maintain that there are histories given in the Vedas of Indra, Varuna and Agni and therefore these cannot be the names of the same one God, forgetting that even in modern times there are men among Hindus bearing names like Iswar, Bhagavan, Jagannatha, Mahendra, which terms, placed in suitable context, do mean God, and that in the Vedic age people might have existed who bore names like Indra and Agni and that in proper context, these names can mean God with special reference to His attributes and functions.

But is their own Bible absolutely clear in this respect? Do the supposed names of God mean everywhere and without any doubt the One Omniscient and Omnipotent Being? Cannot the words in some instances at least, be made to mean other deities besides God? Let us see. The following are the names of God in the Old Testament (Hebrew) :—

(1) "*Elohim*—the ordinary Hebrew name for God a plural of doubtful origin and meaning. It is used, as an ordinary plural, of heathen gods, or of supernatural or even of earthly judges; but when used of the One God it takes a singular verb. As so used, it has been thought to be a relic of pre-historic polytheism, but more probably it is a 'plural of majesty' such as is common in Hebrew."

(2) "*El*—common to Semetic tribes, a name of

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doubtful meaning but usually interpreted as 'the strong one' or 'the Ruler'."

(3) "El-Shaddai—the meaning of *shaddai* is uncertain; the name has been derived from a root meaning *to overthrow* and would then mean '*the destroyer*,' or from a root meaning '*to pour*' and would then mean '*the Rain-giver*'; or it has been interpreted as '*my Mountain*' or '*my Lord*'. Traditionally it is rendered '*God Almighty*.'

(4) "*El Elyou*—'*God Most High*,' thought by Driver (Genesis p. 165) to have been originally the name of a Canaenite deity, but applied to the true God."

(5) "*Adonai* (= Lord), a title common in the prophets, expressing dependence, as of a servant on his master, or of a wife on her husband."

(6) *Jehovah*—properly Yahweh (usually written Jahweh) perhaps a prehistoric name.....What it originally signified is uncertain; the root from which it is derived might mean '*to blow*' or '*breathe*' or '*to fall*' or '*to be*' (Hastings, p. 299).

Now, had not a concensus of learned monotheistic interpreters of the Bible decided to render all the above terms in such a way as to obviate all possibility of lending colour to polytheism and lower and cruder conceptions of deities, we could translate all the above words in terms like the following:—Judges, *gods, the Strong one, the Rain-giver, the mountain, the Ruler, the Canaonite deity, the husband, the blower and the breather.*

And there is enough of anthropomorphism in the Bible. "The old writers freely use anthropomorphisms. They speak of God's arm, mouth, lips, eyes; He is said to move, to wrestle. Similarly He is said to repent

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of an action." He is "grieved, angry, jealous and gracious, to love and to hate." "As a personal God He enters into covenant with Israel, protecting, ruling, guiding them, giving them victory" (Hastings, P. 300.) These expressions are no doubt explained as graphic descriptions of a personal God ; in other words these should be taken symbolically and not literally. On the same analogy, various Vedic passages may be explained quite rationally and without seeming to imply polytheism, semi-human deities etc. The famous Sloka beginning with ब्राह्मणोऽस्य मुखमासीत् बाहूराजन्यः कृतः । is a case in point.

If the Vedas are rightly interpreted we can see that Vedic religion is free from all superstitions, elevating and vitalising. Within a thousand years at least, the first attempt to present the pure, monotheistic and rational religion of the Vedas in a correct interpretation of the Veda Samhitas has been made by that superman Swami Dayanada. The civilized world should be grateful to him for re-kindling the torch of Vedic knowledge, for re-discovering a sublime truth which lay hidden in a mass of error, ignorance and superstition. The vicissitudes that had clouded the Vedic truth were similar to those that had happened to the Bible ; perhaps in the case of the former, they are of longer duration. European scholars aided by their states and the people have cleared the dark mists that had enveloped the Bible ; India, being subject to foreign domination for about a thousand years and being subjected to religious conflicts and similar troubles has lacked an extensive and combined attempt to free the Vedas from the snares of interested corrupt commentators who were more time-servers than seekers after truth and from the evil tongue of preists who traded in popular superstitions. But India too

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witnessed the uncommon sight of one unaided ascetic rescuing the Vedas from the hands of a million traducers —saving the Vedas from those who passed for their followers and "friends." When the truth has at last been re-discovered, does it behove any truth-loving man, be he a Christian or a Hindu, to withhold from it his approval and welcome?

In conclusion, I must add that I have purposely refrained from discussing the absolute merits or demerits of the Bible, in its latest and most improved version. My point has been to show that the latest and most corrected version of the Bible, which is a translation and interpretation of the original is an improvement upon the older, at least the mediæval and, broadly speaking, pre-Reformation Versions. Whether the Christian doctrines as contained in the Bible, for example, Incarnation, Trinity, prophet-hood etc., satisfy reason or not, is another matter.

A SAVIOUR OF THE HINDU DHARMA.

BY T. L. VASWANI.

On a Shivratri night came the first Awakening to him when, as a boy, he watched in the midnight hour a mouse, taking liberties with Shiva's image in a temple. "Can this image," he asked, "be the Real Lord of the Universe?"

Some years after this, Dayananda went upon his wanderings in quest of Wisdom. He found it, after many years of search and self-discipline in the Vedas. The key to the Vedas he found not in the writings of the orthodox pundits but in the teachings of the Blind Monk of Mathura,—Virajanand. But for Yogi Virajanand there would have been no Rishi Dayanand. He learnt at the feet of his guru to see in the Vedas not the polytheism of Western critics, not the "henotheism" of Max Muller, not the idolatry of the

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orthodox pundit, but the wisdom of the one Spirit who makes all men, all nations, all races one.

This Wisdom Dayanand proclaimed to his people. To this Wisdom, he called the *sudras*, the outcastes, the men and the women of every religion. To this Wisdom, he called the women kept in darkness for centuries by a priest-ridden society. Dayanand suffered, as the world's noblest ones have suffered, for bearing witness to truth. Dayanand was secretly poisoned, and he passed away at Ajmere in 1883.

It was not a path of popularity he trod. At more than one meeting which he addressed, some of his own countrymen hurled stones at him. To-day men of different communities pay homage to him as a benefactor of his race. Mr. C. F. Andrews is a Christian, but speaks in high terms of Dayanand. Dr. Gour is not in love with the Vedic ideal, but pays a fine tribute to Dayanand. Dr. Sarvadhikary, ex-vice-Chancellor, is not an Arya Samajist, but looks up to Dayanand as one of the few Master-spirits of the last century. And men and women came to Mathura from the ends of India and from Fiji and Africa to join in his centenary celebrations. Some from Bengal walked all the way to Mathura in the spirit of ancient pilgrims. One came from Japan. College students in thousands went in specials and marched through Mathura with songs on their lips in honour of Dayanand. Bands of Brahmacharies and orphans and untouchables moved through Mathura streets to sing of Dayanand. Bands of women sang inspiring songs concerning Dayanand. A procession of two lakhs of men, women, and children marched on, acclaiming 'Victory, victory to Rishi Dayanand.' I was reminded of the march of Napoleon's vast army. Yet was not Dayanand greater than Napoleon? Dayanand has been justified of *his* army,—the Arya Samaj. It has done wonderful work in education and social reform. And to-day India rejoices in Dayanand's

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name and calls him a saviour of the Hindu Faith, a Liberator of his people, an inspirer of the race.

THE WORLD'S NEED TODAY.

BY SHAPURJI SAKLATVALA.

Had the world been wiser than what it has been, and had the thought of the great Founder of Arya Samaj been accepted, developed and built upon, how much happier would we have been. Arya Samaj, a league of true brotherhood of all the Aryans—just imagine what it would have been, if faithfully worked in the spirit of humanity, what broils and bikerings, what wars, murders, and devastation we would have been without since 1875.

But it was not to be. The moral and intellectual attributes of Man were and still continue to be only used as a cloak and a smoke screen, behind which Man the animal must push forward his false, sordid interests.

A true Samaj of the Aryans never came about, and instead we had the hypocritical and criminally devised institutions of the Hague Conference, the League of Nations, Washington Disarmament Conference, all invoking peace and justice and all aiming at and assisting in terror and plunder. To be an Aryan and to be a brother or a sister is nobody's real aim, but to be strong, to keep the weak still weaker, to exploit hardships and distresses of others, to display patronising charity and flourish on other peoples' toil, ignorance, and fear is modern civilisation, and the sole aim of what is described to the gullible masses as constitutional law and order.

Who amongst the Aryans is more Aryan than we Indians, and who should feel more keenly the burden of trusteeship to turn human beings back from the spirit of exploitation and to put them on the path of equality? Why should possession of the quality of brain trickery be con-

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sidered such a free pass to exploit and make miserable other honest, willing, hard-working human beings who stand in the service of the community? It is savagery and not civilisation. Poets and philosophers, religious teachers, or apostles, inventors, thinkers, and great sculptors and artists have given the best products of human brain to mankind without black-mailing human society, and why should a degenerate breed of hereditary landlord or company-promoter or banker be permitted to exploit and drudge human beings on unequal terms under false excuse of his so-called brain power justifying such plunder?

We want to recast our outlook, we want to come out of a deep-rooted superstition of civilization, we have to break the shackles that grip our soul with the mad and fantastic idea of our individual right on "possession" when our sisters and our brothers and infants of the human race by the millions are in dire distress, as the system of profits and dividends prevents full measure of production and distribution in proportion to human needs.

Even modern India produced men and women whose souls rejoiced and derived the highest Anand from Daya or Viveka or Sarasvati or Laxmi. In the present-day conditions of degeneration arising out of mad, ill-organised, profit-seeking industrialism, we require a great soul to arise, a great fighter to beat out of the track and to be our new Swami or Smamini Majooranand or Baigaranand. Which sister, which brother will come forward?

We can all talk of international peace, of rights of nations, of no bully nation ruling or controlling other nations, of restriction of armaments, of improving the lot of untouchables and all other sentiments of reformism. At the back of it all is a confession of the existence of evil, our readiness to leave it alone, and our anxiety to make life a little more tolerable under it than now. That is why the good fails and the evil continues. We talk of loyalty

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to power, to instruments of force, to those who amass wealth from the work of others and bare-facedly call themselves employers, but we care not for loyalty to life and limb of the poor and the downtrodden, and loyalty to stomachs of women and children and the aged ones who have done a day's task. In political chambers we talk of equal rights, and we go home and forget that outlook, and we look at servants and feel ourselves as their born masters. In the ears of the world, we as a nation din our complaint that if we are more tame or weak, a powerful and strong nation like the British possessed with a greater gift of mental intrigue than us, should not be permitted to rule us, and yet we go into factories and places of work, and into our farms, feel ourselves stronger and with a more subtle mind than the honest workers and tillers and we claim right divine to rule them, control them and order them. This way we shall not produce any great Samaj of the Aryans. Let us shake off our stupidity, study the advent of communism as bringing the new spirit and new light that will help to bind us into a great brotherhood of Nations.

THE PROTECTION OF COWS.

BY Mr. HARA DAYAL NAG.

Lord Krishna was a cow-boy in his early days. He and his brother Balaram were brought up as cow-boys in the village *Gokul* which literally means cow-pen. He inaugurated his mission of love to all God's creatures through the tending of cows. His exploits in the pasture lands of Brindaban with cows and other cow-boys are much more well known than I can describe. The sacred lesson he left for mankind is that the protection and proper tending of cows is the primary duty of every man. The first instalment of human food is provided by Providence in the mother's breast and the second is produced by the same Producer

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in the cow's udder. So the cow is our foster-mother. The cow gives us the best of food. She nourishes and protects our life. Will you turn a deaf ear to me if I say that the cow richly deserves our protection ? The value of milk and its derivatives can be well illustrated by Krishna's over-fondness for them. He never hesitated to steal butter from the houses of the *gopee* milk-maids. All his early exploits of Brindabau loudly proclaim how cows are to be venerated. *Charbak justifies debt for the sake of consuming ghee.* In one word cow is the most useful of all the domestic animals. In our ancient literature the cow is described as precious wealth. Even our modern economists cannot deny that the cow is an item of wealth. Our scriptures not only enjoin that cows should be protected, but they provide for their adoration. Neglect of the life and welfare of cows is therefore the neglect of one's own life and welfare.

The other day I met a Mussalman gentleman at Comilla who appeared to me a staunch advocate of the protection of cows. He said the milk given by God in the cow's udder is meant more for her calf than for man who misappropriates almost the whole of it to the detriment of the calf's health, and that is the root cause of the deterioration of cows. I myself saw Calcutta *goalas* robbing the cow-calves of the whole of their mother's milk. These cow-calves die premature deaths ; if by chance they survive these cruelties, they are sold to the butcher as soon as their services are no longer required for milking their mothers. Deterioration of cows is largely due to want of proper food also. Selfishness is responsible for the paucity of fodder and pasture land. The natural law that cows should be protected and properly fed and tended is observed more in its breach than in its observance.

In all fifty-four (54) lacs of cows are slaughtered in India every year, of which only two lacs come to the use of

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Mussalmans and ten lacs for other communities in India; forty-two (42) lacs are slaughtered for exportation of beef to foreign countries. Butchers and beef consumers are certainly non-Hindus and they get the live-stock of cows for slaughter mostly from Hindus. Even a non-Hindu will admit that a live cow is more valuable than her carcase. He may not have any religious scruple for the protection of cows but he ought not to indulge in their indiscriminate slaughter for economic reasons. It is the interest of every Indian—Hindu or non-Hihdu—to prevent the slaughter of such a large number of cows as forty-two (42) lacs a year for exportation of beef to foreign countries. This can be easily done by refusing to sell a cow to a butcher. It is not possible to stop entirely the beef-eating habit of the non-Hindus and the *Korbani* of the Mussalmans but means should be found to stop cow-slaughter for exportation of beef and hides. When one Hindu sells a cow to a non-Hindu butcher, another Hindu is not justified in snatching her away from the butcher. Such violent methods shall not improve the lot of the cow, not to speak of the relation between Hindus and Mussalmans. Efforts should be made to instil into the mind of every Indian—Hindu or Mussalman—the economic aspect of the protection of cows. Hindus alone can achieve the desired result by non-violent methods, *i. e.*, by non-violently non-co-operating with the slaughter of cows. No friend of the cow—Hindu or Mussalmam—should any way contribute to the slaughter of cows.

That is not enough for the protection of cows. Their breed should be improved. Much more care should be taken for their food and welfare. Pasture lands are being alarmingly decreased in some parts of India. Cruelty to cows is also increasing. All sorts of cruelties, ill-treatments and abuses of cows must be stopped before one can dream of the protection of cows. If the cow is to live to serve humanity she requires all sorts of protection from us.

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ARYA SAMAJ IN BENGAL.

BY SHRIYUT KALI NATH RAI.

Why has not the Arya Samaj taken root in the soil of Bengal? The question has again and again been put to me since I came to the Punjab, the home of the Arya Samaj. The answer to my mind is obvious. The Arya Samaj has not made much of a headway in Bengal for much the same reason for which the Brahmo Samaj had its birth in Bengal. Bengal is a firm believer in evolution, and she does not believe in 'Back to the Vedas,' perhaps back to anything. Bengal is essentially rationalistic and does not believe in the infallibility of any book or any human being that has ever walked the earth. To her the reason, the reason of the individual, is the ultimate authority in all matters. She is also very largely cosmopolitan and believes far more in proving the affinity of her own faith to other faiths than in proving that it alone is right. Lastly, inspite of her intellectuality she has a partiality for the emotional side of religion, a side in which she finds the Arya Samaj deficient according to her ideas. Nothing so absurd is meant as that this generalisation is true in the same sense or to the same extent of all her people. But no acute observer can deny that it sums up the prevailing spiritual tendencies of her educated youth, and the educated youth in every province and every country are fairly representative of the people as a whole. No one who knows the Arya Samaj, its strength as well as its weakness, will need to be told that it cannot possibly appeal as a religion to a people with these prevailing tendencies.

But if I see no chance of the Arya Samaj conquering Bengal spiritually I do think that socially it has and ought to have a great future in that province. Bengal's essential weakess is her lack of organisation, and her unwillingness or inability to conform her conduct to her belief. In the first respect she has already begun to move forward, and during the last two decades her educated young men have

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rendered services at times of flood and famine and earthquake as well as on occasions of religious festivals which it would not be easy even for the Arya Samaj to excel. But the organisation has been restricted in scope, confined to temporary purposes, and limited to a comparatively small section of the people. The people as a whole lag far behind the Arya Samaj or the Sikhs in their capacity for organised action. In the second respect Bengal is just as weak today as she was two decades ago. Here again there is a heroic band of young men who have learnt how to do and dare socially as well as politically. But the overwhelming majority, even of educated men, while holding views and beliefs that are essentially modern, still prefer to live in the middle ages in the sphere of action. Thus it comes about that there is no part of the country where there are such a large number of child widows as in Bengal, the home of Issur Chandra Vidyasagar. It is again for this reason that although educated Bengalis were the first to cross the seas and go to foreign countries whether for purposes of education or other purposes, Bengal still refuses to readmit people, who have gone to a foreign country beyond the seas for any such purpose, into society without the performance by them of a rigid *prayashchit*, while provinces which appeared much later in the field in this respect re-admit them into society as a matter of course. To this also is due the fact that in respect of both interdining and inter-caste marriage, as well as in respect of the reformation of rites and ceremonies in which no educated man believes, some of the other provinces in India can easily give points to Bengal, although in all these respects a limited number of Bengalis were the pioneers. But perhaps the most conspicuous case of divergence between belief and action is the disgraceful treatment that is still meted out to the Bengali girl or woman who has been the victim of brute force whether at the hands of a Hindu or non-Hindu. Every one extends his lip-sympathy to her but she must for all times be a social outcast. No-

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thing more irrational or more inhuman can be thought of, but in Bengal this is the prevailing practice. It is in these spheres that the Punjabis in general and the Arya Samaj in particular can materially influence Bengal ifthey cultivate a closer and more sympathetic contact with that Province than they have done so far. But if they are to do this, it is essential that some of the best of the Punjab sons should go to Bengal, and not merely men who go there to earn a living.

In another respect, too, a living contact with the Punjab is bound to have a wholesome effect upon Bengal. In readiness to make sacrifices for objects higher than the good of the family or friends Bengal is far behind both the Aryas and the Sikhs. Here, again, there have been individual Bengalis who have set a lofty example not merely to their people but to humanity. A province which can boast of a T. N. Palit, a Rashbehari Ghosh and a C. R. Das is a Province which can easily hold its head high not merely among the Provinces of India but among the countries of the world in individual philanthropy. But it is not by these more or less exceptional cases that a people can best be judged. The average Bengali is certainly far behind the average Arya or Sikh in this respect. What the average Arya Samajist does at the time of the anniversary of his Samaj or the average Sikh used to do before long at the time of the Sikh Eductional Conference, the average Bengali has never yet done in connection with any communal or national celebration. One explanation for this perhaps is that the very cosmopolitanism of the Bengali—necessarily somewhat abstract—has weakened his love of his community without strengthening his love of any object higher than his community. But whatever the explanation, the fact is there and here as elsewhere the Arya Samaj can, if it likes, do much good and useful proselytising work in Bengal.

These, to my mind, are the spheres in which the Arya Samaj has a future in Bengal, and not in the sphere of religion proper.

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CONTEMPORARY THOUGHT REVIEWED.

MADAME BLAVATSKY.

William Loftus Hare passes in brief review a book on Madame Blavatsky by G. Baseden Butt and reproduces some of his remarks, as regards the miraculous phenomena attributed to her, under the heading 'The Author's Doubts.'

My passion for statistics has led me to count sixteen places in which the hypothesis of fraud is admitted. It is not enough for me to say this ; I must prove it here and now.

P. 1—" Moreover, if Madame Blavatsky were a fraud, if all her claims were mere pretence, then, it must also be admitted, she was one of the most cruel and conscienceless women who have ever lived."

P. 2—" Madame Blavatsky was either incredibly wicked or else was one of the most deeply wronged women known to history."

P. 65—" If they are forgeries (the Coulomb letters) some of them are extremely clever imitations of Madame Blavatsky's manner of writing ; and if genuine, they prove Madame Blavatsky to have been a fraud and charlatan of the most audacious and shameless kind."

P. 77—" Inevitably Madame Blavatsky was accused of fraud, and with almost equal inevitability the circumstantial evidence seemed to be against her."

P. 127—" Most of the following stories are selected from *Old Diary Leaves* and are included here because of the suspicious nature of the incidents described."

P. 145—" The incident is certainly suspicious. It makes one wonder whether anyone was persuaded to act the part of Masters on other occasions when They were encountered by members of the Theosophical Society."

P. 173—" If the foregoing were a fraudulent device arranged between Madame Blavatsky and Mr. Eglinton, it seems to have been remarkably well planned and carried out with really wonderful success."

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P. 222—" Playful tricks and harmless deceptions " are admitted as frequent.

P. 240—" Did she arouse suspicions through a foolish display of occult power, or was she, in reality, a conjurer ? That is the most difficult point to decide."

P. 241—" Did Madame Blavatsky take Madame Coulomb into the household in order to make of her an accomplice ? "

P. 242—".....even when regarded as a charlatan Madame Blavatsky is not undeserving of admiration.....The charlatan seems almost more attractive than Madame Blavatsky the genuine occultist. If she were a fraud, her impudence is almost unrivalled."

P. 243—".....no pardon for such dishonesty.....would be possible for a moment.....an individual wholly beneath contempt."

P. 248—" If the Mahatma Letters were only ' dictations to a competent clairaudient amanuensis '.....Madame Blavatsky's honour is completely compromised. Nothing could be more deceitful or more reprehensible, than the way in which, on this hypothesis, she must have engineered the ' phenomenal ' manner of their delivery."

P. 249—" If it could be conclusively proved that one single phenomenon produced by Madame Blavatsky were fraudulent, it would be reasonable to infer that all her other phenomena may have been fraudulent too."

P. 262—" But the greatest service which Madame Blavatsky contributed to the movement was the new and, if genuine, undeniable proof of the existence of the Masters .....If Madame Blavatsky were a charlatan, this evidence is absent, the subjective and mystical experiences of her followers may probably be illusions, and Theosophy becomes little more than a series of attractive speculations."

P. 264—" If Madame Blavatsky could be proved to have been a fraud, it is true that a most important testimony to the existence of the Masters would be lost."

PROPHETS OF DOOM.

R. B. Ince enumerates in *the Occult Review* a few

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instaces of what he calls Prophets of Doom, whose forebodings as resembling the occasional prognostications of astrologers in India will interest the reader. The prophesies of the Founder of the Qadiani movement were all of a piece with these ominous forebodings.

In the year 999 A. D. bands of pilgrims travelled from all the countries of Europe to Jerusalem. They sold their goods in Europe and lived on the proceeds in Palestine because they believed that the Lord would come the following year, and that the scene of the Last Judgment would take place in Jerusalem. Knights, citizens and serfs tramped continually eastwards, singing psalms as they went and gazing fearfully at the sky. They expected it every minute to open in order that the Biblical prophecies should be fulfilled and the Son of God descend in glory.

To jump to more (?) enlightened times, in the year 1736, the prophet Whiston declared that the world would be destroyed, according to prophecy, on October 13 of that year. Early on that day excited crowds went out from London to Islington, Hampstead and the intervening fields, to witness from a safe distance the destruction of London, which was to be "the beginning of the end."

In February of the year 1761, London was shaken by a slight earthquake. As a result, a soldier named Bell lost his senses and ran about the streets predicting the destruction of London on April 5. Thousands of people confidently believed the prediction and began to prepare for flight. As the day approached, excitement became intense and great numbers of people resorted to all the villages within twenty miles of London. The landladies of Islington, Hampstead, Highgate, Harrow and Blackheath did a brisk trade, charging exorbitant prices for the accommodation required.

Many who could not get away boarded the merchant vessels in the Thames, and passed the night between the 4th and 5th on board, expecting to see St. Paul's totter and the towers of Westminster Abbey rock and fall amid clouds

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of dust. But nothing happened except that the prophet Bell ended his life in a lunatic asylum.

A similar panic took possession of Leeds in the year 1806. The cause of the terror was this. A hen, in an outlying village laid an egg on which were inscribed the words "Christ is coming." Numbers visited the spot and examined the hen, who continued to lay these miraculous eggs. It seemed obvious that the Day of Judgment was near at hand. Many believed and, suddenly becoming religious, prayed continuously and flattered themselves that they repented of their evil courses. Unfortunately for the "Revival" a gentleman of sceptical but enquiring mind, went at an unexpected hour one morning and caught the hen in the act of laying one of her miraculous eggs. He ascertained beyond a boubt that the egg had been inscribed with some corrosive ink and forced up again into the bird's body. After this explanation the Revival languished and Prophecy was again at a discount.

The opinion of the writer as regards these self-constituted messengers of imaginary coming evils is also worth considering.

To make a prophecy, either vague or definite, foretelling disaster, cannot ever do good to anyone, and may do infinite harm to many. In our modern life there must always be great numbers of people who are ignorant and in a low condition of health. Whispers or shouts from the housetop, of terrible sufferings that are coming upon the earth, are likely to affect such people adversely. Such prophecies will tend still further to undermine their health even if it does not drive them to the lunatic asylum. Mass suggesstion can be used for good, but it can also be used for evil purposes. The prophet of doom is handling a useful tool for a decidedly evil purpose.

THE MESSAGE OF THE NEW MASTER.

The Herald of the Star brims over with reports and notices of Krishnamurti's messages. Two more instalments of the account of the historical happening are promised. The whole appears to us to have been an

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amusing performance. *The Occult Review* comments on the speech of the Master and reviews of it as follows:—

These things are followed by impressions at considerable length of various witnesses on the spot, and they are more than notable. One of them reminds us that "The Teacher first spoke to His world through the lips of His chosen disciple," at the Jubilee Convention of the Theosophical Society 1925, and—if it is permissible to use such terms—this was an official proclamation. It was made at least by Mrs. Besant. On the present occasion she says only in her foreword that Krishnaji "spoke with a dignity, an authority, which were in striking contrast to the almost boyish shyness which characterised him only a few months ago." With this restrained statement it will be useful to compare the devotional fervour of the witnesses who write their impressions. The place of honour is assigned to one who felt only "an overshadowing of the Presence.....not the Lord Himself in the fulness of His incarnation." But a second affirms that "we have had the Teacher present with us in very truth, we have listened to His words.....we have breathed the same air with Him and drunk at the fountain of His wisdom." A third says that "the Great Teacher has come," to another it seemed "as though the new Gospel is already told;" and for yet another "the message of the Teacher" was comparable to the whirlwind, "brushing away the cobwebs from our minds." The not unreasonable inference is that Mrs. Besant might have said more and we have turned to the addresses of Krishnaji to gather our own impressions. It does not matter that they are in what must be termed a stilted style which depends on repetition for its force; on the whole, we agree with Mrs. Besant that they are better than the "talks" which we have read previously, though they have their childish moments. When the "Vehicle of the Lord" says: "I hope that you will have a nice, happy, clean bath before you come to meditation"; when he says: "I have a great many ideas; I bubble over with them whenever I think of this wonderful place"; it is not easy to agree with the devout people who testify that "the

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Great Teacher has come." But we can imitate Mrs. Besant's restraint, since we also are looking with Saint-Martin, the French mystic, for " a star of peace " to rise over our country and our life. It is easy, moreover, to separate occasional banalities from the text of a great message, when there happens to be such a message. Is it anywhere in the addresses of Krishnaji ? The answer is : Not so far as they have been reported hereunto. We are told that " the star exists for..... the foundation of the Kingdom of Happiness " ; that the " inner Voice " is the " only Lawgiver " ; that there is " one Reality " ; and that as regards peace or war in this world of ours, the solution is to " try the simple method of being friendly." A discouse on this last subject is described by Mrs. Besant as " piercing with unerring insight into the root cause of war." It is difficult to see how it would earn marks as a school exercise in an upper form ; and as regards the other dicta—on the Voice and on Reality—they command and have commanded always our whole agreement, but nothing follows from their enunciation except an instruction on " escape from ourselves " in virtue of " a great sense of humour ' and on necessity of " poise," which is like a sample of American " new thought." If the " Great Teacher " has indeed come, we must hope to learn something from his silence, as we find no message in his speech.

THE RESULTS OF PROHIBITION.

The Indian Social Reformer publishes the reply of Mr. Gillham, Train Auditor of the Kansas City Southern Railway Company, to a questionnaire issued by the Commission on Temperance and Social Service of the Methodist Episcopal Church South, U. S. A. on the success or failure of Prohibition. As the personal testimony of one who has to deal with labourers and has an opportunity of studying their life immediately, the reply deserves the careful attention of those interested in the cause of temperance.

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I am returning herewith the questionnaire enclosed in your letter of July 13th, which you asked me to fill out and return. I have attempted to answer all questions except number three, which I do not feel qualified to answer, as my business keeps me on the road continually. In addition to the questions I have answered I want to give you the benefit of my persoual experience as a railroad man both before and since the Volstead Act. I was raised on a farm by a good Methodist mother ; there were five of us boys ; none of us ever drank or used liquor in any way and being farmer boys we rarely ever came in contact with any one who did. We always felt indifferent about the prohibition question. We did not drink and were not concerned about those who did, but back in November 1906, I took a position as train auditor with the Kansas City Southern Railway, and it was not long before I began to see some of the evils of liquor. There was never a day but that I had a few "drunks" on the train and have had as many as fifty.

In my trips each week I cover 800 miles of road, passing through six States from Kansas City to the Gulf. There are many saw-mills along the line and they also pass through a great mining country. Before the Volstead Act men from these mills and mines seemed to think it their duty on Saturdays, Sundays and holidays to get drunk and crowd the trains. I found them very hard to handle—trouble-makers wanted to fight. My life has been threatened a hundred times by men under the influence of liquor. I have seen them fight among themselves and carve each other up and while all of this was going on their families were at home starving. It did not take many months of this kind of business to make a prohibitionist out of me, and I have never failed when I had the opportunity to put in a vote against the "Old Barley Corn."

And now the picture since the Volstead Act: I am still on the same job, running through the same territory and these men ride with me *but* they are different men. I have not had a "drunk" on my train in over seven years. Peo pl

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may say that there is more drinking now than before the Volstead Act, but *I know different.* My road is now dry where it used to be wet from end to end. The men who used to spend their wages in saloons are now sober, hard-working men, and are caring for their families and why? *The temptation has been removed.* Instead of weakening on the subject I say tighten up.

Whenever the officers who are charged with enforcing the Act are friends of the Act then America will be dry. The trouble now is there are too many "bootleggers" on the prohibition force.

BERNARD SHAW ON DOCTORS.

The following indictment by Bernard Shaw will give modern physicians and surgeons food for thought. The serious-minded, instead of getting offended, may find in it occasion for heart-searching.

"Again I hear voices indignantly mutter old phrases about the high character of a noble profession and the honour and conscience of its members. I must reply that the medical profession has not a high character: it has an infamous character. I do not know a single thoughtful and well-formed person who does not feel that the tragedy of illness at present is that it delivers you helplessly into the hands of a profession which you deeply mistrust, because it not only advocates and practices the most revolting cruelties in the pursuit of knowledge, and justifies them on grounds which would equally justify practising the same cruelties on yourself or your children or burning down London to test a patent fire-extinguisher, but, when it has shocked the public, tries to reassure it with lies of breath-bereaving brazenness. That is the character the medical profession has got just now. It may be deserved or it may not: there it is at all events; and the doctors who have not realized this are living in a fool's paradise. As to the honour and conscience of doctors, they have as much as any other class of men, no more and no less. It is simply unscientific to allege or believe that doctors do not under existing

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circumstances perform unnecessary operations and manufacture and prolong lucrative illnesses. The only ones who can claim to be above suspicion are those who are so much sought after that their cured patients are immediately replaced by fresh ones. And there is this curious psychological fact to be remembered; a serious illness or a death advertises the doctor exactly as a hanging advertises the barrister who defended the person hanged. Suppose for example, a royal personage gets something wrong with his throat, or a pain in his inside. If a doctor effects some trumpery cure with a wet compress or a peppermint lozenge, nobody takes the least notice of him. But if he operates on the throat and kills the patient, or extirpates, an internal organ and keep the whole nation palpitating for days whilst the patient hovers in pain and fever between life and death, his fortune is made: every rich man who omits to call him in when the same symptoms appear in his household is held not to have done his utmost duty to the patient. The wonder is that there is a king or queen left alive in Europe."

ON SOLDIERS.

His characterisation of the modern army is also no less apt.

The soldier is an anachronism of which we must get rid. Among people who are proof against the suggestions of romantic fiction there can no longer be any question of the fact that military service produces moral imbecility, ferocity, and cowardice, and that the defence of nations must be undertaken by the civil enterprise of men enjoying all the rights and liberties of citizenship, and trained by the exacting discipline of democratic freedom and responsibility. For permanent work the soldier is worse than useless: such efficiency as he has is the result of dehumanization and disablement. His whole training tends to make him a weakling. He has the easiest of lives; he has no freedom and responsibility. He is politically and socially a child, with rations instead of rights, treated like a child, punished like a child, dressed prettily and washed and combed like a child, excused for outbreaks of

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naughtiness like a child, forbidden to marry like a child, and called Tommy like a child. He has no real work to keep him from going mad except housemaid's work: all the rest is forced exercise, in the form of endless rehearsals for a destructive and terrifying performance which may never come off, and which, when it does come off, is not like the rehearsals."

The remedy lies in adopting the Vedic system, under which the soldier is to be a man of perfect military and moral education, the Kshatriya of old, and the physician a Brahmana, whose learning is great, and whose vow is to lead a life of voluntary poverty.

THE MISERY OF RICHES.

Bernard Shaw disdains to call riches 'wealth.' He calls them ill-th. An apt characterisation! Unequal distribution of the means to buy makes one class of people whimsically fastidious, and another incapable of getting even the wherewithal to barely live. That lies at the root of the present day misery of accumulated and progressively accumulating riches. What is needed is a change of values, embodied in the *varnashrama* system of Vedic society.

"It is sometimes said that during this grotesquely hideous march of civilization from bad to worse, wealth is increasing side by side with misery. Such a thing is eternally impossible: wealth is steadily decreasing with the spread of poverty. But riches are increasing, which is quite another thing. The total of the exchange values produced in the country annually is mounting perhaps by leaps and bounds. But accumulation of riches, and consequently of an excessive purchasing power, in the hands of a class, soon satiates that class with socially useful wealth, and sets them offering a price for luxuries. The moment a price is to be had for a luxury, it acquires change value, and labour is employed to produce it. A New York Lady, for instance, having a nature of exquisite sensibility, orders an elegant rosewood and silver coffin, upholstered in

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pink satin, for her dead dog. It is made, and meanwhile a live child is prowling barefooted and hunger-stunted in the frozen gutter outside. The exchange value of the coffin is counted as part of the national wealth ; but a nation which cannot afford food and clothing for its children cannot be allowed to pass as wealthy because it has provided a pretty coffin for a dead dog. Exchange value itself, in fact, has become bedeviled like everything else, and represents no longer utility, but the cravings of lust, folly, vanity, gluttony, and madness, technically described by genteel economists as 'effective demand.' With all its energy, its smilesian 'self-help,' its merchant-princely enterprise, its ferocious sweating and slave-driving, its prodigality of blood, sweat and tears, what has it heaped up, over and above the pittance of its slaves ? Only a monstrous pile of frippery, some tainted class literature and class art, and not a little poison and mischief."

AGASTYA THE ARYA COLONISER.

Agastya is worshipped by the Pauranic Hindus as one of the twenty-four *avatars* of the Divinity. Thus have Hindus immortalised the names of their heroes whose exploits they remember and adore, investing them first however, with the misty halo of mythical tales. O. C. Gangoli tries to rescue history from the raids of myth in an article contributed by him to *the Rupam.* Beginning with the temples and icons of Agastya in the Deccan he traces the clue to Combodia, Java, Bali and Borneo and other members of the Malay Archipelago. In Bali Agastya stands today at the head of the pantheon worshipped, superceding even tho Hindu Trinity consisting of Brahma, Vishnu and Mahadeva. The systematisation of Tamil language and grammar is in the Deccan attributed to Agastya. The mention of a Combodian horse which a king in the Deccan rode when he desecrated a shrine and had at the instance of Agastya, to do penance, is an evidence of mercantile and cultural

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connections between India and Combodia. The threads of history entangled in the meshes of mythical fables have thus been recognised but not yet extricated. The testimony of the Puranas is anything but arranged in a scientific order. It will be extremely difficult to give the events a chronological setting. The traces, however, of the colonising adventures of the early Aryans, which the Puranas have preserved, and the images and inscriptions found in Southern India and islands in the east attest as true, are enough to controvert the silly suggestion that Indians have from of old been stay-at-home and non-missionary. The lengthy extract, we reproduce from Gangoli's contribution, needs no apology :—

THE DECCAN MISSION.

The part that Agastya took in reclaiming the primeval forests of Southern India and making them fit for human habitation, is indicated in the Ramayana in no uncertain terms. In the *Aranya-Kanda XI*,—81, we read: *He who having vanquished the deadly asuras, by his many beneficient acts, made the southern region accessible and habitable, for the good of the people.* Rama when he recovers Sita, after defeating Ravana, compares his own feat to that of Agastya thus (*Lanka-kanda, CXVIII*, 13—14) : *For the sake of retrieving my honour I killed Ravana and recovered thee, O Sita, even as the sage Agastya won and reclaimed the inaccessible Southern regions.* We can almost trace Agastya's footprints as he proceeded from point to point in his adventurous progress to the South, for the stages of his journey are punctuated, as it were, by his little *asramas*, which he set up as he went along, and are even now known as *Agastyasrama.* Rama is stated to have stayed at one of these *asramas* at Nasik, a few miles away from Dandakarnya.

The great sage, however, does not seem to have led a quiet life in these retreats. He used his psychic powers to quell many a demon (the picturesque designation for an

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opponent of Aryan thought) who disturbed the little colonies with which Agastya studded the Deccan. Local legends still carry the memory of many such exploits. One of the demons called Ilvala is localised at Aivalli (modern Aihole), another named Vatapi at Badami (formerly Batapipura) both of whom were a terror to the Northern settlers in Dandakaranya until they were quelled by our sage at holy Malakuta, 3 miles east of Badami, which, by reason of the holy presence of Agastya is still known as *Dakshina Kashi*, the Southern Benares. It is significant that Badami (*Badia maoi*) is mentioned by Ptolemy in 150 A. C. It is also significant that some of the earliest Hindu temples have survived at Aihole and Badami. The seed of Aryan thought sown by Agastya, must have been the beginning of the efflorescence of a fully developed Brahminic culture, with all its paraphernalia of temple worship.

It is reasonable to expect that Agastya should have exploited the political power of local chiefs in spreading the tenets of the Brahminical religion. And this is actually borne out by the evidence of inscriptions. He is reputed to be the spiritual preceptor of more than one prince of Southern India, particularly of Pandyan princes. In the Skandapurana (*Maheshwara-khanda, Arunachala-mahatyma*) it is said that Vajrangada, a Pandyan king, had desecrated a shrine on the Shona hill, in the Dravida country, by riding over it on a horse to which we shall have occasion to refer again. He was advised by Agastya, in expiation of this outrage, to offer homage to the local Shiva-lingam, Shonesvara, to whom he dedicated all his wealth and thereby earned the benediction of Agastya and his wife Lopamudra.

Agastya was the progenitor of a large family and founded long generations of representatives, known as Agastya-gotra, some of whom are surviving even to this day. He is supposed to be the first to introduce the worship of Shiva and the science of medicine among the Southern Indians. His name is still cherished by old Tamil Pandits as the inventor of the Tamil language and the systematiser of the Dravidian alphabet and grammar, his Grammar being known as Agatthiam. He is

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further reputed to be the author of a treatise on image-making known as *Agastiya Sakaladhikara*.

Agastya is said to have twelve disciples, to the chief of whom we shall have occasion to refer later on. Besides many temples and shrines dedicated to him, his presence is specially associated with the sacred hill *Padigai*, the Podhiya hill near Cape Comorin, where he is supposed to dwell eternally, invisible to mortal eyes, And as this hill is haunted with his invisible presence, so does his light shine in the brilliant star Canopus in the Polynesian skies. An interesting legend, still current, relates that in the course of his early missionary activity he would sometimes disappear from Southern India, where none would see him till, after a time, he returned again to that region. The significance of this story will become apparent as we proceed. For the present it will be sufficient to remark that his perpetual presence in the Podhiya hills may be taken as symbolical of the permanent part played by his genius in the subsequent culture of the South.

As one of the leaders of Brahminic thought, a preacher of the Shaiva cult, the preceptor of many South-Indian princes, Agastya gradually came to be regarded as an object of worship in himself and a cult of Agastya was soon founded. We have now many temples in which his image receives the honour of worship, of which the ritual is laid down in the Skanda Purana and Agni Purana. His *Dhyana* is thus formulated: *Obeisance to thee O Kumbha-yoni, derived from Agni-maruta, son of Mitra and Varuna, white as the kasha flower. He who ate up Atapi and Vatapi, who drank off the sea, that same Agastya I invoke.* And if he lives in legendary tradition on the Podhiya hills, he dwells in æsthetic form in a shrine dedicated to his worship in Vedaranyam, at the south-east extremity of the Coromandel coast. The sage is there depicted as a figure with piled up matted locks, flowing beard, and a rather protuberant stomach,—an important feature for the inconographer. He carries in one hand the rosary, in another the ascetic jar. In numerous later copper images of the sage all these iconographic features are adhered to.

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But if Vedaranyam on the sea shore marked the limits of Agastya's Indian career, was the Indian Ocean to retard the progress of our intrepid Aryan adventurer? No. The dangers of the sea could not confine him within the limits of Aryavarta. With his psychic powers Agastya overpowered the sea-god. In the language of myth and poetry he drank away the obstructing waters, and earned a new appellation *pita-sagara*, (drinker of the ocean)—the achievement of a veritable antithesis for him who was "born in a pitcher."

FOREIGN MISSION.

Let us now follow the career of our sage across the seas. On the Indian continent his favourite activities consisted in building temples to Shiva and in founding successive branches of his own family. In his career overseas we find him busy with the same pastimes. He was known as *Shiva-aradhana-tatparah*, a devout worshipper of Shiva, and it is by founding temples to Shiva that he signalised his presence in the further East. And where do we find him there? From inscriptional edivence it would appear that, among the different places that he visited, his sojourn was in distant Cambodia. We quote from a long though fragmentary inscription at Ankor-Vat in *Kambu-desha* (Cambodia) [Bergaigne: Inscriptions Sanskriter de Champa et du Camboge, 1893, LXV p. 380] which refers to the first part of his activities: *That Brahmin, Agastya, born in the land of the Aryans, devoted to the worship of Shiva, having come by his psychic power to the land of Cambodians for the purpose of worshipping the Shiva-lingam known as Sri Bhad-reshwara, and having worshipped the god for a long time attained beatitude.*

He also founded a royal dynasty there, having apparently married a local beauty as we learn from another inscription (Bergaigne, *ibid.* 355): *The Brahmin famous as Agastya, versed in the Vedas, who came from the land of the Aryans, married Yasomati of the Mahisiddha family and begot a son who came to be known as Narendra Varma.* This genealogy is repeated in other inscriptions and must have been founded on some well-known tradition. The stupendous and magnificently schemed

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Shiva temples of Cambodia, according to the legends referred to in the inscriptions, were thus not only inspired by our sage but were endowed and kept up by the bounty of a royal family of which he was the actual progenitor.

It will be interesting to recall in this connection that a number of *pancha-louha* images of Southern India type have been actually found, if not in Cambodia, in neighbouring tract of Siam (*Shyamadesha*, another Aryan Colony) some of which actually carry Tamil inscriptions. These images, the handiwork of the Tamil *sthapatis*, must have been carried to Siam and Cambodia from Southern India when the cult of Shiva formed the connecting link between these distant regions, and the original communications and interchange of ideas must have begun much earlier when the missionary, whom we are following under the legendary name of Agastya, founded the first Aryan colony on the banks of the Mekong. And in this view, the insignificant detail found in the Skanda Purana, to which we have referred before, assumes significance and importance. The Pandyan prince who defiled the shrine on the Shona hill is stated to have been riding on a Cambodian horse (*kambuja-haya*), a tiny detail which corroborates the fact of the intercourse between the two countries, which resulted in the Hinduising of the Kambujas, under the lead of the great Agastya as the moving genius. It was not a case of merely inspiring or influencing a local civilisation, but the transportation and transplantation of the main stem of culture, with all its paraphernalia, to a foreign country.

But this does not exhaust the overseas activity of our colonial architect. In the Puranas we get clues to his activities in other lands as well. According to the Vayupurana (Ch. 48) our hero is supposed to have visited the following islands in the Indian Ocean: Barhina-dwipa (perhaps Borneo), Kusha-dwipa, Varaha-dwipa, Shaukhya-dwipa (which may be one or other of the Sunda islands). It is definitely stated that he used to live on a hill called *Mahamalaya parvata* in Malaya Dwipa probably as distinguished from *Malaya parvata* in Southern India. Now there is an important mountain in Sumatra, still known as

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Malayu, and it is significant that the oldest Sanskrit inscriptions of the archipelago have survived in Sumatra and Borneo, and that these relate, not to the Buddhist cult, but to the Brahminical worship which was the earlier form of Indian culture that went Eastwards.

In a Sanskrit inscription dated 732 A. C. discovered in South Kodœ, we find a reference to a king named Sanjaya, who settled in Central Java, in a passage which runs as follows *There is the best of islands, Java by name, incomparable storehouse of rice and other grains, adorned with gold mines. On that island there is a beautiful and miraculous sanctuary of Shiva, whose object is to procure the happiness of the world. And it has been transformed from the clan which once lived in the blessed land of Kunjara-kunja-desha.* There are sufficient reasons to believe that this mysterious *Kunjara-kunja*, or simply Kunjara, was a sacred place of Southern India. In some of the later inscriptions of the Vijayanagara period (13th Century) we meet with the name of *Kunjara-kona*, a place to the north of the modern Hampi on the opposite bank of the river Tungabhadra. Who could have lived on this picturesque hill ? In Harivamsa (St. 12339-12345) we come upon a significant answer : *Kunjara hill where stood the auspicious home of Agastya.* Taking this together with the inscription last referred to, we are driven to the conclusion that a clan from the *Kunjara-kona-desha* migrated to Java and there built a temple on the model of the original temple of Agastya on the banks of the Tungabhadra.

But another inscription goes a step further. It states that a Shiva temple was actually built by Agastya in Java : *Kalasaja* (the pitcher-born) *Agastya having founded the god's house called Bhadraloka, may all his descendants there obtain a resting place, may they achieve their wishes.* This gives us an indication that some Brahmin clan of Agastya gotra, descendants of Agastya evidently of the Shivaite cult, had formed a colony in Java. That Agastya had previously founded an important clan of early Vedic Brahmins is to be gathered

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from the *Asvalayana Grhyasutra*, where the Agastya-gotra is mentioned by name.

In Java our hero not only figures as the founder of families and the builder of temples, but as an icon of worship himself, the subject of a cult, just as we have seen him on the Indian continent. His image was worshipped first in sandal wood and later in stone. A very interesting inscription dated 760 A. C. was found at Dinaya in East Java. It refers to an unknown king who caused a new image of Agastya to be made : *When the learned and ambitious king saw the image which was made by his ancestors of sandal wood, had fallen to the earth, he immediately ordered a sculptor to make an image of wonderful blackstone with a view to the future.....The king ordered Agastya Kumbha-yoni* (the image) *to be installed.* Agastya's name is actually used to-day in all oath formulas in Java and Bali, being translated into Polynesian dialect as *Valaing*, the star Canopus. The oath formula runs thus : *So long as the sun and the moon last in the heavens, so long as the wind runs to the four quarters, so long will reverence last to the name of Valaing.*

This is sufficient to demonstrate that the worship of Agastya was an established cult in Java long before the seventh century and that it must have come from south India. It would not be unreasonable to expect to meet with some surviving images of this popular godling, and as a matter of fact, in our searches after the footprints of Agastya, we do come across a series of images of this sage reproducing with minor variations the original image as found in India. Who can fail to recognise in the matted locks (*jata-mukuta*,) the corpulent waist, the pitcher and the rosary (*aksha-mala*) in the hands, the portrait of our great Indian sage, the Hinduiser of the Colonies, as Finot has called him ? The names under which these images are popularly known in Java is Shiva-guru, or Bhattaraka-guru, vulgarly *Bhatara-guru* (Reverend Preceptor.)

Of the numerous portraits of our sage, there is none to beat the simplicity, the dignity, the equanimity, the introspective

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placidity of the remarkably fine image discovered in Tjandi Banon on the Progo River (E. Java.) It belongs to the classic period of Indo-Javanese sculpture and while faithfully following the formula of the icon, it equals, if it does not rival, the serenity and profundity of the Buddha images of Boro-Budur. Verily is the genius of Brahminic thought crystallised in this unique presentation of the great *yogi* amidst the sea-girt inaccessibility of the island colony. Art has honoured the Puranic mythical record by creating a portrait which compels belief in the tradition that the great sage lived in flesh and blood and left his footprints not only on all parts of *Arya-desha* (the Indian mainland) but also on that Island India, the rich repository of Aryan culture, a veritable jewel in the Indian Ocean.

A DISCIPLE OF AGASTKA.

Any sketch, however meagre, of the career of Agastya will be incomplete without a reference to his disciple and collaborator in the stupendous task of spreading Aryan culture in non-Aryan countries. His association with this collaborator gives a further realistic touch to his mythic figure. This associate—a rishi of the name of Bhagawan Trinavindu,—was another remarkable personality, perhaps of equal rank and ability, for in some phases of their lives they became rivals if not antagonists. He was probably initiated by Agastya whom he regarded as his *guru*, and he was taken along by his leader when he went to the South. He came to be known in Southern India as Trina-Dhumagni, and apparently helped Agastya in his systematisation of the Tamil Grammar. A dramatic story is told of the relations of the two collaborators.

Agastya had commanded Trinavindu to fetch his wife Lopamudra from somewhere in the North, but was enjoined not to approach too near her, the length of a measuring pole being the distance prescribed to be always left between them. Unfortunately while crossing the river Vagai, Lopamudra got beyond her depth and was about to be carried away by the current when Trinavindu gallantly went to her rescue and brought her back to safety. Agastya, when told of this inci-

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dent, viewed it as a violation of his injunction and cursed Trinavindu saying that the gates of heaven would be closed to him. His disciple thereupon protested that the curse was unfair and cursed Agastya in return that the gates of heaven would be closed to him likewise. Thus sprang up the rivalry and antagonism between disciple and preceptor.

If the lengendary stories of this association be true we may demand that Agastya's collaborator should also figure in his overseas career. And the monuments of Java very generously meet such demand. If Agastya's identity is somewhat mysteriously enshrouded in the deified form of *Shiva-guru*, Bhagwan Trinavindu figures under his own name and there is no difficulty in identifying him. We have many of his portraits in stone on one of which his name is inscribed in *devanagri* characters as Bhagavan Trinavindu Maharshi. The monuments of Java furnish the name of another sage, Marichi, probably also to be associated with Agastya, of whom a mutilated image with a Nagri inscription has also been found there.

Having rendered our respects to the memory of the great Aryan patriarch, whose personality we have endeavoured to rescue from the mistiness of Puranic myth and visualise, with the help of the sculptors, in terms of plastic actuality, let us revert in conclusion to the significance of the cult of Agastya which was transplanted to Java from the Indian continent.

It is supposed on good grounds that the character of the present Hindu colony of Bali (which must have come from Java in the Fifteenth Century, if not earlier) is a replica of the state and condition of the Brahmanic settlement in Java. Sir Stamford Raffles on making inquiries in 1817 as to the rank of the different deities worshipped in Bali was told in reply by the Balinese : *The first is Bhatara-guru (Agastya) the second Bhatara Brahma, the third Bhatara Wishnu, the fourth Bhatara Sewa. The deity Mahadeva is mentioned in the religious books but is not an object of worship. Bhatara-guru is the highest object of worship below the Divinity Sang Yang Tung-gal* (the Lord who is One, evidently the supreme Brahman.) So that we have the startling fact that the highest

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position in the Hindu Pantheon of the Sunda islands is given to the great Indian sage, the familiar Hindu trinity occupying the next place! To what can this be due? Evidently to the very active and important part played by him in the religious development of the people of Java, in the Indianisation of Javanese culture.

We wish we had something more convincing than legend in support of this, but an element of truth must be lurking behind the many legendary accounts.

One of the local chronicles records, after reciting the murder of a Hindu king which put an end to his dynasty, that thereupon Bhatara-guru sent a person of the name of Gutaka from a mountain, *Sawila achala*, in Kling (*Kalinga-desha*) to be sovereign of the Giling Vesi province, a country lying at the foot of Mount Sumeru, the highest peak in Java. If there is an atom of truth in this tradition, it would appear that Agastya took an active part in colonising Java by sending out Hindu princes from the Indian continent.

In another place it is reported that a mythical king named Aji Jaya Baya (which may be a Javanese rendering of Jaya Vahu) dictated the poem Brata Yuddha (Mahabharata) by order of Deva Bhatara Guru. This would imply that Agastya paid visits to Java (corroborating the fables in the Vayupurana to the same effect) and was the transmitter of the great cultural *Saga* which latter became the national epic of Java; so much so that the Javanese have come to believe that the events of the Mahabharata happened, and its great characters actually lived, on the soil of Java itself!

This amounts to a complete affiliation of Javanese culture with its Indian source, and the moving spirit of this great achievement, according to these evidences, was the pitcher-born sage from south India, not only the Aryaniser of the *Dravida-desha*, but also the titanic builder of a Greater India beyond the seas.

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THE WORLD OF BOOKS.

Voices. By T. L. Vaswani. Published by Ganesh and Co., Madras.

This is a collection of Voices that have come to Vaswani's heart in its sanctuary of silence. He believes more in mute meditations of the '*atma*' than in public shouts and shows of the rabble. Wonderful is the message of these meditations! While shouts and shows squander energy, isolation and secluded peace conserve it. The phenomena in such a mood reveal themselves to be the vesture of the Lord; the lowly and the lost to be the feet of Him to whom alone consecration of sacred service is due. A result of this brooding is subversion of values. The great become in an instant small, and the small at once great. They alone can fulfil our need who appear to-day the most needy. Service not only of man, but of the Cosmos is the burden of Vaswani's gospel of silence. He waits for the day when meat-eating will be punishable with death, as is murder today. For the key-note of human relation should henceforward be love.

In the Temple of Truth. By M. Sri Rama-murti, M. A To be had of Goldquin and Co., College Street Market, Calcutta

This small book contains two parts. The first comprises a number of prose poems, which after the publication of Tagore's Gitanjali has become a popular style of composition. In the second part are collected 'reflections,' most of them pithy and instructive. The reader lays by a great store of wisdom from a sentence or a couple of sentences.

शुद्धिशास्त्र. *By P. Raja Ram. Published by the Manager, Arsha Granthawali, Lahore. Price* 10 *As.*

The author advocates on the authority of the Vedas, Shastras and Hindu history the reconversion and con-

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version of perverted Hindus and non-Hindus respectively. Written in a lucid style, it is an illuminating treatise. It meets a need of the hour, in as much as it deals with a topic which is taxing the Hindu brain today, as it never did before. It attempts no new solution of the problem, yet the corroboration it gives to the solution which the community has accepted and is trying is helpful. It makes the case of conversionists strong in a degree. We welcome the publication.

कौटिल्य अर्थशास्त्र. *By P. Prananath Vidyalankar. Published by Motilal Benarsidas, Said Mitha Bazzar, Lahore.*

The book of which the treatise under review is a translation is a landmark in the history of Indian Science of Government. The Indian has every reason to be proud of the achievements of his ancestors in the field not only of metaphysics, but of politics and economics as well. Kautilya's book is a mine of revelations as regards the state of the country, social, physical, and economic, and brings into limelight the accomplishments of the Indian administrators and statesmen. Pandit Prananatha, the translator, is an alumnus of the Gurukula, Hardwar. By his numerous productions on history, politics and economics, he has made a mark in modern Hindi literature. The present work is on a par with his former publications, and will considerably help the student of Kautilya.

दिलचस्प कहानियां. *By Prof. Ram Swaroop Kaushala, M. A., Vidyabhushan. Published by Shiromani Pustakalaya, Mohan Lal Road Lahore, Price 6 As.*

A collection of stories for the benefit of young boys and girls.

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CORRESPONDENCE

(1).

THE THEOSOPHICAL SOCIETY AND THE ARYA SAMAJ.

DEAR SIR,

May I be allowed to make a brief rejoinder to the charges of Mr. Shyam Sunder Lal against me as the editor of the "*Golden Book of the Theosophical Society*"?

1. He states that I have averred "without the least hesitation and justification" that Swami Dayananda was himself a pupil for a while of the Great Brotherhood. My justification for this assertion is the statement made by the Masters themselves to the late Mr. A. P. Sinnett, which Mr. Shyam Sunder Lal will find in "*The Mahatma Letters to A. P. Sinnett.*"

2. Mr. Shyam Sunder Lal states that "neither Colonel Olcott nor Madam Blavatsky was acting under the influence much less guidance and direction of any so-called invisible Masters," when they corresponded with Swami Dayananda. Colonel Olcott was in touch with the Masters of the Wisdom in June 1875, before the Theosophical Society was started in November. The letters, which were then received by him, and which are here in Adyar, were published by me last year in a volume called "*Letters from the Masters of the Wisdom, Second Series.*" They are sufficient proof to controvert Mr. Sundar Lal's assertion.

3. I am quite aware what were the relations between the Theosophical society and the Arya Samaj. On this matter I prefer to rely on Colonel Olcott's account of the story of the difficulties, than on the account presented by the followers of the Arya Samaj. It is for future historians to judge which account is more

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correct. Let me draw Mr. Shyam Sunder Lal's attention to the *Theosophist* of July 1882, supplement, for the other side of the story, which probably he has not seen, as reported by Colonel Olcott. Not less than 18 pages are devoted to the reasons for the break from the Arya Samaj.

4. Mr. Syham Sunder Lal seems to imagine that any lapse which he sees in my historical accuracy is due to a wilful fraud on my part lest the story bring to the public "an unwelcome light that would by their mention be thrown on the probable negation of the existence of so-much-talked-of Masters." I will ask your readers to note this charge of fraud thus made so glibly, mentioning only that it is not documents on paper which prove the existence of the Masters of the Wisdom, but the inner realities of the spiritual life. Some of us have proof that the Masters exist, and we abide by that proof.

Yours faithfully,
C. JINARAJADASA.

(2).

"A STAB IN THE BACK."

SIR,

I thought Tanganyikka territory might have buried my memory after my departure from those parts, especially as there was no prospect of my early return to African shores. My article in the *Vedic Magazine*, headed the "Cult of the Agakhan" has, however, evoked an adverse remark in the *African Comrade*, a Dar-es-Salam weekly, under the caption 'A Stab in the Back.' The editor of that paper delivers himself in the following vein as regards a few observations of mine :—

"Even our learned friend, Mr. Chamupati has been guilty of this, much to our surprise and sorrow, in as much as he dealt a shaft to the dead Ismailia missionary, Mr. Khuda Bakhsh."

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I learnt of the death of Mr. Khudabakhsh, while in Nairobi, to my extreme grief. The article had been posted earlier. In it I had nowhere mentioned by name the Ismailia preacher, whom personally I remember with affection, as one night we were fellow-passengers on board the Karagola, and passed a few pleasant hours on the sea. What I complained of is the common experience of many a religious worker in relation to Ismailia priests. The latter observe Takia and though out to convert others to their religion, will tell you nothing openly of their religious beliefs. They condemn the creed of others in the presence of their ignorant co-religionists alone. Which, pray, is a stab in the back? This hidden campaign of vilification with no possibility of a response or explanation from the other side, or the open warfare which the Arya Samaj carries publicly into the enemy's country itself? No misunderstanding of the metaphor please. The warfare of the Arya Samaj is intellectual.

While I was dealing with the attitude of Mr. Khudabakhsh not as a person, whom individually I did not even name, but as a representative of a sect which is everywhere face to face with me and can refute my statement by placing in public its avowed doctrines, the editor of the *African Comrade* has let fly his 'shaft' literally behind my back with full knowledge that my ignorance of his valiant feat will let him enjoy the 'bravo' of his admirers undisturbed. Now that I have got a copy of the *Comrade* through the courtesy of a friend I shout 'bravo' with even greater gusto. Accompanied by 'sorrow and surprise' the stab is right 'friendly.' I enjoy it. It is hard to reconcile the opening with the

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concluding part of the sentence with which the leaderette in the Dar-es-Salam weekly commences :—

"But *a stab in the back* is one of the cherished doctrines of the sect which *prides itself on its aggressiveness.*"

That the editor may have no misgiving as to our "pride of being aggressive," which expression, by the way, is a remnant of a conversation with Prof. Rama Deva, I present to the learned editor the following explanation of the term by Sister Nivedita, of whose tactics neither 'pin-pricking' nor 'stabbing in the back' can even by a writer, over-fond of classical expressions, be faverred found to form a part :—

"The Eternal Faith must become active and proselytising, capable of sending out special mission, of making converts, of taking back into her fold those of her own children who had been perverted from her, and of the conscious and deliberate assimilation of new elements,"

The Arya Samaj is in this sense aggressive. It is proud of being so Stabbing in the back would deprive it of its much cherished feeling of proud aggressiveness.

I appreciate the enormous difficulty which political workers in the colonies have to face, and am in full sympathy with them. I fail, however, to see how they make their problems any the easier by making quite uncalled-for attacks on religious bodies and their workers. Is this not 'pin-pricking' or stabbing in the back?' The editors know their lexicon best. Ours is to see and stand aghast.

Yours Etc.,
CHAMUPATI.

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EDITORIAL REFLECTIONS.

EDUCATION OF INDIA,

Arthur Mayheer, C. I. E., late Director of Public Instruction, Central Provinces, India, has written a thought-provoking book on the above subject. Having been in charge of the Education Department in an Indian Province, his knowledge of the working of the educational machinery in India is first-hand, and his observations, as they too corroborate what Indian educationists have been crying themselves hoarse to emphasise in regard to the extremely serious handicaps placed on Indian youths by their training, deserve specially to be noted and laid to heart. How refreshing his startling remark in his introduction to the book :—

"I was convinced, on my return, that English schools and universities, with all their anomalies and lack of arrangement, possessed the vital spark so sadly lacking in the precise systems of Germany and India. And I felt surprised and sorry that in an official atmosphere, I had grown so very un-English.

How state-control tends to devitalise education is forcefully pointed out by the veteran educationist To visualise what pernicious effects this system tends to entail on the cultural future of India he recommends an imaginary transportation of Indian conditions into the British universities and schools.

"One has only to try to imagine an English public school or Oxford University completely bureaucratised to realise the withering influence of the state control and initiative...The master enmeshed in the net work of our Indian system works with code in hand. For him, there is no unwritten law or tradition. There are " returns " to be submitted periodically, regulations to be followed, examinations in which a percentage of passes is to be obtained, and an inspector, more regular in his visitations than famine or plague who, in the course of a few minutes, must be convinced that no rule has been broken

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and that something practical has been done. It is hard to imagine a Thring, Arnold, or Sanderson thrown up by such a system. It will not produce a Sankara, Kabir or Tagore in India...The man who is noticed is the "window dresser" well versed in the rules and the personal idiosyncrasies of the inspector, and regarding his pupils as units in a percentage scheme rather than as living personalities." Thus "the system affords no chance of personality coming into play as an educational factor. It is terribly rare to see a real live man at work in an Indian schoolroom.

That Indian education has kept itself rigidly aloof from those phases of the student's life which constitute life itself is a highly deplorable drawback. All that a lad learns and imbibes in school is a contraband article within home precincts. The two spheres remain inassociably dissociated from each other. The author recognises this anomaly, and traces to it the lack of conative force in the educated Indian who, however liberal in thought, is inveterately conservative in practice. Very limited is the number of vocations—and those uniformly unproductive—for which the schools and colleges of India prepare Indian youths. An unhealthy duplicity in the life of these youths is caused by the entirely unassimilable westernisation of ideas and outlook on life induced on them by their education. They are tangible examples of a 'double personality' to find which no psychic experimentation is needed.

"Our general contention has been that, educationally, we have not made any substantial contribution to India's scheme of real values. When the educated Indian is most himself, and in the domestic or communal enjoyment of his leisure, he shows the least trace of what our schools and colleges have given him. Economically, professionally and politically he is to a large extent what we, not altogether consciously, have made him, [But] we have not had time, for the most part we have not had the desire, to make him at ease or at home in the

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western world. We have sent him back, dissatisfied, to his own world, which he enjoys the more keenly because of its contrast with the unassimilated West, but which he is unable to rationalise, or bring into healthy contact with his economic or professional life, and with the outside world to which he is economically and politically bound.

The Indian student is no reckless individualist,—in thought and fancy he may be free. In conduct he remains socially and domestically tied. He is the slave of public opinion in his college, caste and family and follows the most cogent crowd... We have conveyed ideas and ideals against which there is in the mass a sentimental reaction. But we have not given the individual the driving power to apply these ideas in the face of opposition, or to force a channel for his emotions through the mudheaps of prejudice and ignorance with which the social system surrounds the intelligentsia...Meanwhile we find an acceptance of insincerity which, morally quite as much as intellectually, is disastrous. The most eloquent at social reform conferences have allowed their infant daughters to be married, refused marriage to child widows, and voted against proposals for raising the age of consent. Those who have thundered against class and race distinctions have supported locally the exclusion of outcastes from village school and well. In all this there is no wilful hypocrisy. On the platform they enunciate in all sincerity sentiments that are a real part of their educational apparatus and professional life. But in their conduct they are obeying forces that lie outside their professional life and sway their whole personality."

And the remedy? In the words of the European author, whom it would be unfair to accuse of an excessive love of India's past :—

What India wants is standardization of what gives real value to life, right conceptions of the good, the true, and the beautiful, to sweeten and vitalise the atmosphere of public life This can be achieved only if Universities help India to establish rational, not merely emotional contact with her past and to create standards of truth and beauty from an intelligent and sympathetic study of her past and present, iliuminated by Western methods, and stimulated by Western ideas."

Shall we say where this remedy is, as far as is feasible in modern condions, sought to be employed in practice? The discontent to which government-controlled educational institutions are progressively giving rise points unmistakably to the necessity of multiplying Gurukulas and leavening with their ideals other academies of the land.

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The grounding in Sanskrit which a *Brahmachari* in Gurukula receives is a valuable intellectual asset, embodying as it does, the cultural legacy of ancient *rishis*. Those very subjects which are taboo in the Indian public schools, because of their national and political neutrality, the latter finding actual expression in a virtual ban on patriotism imbue the scholastic life of the Gurukula with a spirit of reality of life which is missing elsewhere. The Gurukulas are working towards a missison. Most of the teachers, votaries of that mission, have in them a missionary zeal. They teach not simply for examination, but for more sublime morally and spiritually guaged results.

AFFINITIES IN HUMAN LANGUAGES AND CULTURE.

That humanity was at one time one, an undivided whole, without distinctions of creed and colour is an accredited doctrine of the Vedic Church. Anthropologists have till lately been opposed to any such ethnic presumption. Variety of language which, after a lengthy and arduous attempt at classification and analysis into families, allowed itself to be resolved at last into a number of further irreconcilable groups, *viz.* the Aryan, the Semitic, the Mongolian etc. etc., presented an unsurmountable barrier in the way of the assignment to human culture of a single origin. Research, however, archæological as well as linguistic, is covering up what at one time were thought to be unbridgeable gulfs. Affinity has been found between some of the dialects of American Indians and the Chinese. Writes 'Observer' in *the Theosophical Path* for October 1926:—

It has been generally believed that indications of pre-historic relationship between Asia and America are not found in language, but in certain legends, the svastika, certain physical characters, similar types of weapons, etc., but now comes Dr. Edward Sapir, a Canadian anthropologist on the faculty of University of Chicago, who claims that comparisons of the primitive Chinese, Siamese, and Tibetan languages, which are closely allied, shows that the same peculiarities of phonetics, vocabulary, and grammatical structure exist on both sides of the Pacific. He says:

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"It is probable that the migration of Asiatics speaking primitive Chinese or Tibetan took place long ago and that these immigrants settled or moved over the mountains and plains, some remaining in North-western Canada to become the Tlingits, others moving out to Queen Charlotte Islands off the west coast to form the Hida group, and others penetrating deserts of the south-west."

More recent cultural intercourse between the orient and the occident is established on the basis of archæological finds.

A few months ago a stone figure, resembling a Buddha, was found at Tizapan, in the Mexican State of Jalisco; it is now being studied in the Mexican National Museum. This, and other Central American sculptures of Chinese type, do not necessarily support the theory of Asiatic origin of the Indians, but tend to strengthen the belief, based on certain oriental legends, that Chinese Buddhist missionaries reached the shores of America at no very early period and strongly affected the art of the Mayas. The distinguished anthropologist, Dr. W. H. Holmes says:

"The problem to be solved is whether or no these exceptional features which appear in Toltec and Maya art are due to the intrusion of Asiatic elements in comparatively recent centuries. ...In general contour the face strongly contrasts with that of the average Indian, the features lacking all the boldness and virility of the tribes of today. At the same time there is in the smooth, roundish, placid face, the small mouth, the tilted eyes, a decided suggestion of the features of the Orient and especially of the placid countenance so characteristic of the sculptured image of Buddha. ...

"To one at all conversant with the architecture of the East Indies these Central American ruins have a familiar look not readily explained except on the theory of relationship in origin ...In the pose of the figures the parallelism is truly remarkable, and that this parallelism should arise in two centers of culture (and two only) among totally isolated peoples occupying opposite sides of the globe, challenges belief.

Records kept of Chinese traditions in the ancient literature of that time-old country support this hypothesis.

There is an account in the great Chinese Encyclopædia vol. 231, referred to by Dr. C. E. Chapman in his *History of California* (Macmillan, 1921,) which speaks of the mysterious kingdom of Fu Sang, 'the land of the century-plant.' The Buddhist monk Hwuii Shan described his route from that country to China in the year 499 A. D., and many think his description agrees well with a journey by way of Japan, the Aleutian Islands, Alaska, and California to Mexico.

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There are other Chinese records which give some color to the possibility that Buddhist travelers had reached Central America about the same time. Chinese coins found in British Columbia and regarded as being 3000 years old, provide another unsolved puzzle.

Dr. G. Elliot Smith's theory that theEgyptians set out from the Nile Valley not earlier.than 900 B. C. on a great cultural migration and finally reached Mexico and Peru, would explain certain religious and social habits and beliefs but hardly the Buddha-faces and attitudes, and it does not solve the great obstacle provided by the absence of the wheel in America, for the Egyptians were perfectly familiar with wheeled chariots and the potter's wheel ages before 900 B. C.

Mr. Chetan Datta of the Chiefs' College, Lahore, is engaged in tracing Semitic words to Sanskrit roots. In some cases Arabic roots are found to be phonetically akin to their Sanskrit equivalents, the latter being, however, invariably smaller in bulk, consisting as they do, of two letters while the Arabic root is composed sometimes of three. In derivation the rule is to simplify. Thus the Sanskrit roots, if congeners of Arabic roots, must be recognised as their originals. For instance,

यम in Sanskrit = جمع in Arabic meaning to collect.
स्तृ ,, = ستّر ,, ,, to cover.
कल ,, = قل ,, ,, to speak

In other cases, where Arabic exegetics fails to trace words to roots, Sanskrit forms of the same words, consisting of roots transformed by the attachment of prefixes and affixes into words, are ready to solve the riddle of the possible origin of apparently irreducible Arabic terms. شمولیت for example, may be derived from सम+मिल to join, ضحی from जुहोति, the full-fledged verbal form of हू to oblate, etc. etc.

There are signs, thus, of lingual gulfs, between what are deemed to be different races, gradually being bridged and the pristine unity of humanity being again established, to the utter abolition of all arrogant ideas of racial superiority and inferiority among different branches of the same family of Man.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

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THE ARYAN IDEAL OF EDUCATION.

BY PANDIT CHAMUPATI M. A.

The Gurukula is an ancient Aryan institution. It embodies in it the Aryan ideals of education of the young. We wish those were the ideals of educationists all the world over.

Education, according to the Aryan conception, begins with the conception of the child in his mother's womb. By a series of sacraments—*Sanskaras*—an attempt is made from the very day of conception to place round the child environments that will help his physical, mental, and spiritual development. Mother is the child's first teacher and in the Arya scriptures detailed instructions are given as regards the mode of life which the mother should lead to ensure harmonious growth of her offspring. Every movement of hers is thought to impress the child for good or for evil both during pregnancy and after birth.

From the mother the child comes to his father to get his elementary training from him. What we shall discuss today is, however, the third stage at which education, in the commonly accepted sense, *viz.*, school training begins. The Aryas

* A lecture delivered by Pt. Chamupati during his East African tour.

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perform at this stage a *Sanskara* which they call the Upanayanam, or Yajnopavitam. Upanayanam means taking to one's self. The Acharya or the Guru takes the pupil to himself *i. e.*, accepts him as his own, in the course of this ceremony.

The Gurukula is a residential institution. The pupils live there day and night. They are henceforward children of the Acharya. Gurukula literally means the Guru's family. The boys that go to read with him become members of his *Kula*, household. The Veda has a very beautiful similie to illustrate the Guru's function in relation to his pupils. The Guru is said to be taking the child, when initiating him, into his womb. On him from this time forward devolve the same duties that the mother was required to perform during pregnancy. The safeguarding of the child from all pernicious influences of the outside world is to be his first care. And where could the child be more safe during his tender years than 'in the womb'?

There is, gentlemen, a science of bringing up children. It is only to a certain age that parents can take care of their progeny. Further than that their individual occupations by which they earn their bread leave them neither time nor capacity for guiding the mental and physical unfolding of their children. There are specialists in every line whom nature has fitted for the task they have, by their option and with the consent of the community, taken up. On education depends the future welfare of the world. For this function it is the duty of the state, or what is the same thing the community, to reserve its best and ablest persons, both men and women, the former to educate males and the latter to train females. According to the Aryan ideal the function of a teacher can never be mercenary. The gift of knowledge cannot be paid for. The teacher leads a life of voluntary poverty. He denies himself all physical luxuries, for his enjoyments are only spiritual and mental. Not that he does not take necessary food and raiment. He feeds himself and clothes himself as a decent man of humble means should. Only, he is not a prey, as modern men generally are, to the pleasures of the palate. Intellectual luxuries such as books, pictures, sculptures etc.,

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are a necessary feature of Gurukula life. The children live among them as does their Guru.

For its physical maintenance the Gurukula depends on the Community, not on an individual or a body of individuals. The ideal teacher would be a person who shares with his pupils what food and clothing the community supplies them. The children, from the moment they are enlisted as *Brahmacharis* of the Gurukula, become the Community's charge. They are sons and daughters now not of their parents alone but of the whole community.

The first trait of Gurukula life, then, is the personal relation of the teacher and the taught. The teachers are required not only to impart to them book lore, as in schools, but are responsible for the regular and systematic development of their entire persons.

They stand to them in *loco parentis*. This changes the very tone of the training imparted. It is the interest of the teacher in the pupil that determines the character of his teaching. There is a world of difference between what is done simply perfunctorily and what one does with one's very soul in the process.

The teacher again stands in the *Kula* not only in his personal capacity as an individual man or woman but as the highest representative of his community. He is custodian of the State's best treasure. The feeling of this high function raises him above the level of common individuals who work simply for their pay. As maternity alone is the highest reward of a mother's pains in rearing up a child, so too is the fact of being teacher the best remuneration of a teacher's labour in training his pupils.

The Gurukula is ordained to be situated beyond the bustle of towns. Schools even of modern days select for them a place where the noise of factories and machines will not disturb them. For the Gurukulas of old were chosen sites where nature should co-operate with the teachers in bringing out the pupil's inner mettle. Nature was rather

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regarded to be the chief mistress. As the Guru took charge of the pupil, he enumerated the various forces of nature, *viz*, Wind and Water and Light and Rain to whom he said he would entrust him. In the Veda it is declared that it is in the mountain fastnesses and at the confluences of rivers that the *brahmana* is out of cultivated wisdom born. The influence of such environments on the health of children is only too apparent. How many parents can manage to secure to their children such wholesome water and such wholesome air as the Gurukula provides? It is the nourishment that boys and girls receive in their tender years that stands in the long run the wear and tear of advancing age. On that nourishment as on a foundation is reared the whole structure of the nation's physique. It was therefore a happy contrivance of the ancients to take all children of the community away from the filthy surroundings of cities. For who knows which lad, no matter where born, will be called upon in future to pilot the boat of his country's destiny?

The mental unfolding of the pupils, too, is naturally assisted by their living in what may be called the lap of nature. What paintings could be more beautiful than the daily portraiture in heaven of sunrise and sunset. Fine arts only imitate nature. Their best models are kept in the Gurukula to demonstrate simply their comparative insignificance by the side of God's originals.

Physical purity is a prelude to spiritual purity. It was for this reason that the ancient Aryas did not build their houses of worship in the cities. They went out morning and evening to say their prayers in the open. The bank of a stream was thought to be the most suitable place for meditation. The pupils of the Gurukula have this natural tabernacle always near to their bosoms. Their souls have perennial opportunities for being in commune with the infinite. Children of the Infinite, they have no limitations to their mental wanderings in unbounded meditation.

Away from physical filth they are beyond the reach of moral contamination too. They grow up straight bold

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children of virgin nature without a curve or crook in their moral make. They know no fraud, they know no falsehood.

A third characteristic of Gurukula life then is its seclusion from city life. The seclusion is at the same time physical, mental and moral. The world owes its greatest men to its solitary nooks. The blessings of solitude which chance has placed within their reach have been sung by many a poet and many a philosopher. The Gurukula places purposely within the reach of all what chance can accidentally place within the reach of a few. It is the design of the Gurukula to make poets of all, prophets of all. 'Impossible' do you say? The opportunity should be given to every boy and girl alike so that they that have the possibility in them may not be handicapped by lack of opportunity.

The habit of falling back twice a day upon one's self does one incalculable good. It affords an opportunity of introspection, of study of self. Where was an apostle who did not in such seclusion alone mould his future mission? The inner resources of the soul are certainly greater than any which nature's external treasures, inexhaustible as they are, can afford. Strange as it may seem, it is in the midst of alluring charms of nature that one is inclined most to turn away from nature, within one's self. The Gurukula *brahmchari* has calls from within every moment of his life. His inner and outer self are in tune with each other, so that his physical and spiritual life mutually overlap.

I have called the pupil of Gurukula a *brahmachari*. Let me explain to you the significance of this term. Western scholars translate this term as 'Vedic student,' and they are, no doubt, partially right. Veda is the primeval revelation of God's will to man. That should be his primary study. The term for which the Brahmachari will remain at the Gurukula depends on the amount of Vedic learning he will have. This, however, is the ideal plan. In the *Shastras* you will meet with injunctions to this effect. In modern days the keys to Vedic learning are after deep research being placed again within the reach of men.

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To Rishi Dayanand the *bala brahmachari* the world owes an immense debt of gratitude. He it was who re-found the lost clue to Vedic treasures. If a complete course of Vedic training could be imparted now-a-days as it was in the days of yore, then of course there would be no need of any other study. For strange as it may seem to you, we append all sorts of Sciences to the Vedas as their *Angas* and *Upangas*. The study of the Veda is not complete unless it includes in it the study of both philosophy and positive and abstract sciences. While other religions have always fought shy of science, under the Vedic system, science has been made a subsidiary branch of religion itself. That is why there have been no martyrs to Science in what they call "religion-ridden" India.

The *brahmachari* then is first a student. He is student of nature, of books, of men, of sciences and of arts. For all these are comprised under the religion of the Veda.

Commonly, however, the term *brahmachari* denotes one who is not married. And marriage is forbidden during tutelage in a Gurukula. Not only formal marriage, sexual relations of all sorts. That marriage should come after study will be recognised by all readily as a wholesome principle. What we advocates of the Gurukula demand is celibacy not only in the letter but in the spirit. Any romantic passion or fancy that crosses a youth's breast robs him of life's essence. His will is weakened, and the power of initiative that be in him is gone as a result of a condition of lethargy which love musings induce. It is on this account that we pit ourselves against co-education. We believe and with reason that equal, or better mutually supplementary, as the rights and capacities of men and women are, those rights and capacities are not identical. The very difference of sex fits each sex for a different role. The mother loses nothing by being trained for the function of mother and the father enjoys no invidious privilege in being trained as future father. Puberty makes its appearance in different ages in the two sexes, so that the period which each sex can devote to study is not the same. Thus there are mental, moral, physical and economical barriers in the way of co-education. We keep the girl

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out of the way of the boy and *vice versa* because the sight of the one gives rise to erotic dreams in the mind of the other which disturb his or her mental peace, so necessary for the harmonious development of the adolescent man and woman.

The minimum marriageable age in the case of the boys is twenty-five years and in the case of girls sixteen. Till this age the company of the different sexes should, as far as possible, be avoided. The wife of the Acharya, an elderly dame, is approached as mother. Her occasional company makes up for the deficiency which entire absence of the female sex may create in the boys' Gurukula. The age of study is the age of preservation of human energies, which when fully developed, can be turned to profitable use in household life.

Continence is the keynote of the Gurukula system of education. Self-denial practised in the days of adolescence steels a man's heart against temptations of grown-up life. There should be no need for preaching temperance from pulpits if the citizens of modern states were all the products of *Gurukulas*. How much more comfort, how many more pence in the poor men's pocket, how much more virtue, how much more peace in the life of citizens would that regime of total temperance ensure! Dry America is a very faint shadow of the golden age to which a prevalence of the Gurukula system in all states points.

Rich men by their indulgence do not only make their own lives miserable. They also create indigence for the poor. If every man were to consume what is necessary, much could be saved for the consumption of the indigent. The products of the world are even to-day sufficient for all the children of the earth. Many of them have to go without a morsel, without a shred of cloth, because of the tyrannous luxury of the few, who eat not because they are hungry but because they want to, who wear not what will cover their bodies but what will only show them to advantage. Gurukula continence will make these few healthy and sane, and those many comfortable and happy.

The sexual relations of people, if once they become regulated in cosonance with the Gurukula ideals, will be conducive

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to the production of healthy and strong generations in future, whereby the gradual degeneracy that is setting in among mankind will be stemmed. The world today is on the lookout for a regime of life which will gradually improve the future stamina of human life. The science of Eugenics of which so much is being made is a result of this quest. We offer to the world for practice the ideals of the Indian sages who discovered rules of healthy life at the dawn of human history. Nothing valuable has ever been gained without self-sacrifice. The sacrifice which the Gurukula demands is the sacrifice only of self-indulgence. The loss it entails is the loss—will you call it a loss ?—of physical weakness, disease and misery. The gain it ensures is the gain of health, happiness, unbounded capacity of work and longevity. And these not only for the present generation alone but in a greater degree for those to come. We want pupils for Gurukula that they may, after submission to its moral and mental discipline, be in a position to be happy fathers of happy children. The pallor impressed on the faces of boys must vanish and a happy bloom of life and energy take its place.

Equal treatment is meted out to all *brahmacharis* in the Gurukula. The sons of princes and pages read together, play together and dine together. Differences of birth and hereditary status are all levelled up. The prince forgets he is a prince and the pauper's son that he is born of pauper parents. As I have already said, they are children of the community and as such brethren of equal status. The differences among them are of intellectual calibre, mental capacity, differences, *i. e.* of their personal parts which effect not their economic equality. Living together for years they develop among them a feeling of fraternity which lasts them for life. The rich man's son has ample opportunities of cultivating the habit of self-dependence, which servants at home make it impossible for him even to think of. He may have occasions to serve a poor brother, so that the relation between the different stations of life which the Gurukula regime establishes is that of co-operation, instead of one of tyranny on the one side and

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jealousy on the other which obtains under modern economic conditions of the world. The story of Sudama and Krishna, one a poor brahmana lad and the other prince-royal of the house of *Vrishnis*, has been often told and yet bears repetition. It was in the hut of *Sandipani* that the seeds were sown of that immortal love which found expression in later days, in that mutual model cordiality of the prince and pauper, of which the poets sing with relish even now. The Brahmana in rags found ready shelter with the prince in purple. The latter could not efface from his memory the scenes of joint service of a common master in their Gurukula days. To him it was unbearable that a late chum of his should to-day lack even creature comforts while he himself should be rolling in wealth. Lasting without doubt are the friendships formed within school walls. The Gurukula seeks to extend those walls so as to contain within their sweep the prince's palace and the labourer's hut, so that in the broader life of community there should be no differences, at least in the matter of fellow-feeling, of high and low.

The characteristics I have enumerated of the Gurukula system of education, *viz* the personal tie between the teacher and the taught, the high spiritual and mental capacity of the Acharyas, the seclusion of the Gurukula site, its picturesqueness, its healthy and clean atmosphere, physical as well as moral, its rules of celibacy, a rigid regime of continence, of plain living and high thinking,—these and such other peculiarities can be adopted in any country. In America the experiment of such academies is being tried in the form of "Camps." The virtues I have named are on the face of them of universal value. Any body that practices them is bound to be benefitted by them both physically and morally.

And now when my discourse is running to its end, I shall address a few words to my Indian brethren, for whose benefit the projected Gurukula has been mainly designed Some of you may perhaps not know that the imparting of school and college istruction in our mother tongue, Hindi, was first begun by the Gurukula. Now-a-days the necessity of employing the child's mother language as the medium of instruc-

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tion is recognised on all hands. The time that is wasted in picking up a foreign language and then too the inability to express one's self which even a graduate of an Indian University experiences, have only now begun to catch the attention of educationists of our country. An English examiner of papers in English of the B. A. examination of an Indian University once remarked :—'My dogs know better English than the Indian graduates.' And what wonder ? The Indian graduate has neglected the Indian languages as they are beneath him and has not been able to acquire a working knowledge of English, as that surely is beyond him. Where then does he stand ? As far as expression of his feelings and ideas goes, he is no better than a dumb animal. The Gurukula has changed all this. To the popularisation of Hindi the Gurukulas have given the fillip. Today Hindi is a subject of the M. A. examination in some of the English-ridden universities of India. The product of these latter universities have till now been baboos, who are defined in Chambers' Encyclopædia as "Indians with a shallow knowledge of English." What an enviable compliment ! The Gurukula student learns Hindi through speech and Sanskrit through study. He in fact employs both these methods in the learning of either language. The difference in the employment of the two means in the acquisition of the two languages is that of degree. In Hindi every child of the Gurukula is perfectly at home, while even Sanskrit you may see and enjoy being spoken fluently at the various symposiums held in the course of the Gurukula anniversary. The Gurukula graduates have considerably enriched the treasures of Hindi literature by their productions in Hindi on various subjects. This service alone which the sons of the Gurukula have rendered to the mother country reflects great credit on their Alma Mater. Familiarity with Sanskrit, though it may at the outset appear of no great economic value, is an asset which one prizes more and more as one grows old. In declining days of age the study of the Upanishads and the Vedas is every aged man and woman's solace as it was the solace of the German philosopher who depended on it even for

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averting the agonies of death. The study of Sanskrit is now-a-days yielding newer and newer results to the labours of the antiquary. Even in positive sciences the field of Sanskrit litrature discloses no barren soil. While some of the material exhumed is of interest only to the research scholars, there is a considerable amount of scientific facts which even an ordinary man of ability may utilise. The antiquarian brings the past in a line with the present, a service of no small value to the cultural continuity of the nation.

In exalting the glory of Sanskrit, you will see, that I have not at all disparaged the positive value of learning English. And in the Gurukula, though relegated to a place of secondary importance, the study of English is neither neglected nor even underrated. It surely receives more intense attention than does Sanskrit in colleges affiliated to other universities. The Brahamachari can well understand what is written in English on science and art. Only, he does not as a rule make it his vehicle of expression, though some who have tried have acquired fair proficiency in writing and speaking in English also. The Brahamachari holds in his hands the keys of culture both present and past. He is a pleasant combination of ideals ancient and modern. He sticks to India's individuality and shuns not the additions which modern science and culture offer to make to her past treasures.

The whole tone of the economic and political relations of the world can be changed if the citizens of the various countries and states be nurtured according to Gurukula ideals. The very idea that they have been maintained by the community makes them life-long servants of their fellow-citizens of the State. The State is their mother. She has nourished them longer than their own mother who gave them birth. They have had occasions to live amidst friends recruited from all layers of society, with whom their contact was not simply occasional but long and closely intimate. At the Hardwar Gurukula it has always been impossible to distinguish between the sons of *brahmanas* and what people in their ignorance brand as "untouchable" parias. A social reform of the great-

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est moment has been silently carried on by the practical equality which the Gurukula system has introduced among its pupils of various castes and conditions. Students from all provinces of India and Burma have read there and we are eagerly looking forward to the day when countries of the West will send their sons to India to learn at the feet of Indian *brahmanas* the highly essential lessons of international fraternity. Then will the announcement made by Manu be once again a practical rule of the present that men of every clime should get training in the various rules of conduct suited to their country from the teachers of Bharat.

In the end, gentlemen, I shall translate to you the formula of joint prayer with which the teacher and the pupil of Gurukula begin their daily lessons. It contains, as in a nutshell, the whole ideal of the Gurukula. The inmates of the Gurukula by constant repetition weave that prayer, as it were, into their being. It stirs their breasts, animates their activities, and is the keynote of the whole academic life. They say:–*saha na vavatu saha nau bhunaktu, saha viryam karvavahi tejasvi na vadhitam astu ma vidvisava hai.* May it guard us together. May it feed us together. May it develop our energies together. May what we read be conducive to glory. May we shun ill-will.

The first aim of Gurukula education is to evolve in its pupils the ability to protect themselves and their community. Their bodies should be strong so that when the occasion comes, they may not lack the capacity to defend themselves and their fellow-citizens from danger.

The second capacity which the *brahmachari* of the Gurukula strives to acquire is that of earning his bread. On him is to fall the burden of the maintenance of his family. The Arya householder has to support not only those who according to modern conceptions are 'his own'. The ancient 'own' was a much broader term. The Arya householder has, as in religious duty bound, to be hospitable. The duty to provide food and shelter for any one that drops at his house, a *brahmachari*, or a

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sanyasi, or a *vanaprastha*—who will not come to cities, is his. From his earnings are derived all sorts of charities which the community requires. What he earns he shares with many classes of dependents. And it is the system of education that has to make provision for this future drain.

After these two *viz.* the duty of protection and maintenance, come two more necessary acquisitions *viz.* glory and learning, and last of all comes the holy covenant of love. What other ideals of education could be higher and more comprehensive. The energies which the pupil cultivates are not only his. He develops them in common with his Acharya, who, as I have told you, is the highest representative of the community. Every day is thus this vow repeated that the pupil's life will not be a life of self-interest.

With his person he thinks constantly of his community and with the good of the community he thinks of the good of the world.

Education in the old days was not a tool in the hands of politicians. The *Acharya* was a free man whom not even the King could force. The duty of the King was only to lend the educational institutions of his realm his economic and administrative support. The policy of the Gurukula it was the business of the teachers to chalk out and follow who, *brahmanas* of broad cosmopolitan sympathies and ideals would not suffer pedagogy to be tainted by narrow political likes and dislikes. Under the roof of the Gurukula was a peculiar sort of citizenship evolved. It would surely not allow the mother country of the pupil to fall into the fetters of a foreigner, nor would it on the other hand forge fetters for the feet of foreign communities and nations. What ideal citizens of those ancient days!

Do you not wish, gentlemen, that that old formula of citizenship be revived to-day so that all crooked conflicts in the name of nations may cease and honest peace reign in the councils of the world?

The sacred formula is:—May what we read guard us

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together, feed us together, evolve our capacities together, win us glory and help us avoid hate and envy !

INTERPRETATION OF THE VEDAS AND THE BIBLE.

VII.

BY PROF. BOMESH CHANDRA BANNERJEE.

European scholars and Indian scholars of the orthodox school, maintain that Dayananda has forced the meanings of Vedic words and has laid greater emphasis on their derivative meanings than on those meanings which are familiar to us. It is strange that persons who are supposed to have gone through the commentaries of Sayana and Mahidhara should be blind to the fact that these two mediæval Vedic commentators have not refrained from giving those meanings of Vedic words which seem to us most curious, far-fetched and absurd—meanings which they bring out by a reference to the etymology of the words of the text. For the consideration of those readers who have not the time or the opportunity to consult Sayana and Mahidhara, I give below a list of Vedic words and the interpretation thereof by Sayana and Mahidhara, so that the readers may judge by themselves whether the charge of adopting the most unusual meanings of Vedic words cannot be brought against Dayananda's mediæval predecessors who are "the friends, philosophers and guides" of the European Vedic scholars and their obedient Indian disciples.

From Sayana.

In Mandal I, Aswin Sukta (3rd Sukta), 4th Rik more than a dozen derivative meanings of the words इन्द्र (Indra) are given, the most significant of them are—भूतानि प्राणिदे-

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हानिन्धे जीवचैतन्यरूपेनान्तः प्रविश्य दीपयति = He who enters the bodies of all creatures in the shape of life.

AND

इदं करणादिन्द्रः इन्द्रो हि परमात्मरूपेन जगत्करोति = It is Indra who, as the Great Lord creates this world.

In Mandal I, Sukta VII, Rik 3 (Indra Sukta) गोभिः = रश्मिभिः and जलैः. To us, the word गो is familiarly the name of the cow. But Sayana here interprets it in the sense of "rays of light" and "water."

In Mandal I, Sukta 164, Rik 23, in the text is,

गोरमिमेदनु वत्सम् etc. Here Sayana says—गौः = मेघरूपा गौधेनुः अमीमेत् गर्ज्जन—शब्दं वर्षणचिन्ह रूपं करोति etc.

Here गौ is taken to mean "the cloud" and the roaring of the clouds is compared to the belowing of the cow, man being the calf.

In Atharva Veda Kanda I, Chapter I, Sukta 3 and Mantra 5, Sayana gives the following derivation of सूर्यः—सरति गच्छति इति, अथवा सुवति प्रेरयति तत्तद्व्यापारेषु कृत्स्नं जगत् इति *i. e.* that which moves (or seems to move) or that which (or he who) directs the whole universe to its various functions is सूर्य्य (the sun).

In the Rig Veda, Mandal I, Sukta 164, hymn 33, the text contains the passage पिता दुहितुर्गर्भमाधात् which in modern Sanskrit may mean—"the father made the daughter pregnant" and a shrewd enemy of the Vedic religion may try to persuade us to believe that the Vedas sanctioned the co-habitation of father and daughter. But even Sayana explains the passage thus:—पिता पर्ज्जन्यः दुहितुः दूरे निहिताया भूम्या गर्भं सर्व्वोत्पादनसमर्थं वृष्ट्युदक लक्षणं आधात् सर्व्वतः करोति। = The clouds send rain to the distant earth and thereby put fertility into it. पिता = the clouds or rains, and दुहिता = the distant earth.

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In Mandal I, 164 Sukta, verse 36, विष्णोः व्यापकस्यादित्यस्य, Vishnu is taken to mean the extending rays of the sun or the sun itself.

In Mandal I, 164 Sukta, 42 Rik

समुद्राः } =वृष्ट्युदक समुन्दनाधिकरणभूता मेघाः
Usually the sea } =here, the clouds.

In Mandal I, Sukta 190, Rik,

वृषभः } =कामानां वर्षिता
} =here, one who fulfills our desires or pro-
The bull } duces the results of our actions.

In Mandal I, 160, Rik 3—

धेनुः } =प्रीणयित्री भूमिः
The cow } =here, the earth.

In Mandal II, Sukta 5, Rik 1—

पिता } =पालकः
Father } =here, supporter.

In Mandal II, 16 Sukta, Rik 6—

वृषभः } =कामानां वर्षक इन्द्रः
The bull. } =Indra who fulfills our desires.

In the same context वृषभस्य=सोमस्य = the Soma juice.

In Mandal II, Sukta 21; Rik 13,

वह्नयः = अश्वनामैतत् वोढारः

Fire=here, the horse, the carrier.

In Mandal II, Sukta 36, 4 Rik,

विप्र = मेधाविन्

The Brahmin=here, intelligent (adj.)

In Mandal II, Sukta 38, Rik 1,

देवेभ्यः = स्तोतृभ्यः

The gods = the singers of hymns.

In Mandal II, 38 Sukta, Rik 5,

शोकः=तेजः

Grief=Spirit, strength.

In Mandal II, 38 Sukta, 7 Rik.

अप्सु=अन्तरीक्षे, आपः पृथिवीति अन्तरीक्षनामसु पठितम्

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The word आपः which to us means "water" is made to mean "the sky", for, says the commentator, आपः पृथिवी etc. are the synonyms for the "sky" or अन्तरिक्षं।

In Mandal III, Sukta 1, Rik 8,

वृषा = अग्निः, मधुनो घृतस्य = मधुरस्य उदकस्य. Here the word which may mean "bull" is interpreted as "fire" and the word which, to us is familiar as the word for "clarified butter" means "water."

In Mandal III, Sukta 1, Rik 9,

पितुः = अन्तरिक्षस्य

Father = the sky.

In Mandal III, Sukta I, Rik 11,

यशसः = यशोह्यन्नं तद्धत्यः

Fame = here "combined or connected with food" for यशः = food.

ऋतस्य = उदकस्य

Truth = water.

In Mandal III, Sukta 1, 13 Rik,

अपां = औषधीनाम्

Water = medicinal herbs.

In the Atharva Veda, Kanda I, Chapter I, Sukta 3, and hymn 2,

वृक्षं = वृक्षविकारं धनुर्दण्डं

Tree = the bow made of wood.

गावः = गो विकारत्वाद् वा गमयति इषून् इतिवा गावो मैर्व्वीः

The cow = here, the bow-string.

(The Nirukta of Yaska gives also another meaning of the word गौ *viz* गोविकारः *i.e.* पयः or क्षीरं etc. for instance गोभिः प्रीणीत मत्सरम्)

In Atharva, Kanda I, Chapter 2, Sukta 7, mantra 1, the following derivation is given of the word अग्नि—अंगति गच्छति सर्व्वजठरवैद्युतादिरूपेन कृत्स्नं जगत् व्याप्नोति इति *i. e.* that which or he who pervades the world in the shape of electricity or the digestive power of animals.

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INSTANCES FROM MAHIDHARA.

In Yajurveda, Chapter I, Kandika 1, *i. e.* the very first hymn of the book, in **वायवः स्थ** etc.

वायवः / The wind } = **गन्तारः** (adj), that which is moving.

In Chapter I, Kandika 1,

घर्म्म = दीपकः

To us **घर्म्म** is familiar in the sense of "sweat or perspiration"; it means here "that which displays or exhibits or illuminates."

In Chapter I Kandika 8,

वन्हितमः = अतिशयेन वन्हिः वह प्रापने ।

Here **वन्हि** which to us means "fire" is used as an adjective and means "that which can enable one to have access to something."

In Chapter I, Kandika 30,

विष्णोः = यज्ञस्य

The god Vishnu = here, the sacrifice, Yajna.

In Chapter I, Kandika 31,

शुक्र = दीप्तिमत् = bright.

In Chapter III, Kandika 19,

ऋषीणां = मन्त्राणाम

The sages = the hymns.

In Chapter III, Kandika 20,

अन्वः = क्षीराज्यादिरूपं अन्नं = food-stuffs such as milk, butter.

In Chapter IV, Kandika 36,

वरुणस्य = वस्त्रबद्धस्य सोमस्य

The god Varuna = the Soma tied in a piece of cloth.

In Chapter II, Kandika 10,

इन्द्र = परमेश्वरः

The god Indra = the Great Lord.

In Chapter V, Kandika 33,

समुद्र = सर्व्वेदेवा सम्यगुत् कर्षेण द्रवन्त्यत्र इति समुद्रः । समुद्र इव अगाधे । ज्ञाने ।

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We are familiar with the word समुद्र which means "the ocean." Here Mahidhara means by it "he who is greater than all other gods or whose knowledge is as deep as the ocean."

In Chapter V, Kandika 43,

मा लेखीः=माहिंसीः 'लिख अक्षर-विन्यासे' इहतु हिंसार्थः ।

The verb लिख generally means "to write." Here, Mahidhara says, it means, "to kill."

In Chapter I, Kandika 25,

पुरीष means स्वप्रहारोत्पन्ना मृत्. To us पुरीष means "dirt" here it means "the earth thrown up or dug up."

In Chapter I, Kandika 16,

कुक्कुटे । टेसि etc.

The word कुक्कुट which to us is familiar as "cock" is interpreted thus :—असुराः कुकेंति तान् हन्तुमिच्छन् योऽटति सर्व्वत्र संचरति स कुक्कुटः । यद्वा कुक् कुत्सितं शब्दं कुटतितनोति इति कुक्कुटः । *i. e.* He who wanders from place to place to hunt down the asuras or he who makes a harsh cry.

In Chapter III, Kandika 6,

गौः etc. गौ is derived thus :

गच्छति इति गौः गन्ता. The word गौ is familiar to us meaning "cow"; but here it means "that which goes or moves", an adjective.

In the same place स्वः=सूर्य्यः.

In Chapter II, Kandika 2,

अदित्यै=अदित्या भूम्याः the earth.

Page after page can be filled with quotations like the above to show that the mediæval commentators did use derivative meanings of the words—meanings which to us seem to be extremely far-fetched, or even entirely fictitious. The mediæval scholars with all their acumen and learning lacked the clear vision and the moral courage to get out of the rut of current corrupt religion. They

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employed their scholarship and energy to uphold and confirm the rotten things that passed for religion in their time and they used, whenever they needed it, the key of derivative interpretation. In the hands of Dayananda, however, it became a magic wand with which he lifted the Vedas from the hell of degrading commentaries to the heaven of correct, ennobling interpretation. Those who, think that Dayananda gave strange, fictitious and far-fetched interpretation to the words of the Vedas, but do not scruple to declare their faith in Sayana and Mahidhara should make their position consistent. They should not forget, if they at all care to consult these two pundits, that both of them have, throughout their commentaries, interpreted Vedic words in derivative senses so far as they could, without touching the current religious beliefs and ritual, and this has led them to use meanings of words which, in secular Sanskrit, seem to be curious and absurd. But, Dayananda used the same key with a nobler purpose in view. His motive was, not to gain the patronage of princes or rich men neither to keep his personal ease and comfort intact by following the multitude; but his life's mission was to rescue religion from the abyss of corruption and superstition. Some people seem to take up a position like this—'You can interpret the Vedas in any way you like, provided you keep intact polytheism, animal sacrifice, and some obcsene rites." They may be very learned men but we cannot have great regard for their sense of justice and consistency. It is Dayananda alone that honestly and consistently followed the principle of Yaska that Vedas should be interpreted according to derivative meanings of words.

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THE HERO OF HINDU HISTORY.

BY PROF. T. L. VASWANI.

The Dussehra! The Day of Sri Rama's victory! That was so long ago! In the dawn of History! Still is Sri Rama's name remembered and revered by millions. The tasks and pains of Hercules made him the greatest hero of Greek history. A greater than Hercules was Sri Rama.

Egoism was Ravana's sin. Spiritual idealism was Sri Rama's strength. It is the strong who renounce. The weak hoard their little "gains." Rama had the strength to renounce his kindom and go upon a fourteen years's long exile. In a recent drama on "Napoleon," the author represents Geoffrey as requesting Napoleon to try the last art of government, "the art of self-effacement." Napoleon failed here; Napoleon with all his gifts and virtues was an egoist. Napoleon regarded himself as a "man of destiny"; that he doubtless was; but he did not realise that there is a deep divine power set against egoism. Ravana, like Napoleon was an egoist. Ravana was brave and strong; Ravana had built up a big civilised kingdom: but like Napoleon, he could not grasp the spiritual truth that the ATMAN is mightier than all the armies. Rama conquered in the power of *tapasya*. It is the power,—the power of Tapasya, of sufferings cheerfully accepted, of sacrifice heroically offered in the service of Divine will.

The Ramayana! The word means: "The wandering of Rama." More thrilling is this ancient story of the wanderings of Rama the Aryan Prince than the other one of the wanderings of Ulysses the Greek hero. Rama wanders in the Deccan, then settles down in an *asram* on the Godavari banks. He has put off the prince's silken robes, he has put on the barks of trees; he eats roots and fruits which the wild jungle gives, he sleeps on the ground, he spends his time in prayers and meditation, in the study of 'shastras' and communion with Nature. There his quiet seclusion

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is disturbed. Sita, of pearless beauty and purity, Sita is stolen away to Lanka by Ravana who comes to her in the guise of a fakir. Rama steps out of his seclusion as a Hero. Rama rescues Sita, Rama conquers Lanka but restores the kingdom to its people. Rama vindicates the moral Law.

He wins his victory over Ravana with the help of Hanuman and his Vanara army. Who were they? "Monkeys", we are told. How, I have asked myself, could the Monkeys help Sri Rama? Then a thought has come to me that the "Monkeys" whom, as we read in the *Ramayana*, Rama called respectfully his "friends" and "brethren" were some people who lived in caves, fed on plants, and had monkeys as totems! Students of anthropology know that there were primitive tribes who were tòtem-worshipers. Students of pre-history know that there were cave men at one stage in the human evolution. To this day there are tribes to whom the "monkey" is sacred, the monkey flesh being taboo to them. The "monkeys," then, who helped Sri Rama were, as it seems to me, not apes but humans—Cavemen, whose *ishta devata* was the 'monkey.'

Hindu India celebrates Rama the conquerer. Let us not forget Rama the Tapasvin. For in his tapasya was the secret of his victory. "In days of yore,' we read, "Bharma perfomed the invocation ceremony of Durga inviting her to come to the aid of Rama and bring about the death of Ravana." The ceremony was performed in autumn and in the very season we read Rama also worshipped Durga, the Divine mother. Rama fought hard, but Ravana could not be killed? What was the reason! Ravana had Durga on his side! Sri Rama prayed to Her for protection. She promised to help Rama if he would offer Her 108 blue lotuses. They were secured by Rama with great difficulty. Durga was eager to test Rama. She made one lotus invisible. 107 lotuses remained. Rama must worship Her with 108! To complete the mystic number Rama resolved to pluck one of

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his blue lotus eyes and offer it along with 107 blue lotuses at their feet. Durga was deeply moved. She manifested Herself to Rama. She asked him not to pluck his eye; he had been tested and not found wanting. She promised to stand by him in the Great War: Rama won; Râvana was defeated.

The story is not in Valmiki's Ramayana. The story will not stand the test of historical criticism. But to me the story is very suggestive. And is not moral truth of as much value as historical truth? Rama had the true Hero's resolve to dare, to do, and die. Ravana was strong but Rama's *tapasya* was stronger. He suffered much in the service of the ideal. He offered his life as a sacrifice. Therefore 20 crore heads today bow down to him in reverence. Therefore 20 crore voices today cry victory to him as the saviour of the Hindu Race. Shri Rama has inherited immortality.

INDIA'S DEBT TO SWAMI DAYANANDA.

BY PROF. S. N. PHERWANI M. A.

Great is India's debt to Swami Dayananda. He was one of those rare symmetrical souls, whose life, teachings and works are an all round inspiration to workers in several lines of human uplift. I would instance his outstanding contributions in three directions by way of illustration. What were his contributions to Hindu religion? He democratised it. He vernacularised it. He made it virile and aggressive. What again did he do for our culture? He emphasised its continuity. He imparted it an assimilative attitude. He stood for national regeneration through national and rational education. And his services in the cause of social reform? He sought to abolish early marriage through the revival of Brahmacharya ashrama. He helped the removal of the ban on widow marriage. He simplified ceremonials. He has enfranchised the untouchable. Let us look at these services a little more in detail.

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He democratised Hindu Religion.

The Arya Samaj that he founded has a thoroughly democratic constitution. Election by worth takes the place of hereditary priestcraft. A hereditary priesthood divorced from worth and works, had naturally led to stagnation. Religious leadership determined by fitness and ability to discharge the function of spiritual regeneration is the great need of every live religion. This the Swamiji advocated. Aptitude and education, character and training alone befit a man for officiating in ceremonies, and preaching the scriptures. Just as reformation in England substituted the book for the priest, just as Sikhism sought to substitute the holy Granth for rigid Brahmanism, exactly in the same way Swamiji substituted Vedas and their knowledge for a hereditary priestcraft. Any one who educates himself to understand the teachings of Vedic religion can thus become a priest, even though he may be a *Vaishya* by birth, or a *Mulla* by previous training.

He vernacularised Vedic Religion.

By writing the *Satyarth Prakash* in Hindi Swamiji sought to do the same service to Vedic religion that Swami Tulsidas had done for Ramayana, and Guru Nanak had done for the Punjabis, or Tukaram did for the Marhattas. He put religion within the reach of the Hindi-speaking public. The purified essence of Hinduism was henceforth available for all who could read and write Hindi. The whole of Northern India was thus put in possession of a scholarly synthesis of ancient scriptures.

He made it virile and aggressive.

Endowing the ancient faith with its original vitality, he made it virile and aggressive, instead of dormant and passive. The wonderful increase in the numbers of the Arya Samajists, and the vaster pervasive effect of their viewpoint bear witness to the work of the Swami. Hinduism is now a living faith and reacts vigor-

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ously to onslaughts on its doctrines or followers. It has put on its youthful phase of conquest instead of the older senile phase of meek submissiveness. The rational side of religion so much neglected by many reformers has been given its due place. Preachers of the ancient faith now fired with a new-born zeal go about in distant lands to impart the message of the Vedas, meant for all humanity.

He re-established cultural continuity.

The neutral government-conducted education, so much charged with the spirit of western culture had very nigh made the intelligentsia forget their glorious cultural heritage of the past. Swamiji's influence worked in the direction of making even the educated proud of their past culture, and look to it for real strength, rather than to mere imitativeness of any other culture howsoever excellent for supplementing our own. Educated India thus found its own soul and was led to build securely on what was best in its past cultural foundations.

He imparted it an assimilative attitude.

His was no narrow view. Truth must be accepted from all quarters. In the Gurukulas which best illustrate the spirit of Swamiji we have Western Science given a place of honour. Western philosophy is studied side by side with eastern. Comparative research attitude chracterises the Swami's writing and his influence has been likewise. His keynote was assimilation of the best, instead of a mere imitation of the West.

Nationat education the key to national regeneration.

National education, if it means anything definite, means this vital touch with previous cultural development, this teaching through the mother tongue of best in modern cultural developments. This is the spirit which chracterises the educational activity of the Arya Samaj, especially the Gurukula movement.

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Revival of Brahmacharya Ashram

It is Swamiji's efforts that have made Brahmacharya once more a household word. During my school days I remember no teacher referred to the necessity of sexual purity and continence so insistently and in an elevated tone as one whom I afterwards came to know as a staunch Arya Samajist. Others paid little or no attention to this vital need of student age. The Gurukulas have been an example to several similar institutions started as Brahmacharya Ashrams. The word Brahmachari associated with Swamiji has held aloft this great ideal before the student world once more. And with the emphasis has gone automatically the postponement of the age of marriage. Early marriage has thus been sought to be replaced and thus effectively destroyed by substitution of ideals.

Widow marriage.

The hapless lot of the widows, and the great injustice of enforced widowhood, without a corresponding restriction on remarriage of widowers could not find a more effective opponent than the Swami. He was the ardent advocate of social justice. The Vedic message was to be preached among men and women alike. The girls had as much right to education as boys. And with these reforms goes the granting of human rights to the widows as well. The widow remarriage movement finds ardent advocates among the Arya Samajists. Female education and the right of every widow to remarry, if she likes, thus easily find their advocates where the teachings of the Swami have made headway.

Simplified ceremoniats.

Through *Sanskar Vidhi* the ancient sacraments were restored to their pristine purity and put within the reach of all. I have observed the Samajic Vidhi being drawn upon by even several orthodox Brahmins. The sacraments can now be conducted by any one who can read

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Hindi and Sanskrit and can be intelligently followed by the Hindi-educated. They are not a monopoly of any special class. Ceremonies have thus been reduced to essentials and simplified, shorn of Pauranic Astrologic accretions, and established costly exchanges of presents, leaving the parties free to save time and money and get rid of the bother of meaningless survivals.

Reclamation of untouchables.

The greatest single stroke of social reform is the reclamation of the untouchables, their readmission or admission into the Hindu fold. Thousands have directly had cause to bless the Swami for restitution of primary human rights of intercourse with other human beings not of their caste or class alone, of equal rights to education and approved modes of worship and ceremonial. Lakhs will still bless him for readmission into the Hindu fold, for elevation of social status, and removal of social injustice. For the ways of the pioneer have now found acceptance amongst the orthodox. Hindu society has thus been and is being steadily regenerated through the efforts of the Swami. Great is the debt of Hinduism to the Swami and great the debt of the rest of India too.

RELIGION AND REFORM.

By Dr. HARI SINGH GOUR, M. A.

No subject is of more vital importance to the people of India at the present moment than the subject of Social Reform. It is the one subject upon which the future hope of India lies. If we turn to the pages of History, it will be seen that the decadence of India synchronises with the establishment of caste, and that though every other nation on earth successfully struck a blow for the maintenance of its liberty, India, one of the greatest of them all, has never done so. There is no doubt that the tide of foreign invaders

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has been resisted by the fighting classes, but it is equally clear that they were fighting for their own land and the nation at large were nonchalant as to the future of their own country. While some fought, the rest betrayed them. Caste is the prolific source of traitors on occasions of national emergency. It is the one canker-worm that is eating into the vitals of the nation. Hindu religion is essentially a non-socialistic and non-federal religion in its character. It is what we may call a purely individualistic religion. In other words, it is a religion which does not recognise a call of society. Its all-absorbing concern is the attainment of *Nirvana*. Such is, at any rate, the popular rendering of an ancient creed. A religion so understood can never beget spirit of patriotism, nor produce national solidarity. Without these adjuncts, national progress is impossible. That India has been sadly left behind in this respect admits of no doubt. We see here around us a congeries of various nations, castes and communities juxtaposed, living and warring with one another. These communities cannot interdine, cannot inter-marry and, what is worse, cannot, in the case of some, even touch one another. The knowledge of our own deficiency is the beginning of wisdom. We must boldly face the facts as we find them. The question, therefore, is how to create an Indian brotherhood. For this purpose, we must create a national social polity. Now if we remember that while an Indian is free to marry an European on European soil, he cannot do so in this country, —though he may easily do so if he goes out of it and solemnises the marriage on a British ship three miles off the Indian harbour. In my Civil Marriage Bill I tried to remove this territorial inequality. The orthodox and the heterodox alike combined to defeat my measure. It is one of the paradoxes of Indian life that the most fiery politicians are the most bigotted opponents of social reform. And yet without the assurred reconstruction of Indian society, the cry of political reform and Swaraj is but a tinkling

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cymbal. The Arya Samaj has done much to weaken the forces of orthodoxy. But I hope it will, in the near future, develop into an out and out iconoclastic creed not afraid of telling the truth and practise it regardless of the opposition which it is likely to receive from the thoughtless proletariat. In all countries, the march of political reform has been heralded by the separation of the church from the state. It was so in Rome nearly 3000 years ago. It has been so in Angora less than a decade ago. The tying of politics to the chariot-wheel of religion, introduces hypocricy both in politics and in religion. Religious preachers are, as a rule, born bigots. They should be ruthlessly excluded from interference with politics. It is on account of the Moulanas, Moulvies, Shastries and Pandits that this country has suffered for so many centuries. If they cannot be banished from the land, they should at least be silenced and their mischievous activities limited to the domain of religion. Let them make their living by preying upon the ignorant proletariat but the intelligentsia should have the courage to revolt against their tyranny.

Reformation of character is one great necessity of our people. No nation can exist without character. In India such things as courage, integrity, truthfulness and the rest are an individual trait but by no means a national virtue. And the reason is not far to seek. The inter-communal and caste jealousies make the crystallisation of character an impossibility. It will thus be seen that we have to clear the augean stables of accumulated traditions which we should have removed long ago. As it is, we must realise its importance and begin now with a fervent desire and devout heart praying to the Almighty that the Indian nation may once more become rejuvenated and re-invigorated by the costly lessons it has learnt and the mistakes it has committed. Let the Indians remember that with the advent of the wireless, the steam-ship, aircraft, India cannot now be regarded as otherwise than a portion of the globe and that its

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frontiers are ill-defined and India non-existent to the march of science and civilization, exploitation and enterprise. If we cast our glance at the industrial map of India, we shall find that of all nations, Indians are the only ones who are not able to hold their own against foreign competitors. The reason is our defect of character, want of organising faculty and our low ideals. We have to raise our standard of life and efficiency. We must dispose the accumulation of wealth which is necessary for the up-building of a nation. We should not scorn reforms which are the bulwark of national progress. We should not, in one word, be blind to the call of reason.

CONTEMPORARY THOUGHT REVIEWED.

SMALL DOSES OF ALCOHOL.

The Young Men of India culls the following from a paper read by A. Holitricker of Czechoslavakia at the 18th International Congress Against Alcoholism, held in July at Dorepat, Estonia. Difference is generally made between drinking and drukenness. While the latter is condemned on all hands, the former, *viz.*, the habit of absorbing liquor in small quantities, so as to stimulate the system to aid digestion and keep up the spirits after fatigue is not only tolerated but in some quarters even recommended. Scientific tests, however, fortify the position of the temperance worker, who cries down all drink, whether moderate or inordinate in quantity or in exciting effect.

The scientific study of the action of alcohol is the basis of our fight against alcoholism ; the progress made in science has brought about modification of our ideas on several points relating to alcohol.

On the other hand, the development of the educative, social moral and economic work has provided us with other argu-

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ments. In our days it is no longer the destructive action of the immoderate use of alcohol, of drunkenness, which is given the first place, but rather the evil resulting from so-called moderate doses. We can prove that the moderate use of alcoholic beverages entails a higher morbidity ; and it is a fact likewise, which ought to command special attention today, that *the psychic functions are influenced by small doses of alcohol.* Now in this age of the machine, when great calls are made upon the faculty of rapid decision, upon the reliability of the impressions of the senses, this fact is of enormous importance. Modern traffic and industry require an extremely exact activity of the nervous muscular system and of the organs of the senses. It is precisely these qualities, become so important, that are affected by alcohol which, taken even in very small doses, exercises a deteriorating influence on the rapidity, the sureness and accuracy of the functions of the senses, the nerves and the the muscles. These facts are proved beyond all doubt by a series of precise experiments and observations. We shall speak of the most recent of these works.

First let us cast a glance on the older literature dealing with the problem. The first scientific man to draw attention to the subject was Kræpelin, whose investigations, begun in 1890, opened up the way ; the results of his work have been completed by his disciples ; in general they have not been contradicted up to the present time.

After Kræpelin other research workers took up the question: in their experiments they made special allowances for phenomena capable of influencing the results and of modifying them, namely, fatigue, practice, accustomance, varying sensibility of individuals and of the same individual at different moments and under different conditions. Most men of science realize that it is difficult to eliminate completely these disturbing elements ; they endeavour to do so as far as possible by organizing the experiments most carefully, by carrying out numerous control experiments, by fixing the effect of practice and of fatigue, by comparing the results obtained with several subjects, of different sexes and ages, with the same person by experiments covering a certain number of days.

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Besides the *mode* of action of alcohol, investigations have been made concerning its duration, the influence of the hours of the day, the differences between the action of alcohol taken fasting and with a meal, also those resulting from doses of alcohol taken in diluted or concentrated form, those which may be observed in abstainers and moderate or immoderate drinkers. Finally, due allowance has been made for the influences that the consciousness of being under the influence of alcohol, during the experiments, might have upon the subjects of the experiment, this in case of anti-alcoholic subjects especially, for this consciousness might influence the experiment in a subjective manner.

Nearly all investigators also take into account the subjective impression formed by the subjects with regard to their work during the experiments. With but few exceptions it has always been observed that they were firmly persuaded that they worked more easily and better, making fewer mistakes, after having taken alcohol, than without alcohol, and they were much surprised when the results proved the contrary.

Of the works published during the last ten years in this domain we shall analyse the following :

Uno Tottermann of Helsingfors published in 1915, a work on alcohol and work of precision. The threading of sewing needles was the task set. The experiment extended over 43 days, the quantity of alcohol given was 25 cm ; very marked decrease in the work on the alcohol days ; trembling of the hands and slight eye fatigue was moreover remarked.

Gyllensward's experiments on the action of small doses of alcohol on the power of co-ordination of the arm and the hand which date from 1917, are interesting because they were carried out with very small doses of alcohol, up to 5 cm ; and because the subjects did not know if and when they received alcohol ; even with a 5 cm dose, a notable decrease of work could be observed.

Klaus Hansen has examined the action of alcohol on the activity of the senses and has measured the perception of sound waves with and without alcohol.

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Some fine experiments were undertaken in 1913 and 1914 by the *Medical Research Council,* and published much later, on the action of alcohol in normal circumstances and in a state of fatigue. In normal circumstances the number of errors increased proportionately with the dose of alcohol (between 10 and 25 cm) by 21, 42, 39, and 113 per cent. In a state of fatigue, the alcohol acted differently: to begin with, its action and that of the fatigue were added to one another, later the alcohol seemed to help in overcoming the fatigue. Opium, in normal circumstances, decreases the number of errors. A meal preceding the experiment greatly diminishes the action of the alcohol.

Another work from England is that of the *Medical Researeh Committee* on the influence of alcohol on manual work and muscular co-ordination, dating from 1919. The speed and the frequency of mistakes in the manipulation of the typewriter and the adding machine were measured. The deteriorating action was very marked, but it greatly diminished when the alcohol was taken after a meal and was less when the alcohol was more diluted. No record could ever be obtained of better work being done at the outset, immediately after the ingestion of alcohol.

One of the most recent works is that of *A. H. Oort* on the influence of small doses of alcohol on the psychic functions. The experiments were carried out with 17 persons and had for object the following operation : addition of figures ; association of ideas : letters to cross out. The result was : failing of attention after absorption of alcohol ; a greater number of errors in the crossing out of letters ; on the alcohol days the associations were inferior and the loss due to fatigue less.

Ley's work also deals with the problem of alcohol and of fatigue ; it dates from 1923. Ley shows that alcohol and fatigue have a parallel action. A complicated psychological phenomenon (illusion of weight) which is never to be observed in children or the feeble-minded and which results from an

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unrealized expectation, was influenced in the same way both by alcohol and fatigue.

An important series of experiments was carried out under the direction of *Kræpelin* at the German Institute of psychiatrical Research. They deal with the capacity of perception, skilfulness, the faculty of learning a given text and of retaining it. The influence of alcohol on the soundness of sleep has also been studied. In other experiments the action of similar doses of alcohol but in different solutions was compared. The prolonged influence of alcohol as well as the accustomance to medium doses have also been treated. In general the results confirm those of the earlier work of Kræpelin; but, as Kræpelin himself declares, they lead to the putting of new questions and the undertaking of new investigations.

Let us note also the work of *Hollingsworth*, 'The influence of Alcohol, carried out at the University Institute of Columbia (New York.) His investigations bear on seven psychic and motory activities, as well as on the number of pulsation. The author employed strong doses of alcohol, 40 to 79 cm, in the form of beer. The six subjects of the experiment presented fairly marked differences; the motory action was not greatly affected by alcohol, the psychic activity much more so.

As a last work, one must note the very complete investigations of *Benedict* and *Dodge*, published in 1915 and carried out at the Carnegie Institution, Washington. The question studied is that of the psychological action of alcohol. The authors undertook a series of experiments dealing with simple or complicated reflexes, with reactions, associations, and coordinations. The results were, in certain respects, in contradiction with those of Kræpelin, above all because the improvement at the outset, observed by Kræpelin for the motor functions, was put in doubt and also because, according to Benedict and Dodge, the simple reflexes, and consequently the inferior brain centres, are more strongly affected than superior centres, which is in contradiction with all the experiments and the results obtained hitherto. It cannot however be affirmed that Benedict and Dodge have avoided all the

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sources of error, and their experiments are open to certain objections. The later have not been dispelled by the complementary work of *W. R. Miles*, published in 1918, carried out likewise at the Carnegie Institute, all the more so, because Mile's experiments were made with one subject alone.

It is certain that the action of alcohol on psychic work has not yet been made quite clear and that more than one question remains to be solved. On the other hand, the principal problem is decided and has been solved on a concordant manner by all scientific investigators: *Alcohol, even in very small doses, considered as moderate, diminishes the rapidity, the reliability, the absence of faults of the nervous activity, of the organs of the senses and of psychic working.* The least one can say of it is that it is a dangerous *waster of energy.* But as the economy of energy is one of the principal aims of human activity, and the condition of social progress, the psychological and physiological investigations that we have just analysed are fresh evidence of the nature of alcohol, enemy of the progress of civilization and of private and social economy.

PROF. FORMICHI ON THE ATHARVA VEDA.

Prof. Carlo Formichi of the University of Rome is contributing a series of articles to the *Visva Bharati Quarterly*, the fourth of which is devoted to a study of the Atharva Veda. Instead of approaching the Vedas independently, the Western scholars, in spite of their big boast of being entirely free from the trammels of subsidiary treatises, *viz.* the Sutras and Brahmanas etc., take their clue to the meanings of the Vedic verses from their use in rituals prescribed in the latter. The learned professor places the Atharva Veda chronologically both before and after the Rig Veda.

When we speak of the Atharvaveda being posterior to the Rigveda, we mean, of course, to refer to its redaction, by no means to its content. Many of the Atharvan conjurations and

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spells go back to a most remote past, to the age, namely, when the priest and the magician do not differ from each other. At the outset of civilisation the belief in magic predominates, so that the Atharvaveda, owing to its pre-eminently magical contents, is the record of days even more remote than those which the Rigveda makes us acquainted with, although the redaction of the latter is undoubtedly more ancient.

Whence pray do you get the idea of conjurations and incantations forming the bulk of the hymns of the Atharva Veda? As the professor himself confesses, as he proceeds further, some of the hymns, very lofty and sublime in their conceptions, seem to be quite misapplied by the authors of the Sutras in petty details of trivial rites. Yet the courage to cut asunder the leading strings of the sacerdotal scholiast is somehow lacking.

The following verses are quoted as instances of the peurile 'rubbish' produced by the Atharva Vedic conjurer:—

"Let this frog attack the fever that attacks every other day and on both days; may it be baffled." (A. V. VII, 116, 2).

The frog, being a frigid beast, is perhaps deemed fit to counteract the feverish heat. The curative method against jaundice is styled by Bloomfield *symbolic treatment*. The magician says to his yellow patient:

Up toward the sun shall go both thy heart-burn and thy yellowness; we enclose thee with the colour of the red bull. We enclose thee with red colours, that thy life may be lengthened. May this man be free from ailments and become not yellow. The cows that have Rohini (the red one) for divinity and that are themselves red—in their every form, in their every vigour, do we envelop thee. In the yellow parrots, in the yellow thrushes, and, likewise, in the yellow wagtails do we deposit the yellowness. (A. V. 1. 22, 1-4),

The editor of the Visva Bharati has, however, on this part of the European savant's patronising and not unstinted appreciation, a characteristically euphemistic footnote.

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When we consider that modern Homœopathists prescribe the toad poison (*Bufo*) for certain types of fever and other ailments, and that the therapeutic value of different coloured rays is recognised even to-day, may we not come to the conviction that as later investigations proceed in the light of further discovery and deeper sympathy, a progressively lessening proportion of our ancient sacred literature will have to be relegated to the rubbish heap ?

THE CHARM OF MATRIMONIAL CONSTANCY.

The following verse, the substance of which every Hindu bridegroom recites in the course of the marriage ceremony without the faintest idea of sorcery has, because of the learned scholar's entire dependence on sacerdotal literature of the middle ages, come in for a smile of sarcastic ridicule as a charm to 'arrest' the flight of a 'fancy-free wife' :—

The heavens have stood, the earth has stood, all living beings have stood ; on their basis the mountains have stood, and I have made the horses stand in their stable. (A. V. VI, 77, 1).

HYMN TO MOTHER EARTH.

I hint only at the choicest thoughts of the marvellous hymn :

Queen of everything that is, of everything that will be, let Earth afford to us broad space, that we may not feel pressed among men. She that has so many peaks, and slopes and plains ; that bears plants of manifold power, let her, propitious, spread out for us. She whom the ocean girdles, and rivers and waters wash ; she that produces harvest and food, that is the support of everything that breathes and stirs, let her allow us to be first in drinking : May she grant that we have no penury of cattle, horses and fowls ; let her procure for us good fortune and glory. She, who is the all-producer, the repository of every good thing, the safe prop with her golden bosom, affording a seat of rest to all moving things, shall grant us

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prosperity. She, the mother, shall pour forth milk for me, the son. Let thy hills, O Earth, thy snowy mountains and thy woods be propitious to us. On this earth that is brown, black, red, of all colours, on this firm Earth whom Indra protects, have I found a place without being harassed, or slain, or wounded. Born of thee, the mortals repose on thee, thou who supportest both bipeds and quadrupeds. Thine, O Earth, are these five races of men upon whom the rising sun sheds his radiance, a thing immortal, upon mortals. The fragrance, O Earth, that is born of thee, which the plants and the waters bear, which has entered into the lotus, with that make me fragrant; let not any one ever hate us! Blend us O Earth, with the fragrance that is in men, with the parts and the loveliness that is in male and female, in steeds, in heroes, and in elephants; blend us with the brightness that is in the maiden: let not any one ever hate us. Rising or sitting, standing and walking may we not stagger with our right or left foot upon the earth. When lying we turn upon the left or right side; when stretched out we lie with our ribs upon thee; do not then, injure us, O Earth, thou underlier of everything. What I dig out of thee, O Earth, let that quickly grow again; may I not, O pure one, hurt thy vitals or thy heart. Heaven and Earth, and Air have allotted me this expanse, and Fire, Sun, Water and all gods have allotted me wisdom. O Mother Earth, suspiciously set me down upon a well-founded place, and being in harmony with Father Heaven, do thou, O wise one, set me in happiness, in prosperity.

Apart from the literary value of this hymn, its permanent importance lies in its revealing to us the heart of India, her deep, her sincere love for this Earth who is our true mother, the bountiful mother that lavishes every boon and makes us rich, prosperous, happy. I am not paradoxical in saying that India remains a mystery until one has read this Atharvan hymn. What an amount of tender, delicate solicitude there is in the verse: "What I dig out of thee, O Earth, let that quickly grow again; may I not, O pure one, hurt thy vitals or thy heart!" The Indian spade fears to hurt Earth's bosom

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and its strokes are almost a caress. Compare the exploitation of Earth at the hands of the Western people. Earth with them is no longer a mother, but a slave that yields in proportion to the blows she receives. But India, even now-a-days does not belie herself and, through the lyre of Rabindranath Tagore, takes up the defence of Mother Earth and warns the West of the perils of exploitation, of the danger of transforming the fruitful caress of a mother into the barren work of a slave. The Yaksha-town of the Poet's *Red Oleanders* is but a symbol of the West exploiting Earth, and the whole drama re-echoes in this twentieth century the voice of the Atharvan poet so tenderly saying: "What I dig out of thee, Earth, let that quickly grow again; may I not, O pure one, hurt thy vitals or thy heart,—*yat te bhume vikhanami kshipram tad api rohatu; ma te marma vimrg vari ma te hridayam arpipam.*" (A. V. XII, I, 35).

Nor is praise of the 'tender, delicate solicitude,' with which the hymn is from first to last instinct unalloyed. The sacerdotal prescription in the ritual of recitation of the hymn again obsesses the professor and he says :—

India is always the land of wonders: she never fails to let horrid and mean things go hand in hand with the most beautiful and sublime. The hymn to Earth, so full of lofty thoughts and genuine poetry, was employed as a magical means to give solidity to building, and as a spell against earthquakes. It is the characteristic of Atharvaveda to adapt the noblest literary and religious compositions to petty and vulgar aims of practical utility.

The priestly folly of the author of the liturgical treatise is laid at the door of the Atharva Veda itself, without a hint that in the Veda itself there is not so much as even a remote suggestion as to the employment of the sacred formulæ of which the hymn is composed in the course of this or that rite.

SONG TO VARUNA.

This happens also with the hymn to Varuna (IV, 16), which speaks of the almightiness of God in a language that has no

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need to envy that of the Bible. Professor Kaegi in his now old, but nevertheless excellent book on the Rigveda, points out the parallel passages in the Bible. For instance the first stanza runs thus : "The great surveyor among the gods, sees, as it were, from anear. Whoever thinks he is going stealthily—all his ways the gods know." There are many parallel passages in the Bible (Psalms XXXIII, 13 ; CXIII, 5 ; "Am I only God from anear and not God from afar ? Might anyone hide himself so that I could not see him ?"

The second stanza of the Varuna-hymn says : " Whosoever stands, or goes about, or crouches crookedly, or stealthily moves or hastens to his den ; whichever two, sitting together, plot ; King Varuna, as the third, knows thereof." Here is the scriptural parallel : " Thou knowest my sitting and my rising. Thou art round my paths and my hiding-place, and art familiar with all my ways " (Psalm CXXXIX, 2, 3) ; " Wherever two or three meet in my name, there I am in the midst of them " (Math. XVIII, 20). The famous scriptural sentence : " Every hair on your head is numbered " (Math. X, 30) finds its echo in the fifth stanza of the Varuna-hymn : numbered of him are the winkings of men's eyes." And yet this inestimable piece of poetry has been degraded into a spell that has to be recited while an enemy is coming to the attack.

What strikes Formichi particularly is the fact that sublime philosophic ideas occur also in hymns which are meant in the main to serve some other purpose than contain a philosophic theme, whence he deduces the proposition that 'theosophic ideas and formulæ had to some extent worked their way into the very tissue of its composition.' Hence there is no question of ealier and later developments or of loose accretions of high theosophy to crude necromancy.

In the Atharvaveda, likewise, we should be mistaken if we sought for proofs of the idea of the unity of world and man only in the philosophical hymns, because these might represent an aristocratic exception. For example, the hymn,

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XI, 8, 31, 33, on the constitution of the human body, tells us that when a man dies, the Sun and the Wind share respectively his eye and his breath, while the gods bestow his other self on Fire ; therefore his body is separated into three parts : one goes into the sun ; another into the wind : the third into the fire. This statement, coming from one of the deepest philosophical hymns, might be rightly suspected to be the offspring of a single superior mind, and would prove absolutely nothing so far as the general belief in the correspondence of the macro-and microcosm is concerned. But we can no longer entertain any doubt on the universality of this belief in the Atharavan period, as soon as we read in hymn VIII, 2, 3, that the magician, in order to prolong life in a client, tells him : " Come hither into the light of the living ; I bring thee into the life of a hundred autumns. From the wind have I found thy breath, from the sun thy sight ; and, when, likewise, we read in another magical and common hymn (V, 9, 7) : " The sun is my eye, the wind my breath, the atmosphere my soul, the earth my body ; indestructible am I here ; as such I bestow myself on heaven and earth, that they may protect me, " we see that the dynamical principle which we pointed out in the Rigveda thus reappears in the Atharvaveda, and under more favourable conditions, because the Atharvan atmosphere is no longer strictly hieratic and theosophic as that of the Rigveda, but profane and realistic, owing to the lower classes and the soldiers having meanwhile asserted themselves.

GENESIS OF THE IDEA OF ATMAN.

The Ucchishta hymn of the Atharvaveda has in part deeply impressed Professor Formichi. If instead of interpreting *Ucchishta* as the remnant of *yajna* he were to take it to mean what it derivately implies, *viz.* The Highest Eternal, *i. e.* One who remains when we have done with temporalties, the inconsistency he finds between the absurdity of deifying a trivial substance such as the remnant of a ceremony and the highly philosophic idea of *atma* which the professor cannot but attribute to the inspiration of the *rishi*, may have been obviated.

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The Ucchishta hymn, as every other hymn aiming at consolidating the almightiness of the sacrifice, is full of nonsense and of abstruse symbols, and yet, no less than four times, it states that fulness of life, namely the basic element that is in man, rests on the *Ucchishta*. The poet, *in a quite inspired mood*, exclaims : " both entity and non-entity, death, vigour, Prajapati, the creatures of the world,.....and also the fulness in me, are all dependent on the *Ucchishta* " (*sann ucchishte asanschobhau mrityur vajah prajapatih, laukya ucchishta ayatta.....chapi srir mayi.*) "The Rig, the Sama and the Yajus...are based on the *Ucchishta*, and also that which is in me" (*tan mayi*). "The nine earths, oceans, heavens, are based on the *Ucchishta* ; on the *Uccishta* the sun, day and night, shine, and also that which is in me" (*api tan mayi*) (3, 5, 12, 14). (*Italics ours*).

Bloomfield (S. B. O. E. Vol. XLII, page 631) does not hesitate to call obscure the expression *tan mayi*, and leaves it in its abscurity. But, first of all, we have to consider that the Supreme Being is often expressed by the seers of Upanishads through the pronominal form *tat*. We have only to think of the famous formula *tat tvam asi* of the Chandogya, and not to forget the expression *etad vai tat* which recurs seven times in the *chaturthi valli* of the Kathaka.

In the Atharvan hymn, moreover, *tan mayi* receives light from the analogous formula *srir mayi*. And what can this *srir mayi* ever mean if it does not clearly refer to the basic element of life in man, namely to the *atman* ? Nay, I dare go so far as to discover the word *atman* concealed in *tan mai*. The etymology of *atman* has not been as yet satisfactorily fixed, and *atman* is likely to consist of two pronominal elements, namely, a demonstrative and a personal one, which would give the very meaning of *tan mayi* (the thing in me). At any rate, the Atharvan poet is obviously pointing to the *atman* when he employs the two expressions *tan mayi* and *srir mai*. According to him the word *atman* means *tan mayi*.

HYMNS TO TIME.

Commenting on the hymns which extol *Kala*, the Professor delivers himself thus :—

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He anticipates the discoveries of modern science when he says that space originates from time. He anticipates Shakespeare when he gives to time the epithet of *bhuriretah* (possessed of many seeds), c. f. Iago's words: 'There are many events in the womb of time, which will be delivered." He rivals the charm and the depth of the Greek myth of Saturn devouring his own children when he says that "Time verily did bring forth and encompass all beings; being their father, he became their son.....; when time has arrived all these creatures rejoice," (stanzas 4, 7). And, indeed, does not modern man also say: "my time will later or sooner come' to signify that he also will be happy one day or another?

APOTHEOSIS OF MAN.

Our last excerpt is from the Italian scholar's enlightening elucidation of Atharva X, 2 where the structure of the human body is surveyed from head to foot, or rather in the reverse order, from foot to head, and the seat of the *atma* shown to be the seat also of *Paramatma.*

Let us consider first the hymn X, 2.

The poet with great mastery gives us a description of the human body starting from the less noble part of it, namely, the foot and gradually passing to the upper parts, namely the legs, the thighs, the hips, the trunk, the arms, the neck, and last, not least, the head. It is a matter of regret that none of the European translators, Whitney, Ludwig, Deussen, Oldenberg realised that the description of the poet is going from the foot upwards in order to have the artistic effect of a *crescendo.*

In the first eight stanzas the poet always faithful to his method of gradually ascending from the bottom of the top, asks:

Why were the two ankle-joints set below and the knee-joints above; how were the two back-thighs separated, and who shall ever understand the mechanism of the pliant knees? Who joined the trunk to the knees and the neck to the trunk? Who attaching the two arms to the shoulders of man, exclai-

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med : let him with these perform heroic deeds ? Who bored the seven apertures in the head, namely, the two ears, the two nostrils, the two eyes and the mouth, owing to which both quadrupeds and bipeds go on conquering the world ? Is it ever possible to understand how God having planted in man's jaws the loud-speaking tongue, wanders clothed in waters (*that is to say, in the moving blood and lymph*) through man's body ? Which were the gods who produced man's brain, forehead and skull ?

From the ninth to the seventeenth stanza the poet considers the wonders of the physiological functions :

Who wove breath in man ; from where does man bring manifold things, dear and not dear, sleep, oppressions and weariness, delights and pleasures ; whence does death come and whence immortality ; who put seed in man, saying " let his line be extended " ; who conveyed wisdom unto him ; who gave him music and dances ?

And lastly comes man's apotheosis :

By what did man cover this earth ; by what did he embrace earth and become a match for mountains in greatness, and in deeds ; wherewith did he achieve supreme revelation ?

The answer to all these questions is given in the last three stanzas :

The human body is the abode of Brahman, and there is a golden vessel covered with light. Only those who know the Brahman can know who is the sprite (*yaksha*) possessed of a soul (*atman,*) that dwells in that golden vessel, three-spoked, having three supports.

If we now take a general view of the hymn X, 2 we realize that the main reason of the poet's admiration for the human body depends on the fact that this latter is the abode of the soul wherein God is reflected, nay, wherein God finds his sole expression. It is the soul that bestows dignity on the body. To refute the existence of the soul is to look at the body with disgust and abhorrence. That, in fact, is just what Buddha did. No wonder then, if among the pious meditations of the

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Buddhist monk the most characteristic reflection consists in looking fixedly and intensely at a skeleton and in feeling horror for that most impure heap of putrid bones.

The Atharvan hymn with its admiration for the human body is, therefore, the starting point of a long religious evolution of which the culmination is the Buddhistic meditation with its abhorrence for that same human body. Centuries intervene between the two points of view.

The Atharvan hymn X, 2, witnesses to a maturity of thought such as we can hardly find even in the best philosophical hymns of the Rigveda. The great spiritual conquest that man is the sole centre of religious research is an accomplished fact in the Atharvan hymn; and it is a conquest that the Upanishads inherited and knew how to elaborate.

Professor Winternitz's estimate of this Atharvan hymn is diametrically opposed to mine. He writes in his *Geschichte der Indischen Litteratur* (I page 135): "Whereas in the famous Rigveda hymn X, 121, a deep thinker and a true poet [illegible]nts with bold expressions to the greatness of the Universe and full of anxiety inquires who can be the creator of it; in the Atharvaveda X, 2, on the contrary, a common versifier enumerates successively all the limbs of man and inquires who had created them."

Just as before one and the same object, the human body, the Atharvan chanter gives vent to his overflowing admiration and the Buddhist monk expresses his sincere and deep aversion: even so before one and the same composition, namely, the Atharvan hymn X, 2, I am loud in my praise and Professor Winternitz equally vehement in his blame.

The reader will observe that by and by Western orientalism is cutting itself from its former moorings and evincing, as time passes and the study of the Veda progresses, a progressively appreciative outlook on the Vedas. The Vedas formerly were wholly, or with very small specks of genuine intellectual light here and there, a jungle of thickets of absurd and childish thoughts,

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Today, there is high philosophy woven into the tissue of even what remains which generally, is thought to be 'rubbish.' The time will come when this 'rubbish,' construed in the light of sublime theosophy, and advanced science of which too veins have been discovered as running through the structure of the whole Veda, will also become an enlightening and invaluable treasure of Wisdom Divine.

THE WORLD OF BOOKS.

The Doctrine of the Buddha. By George Grimm. Published by the Offizin W. Drugulin, Leipzig. Price Rs. 12-8-0.

The author calls his book 'The Doctrine of the Buddha' as distinguished from 'The Doctrine of Buddhism', as he instead of depending upon the later accretions to it by Buddhists, has endeavoured to [illegible] by what [illegible] the original saying of Buddha and his disciples. [illegible] in greatness, [illegible] Buddhism he characterises with Deussen as [illegible]ion? *magnifying* mirror of the mistakes of Catholicism', which rears up between the Bible [illegible]rine of Buddha a wall of ecclesiastical writings. His [illegible] is extremely difficult to determine which sayings attributed to Buddha are the Master's own, and which have been fathered on him, as the teachings of Buddha were originally handed down by word of mouth. It was in the course of Three Councils, which sat one after another considerably later than the death of Buddha that [illegible] letter of the traditional precepts was determined. The written form was given still later. The criterion therefore which Dr. Grimm employs [illegible] such as an academic antiquary will accept as unobjectionable. The teaching of the Master, says Dr. Grimm, [illegible] to the common man in the [illegible]

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He seizes, thus, on those precepts and sayings which from their lucid form appear to have derived from the transparent soul of the Enlightened One, and from them constructs a system which he delineates in his luminous presentment of what he conceives to be the Buddha's Doctrine. The book contains four parts, each dealing with a 'Most Excellent Truth.' The first truth is of Suffering, the second of the Arising of Suffering, the third of the Annihilation of Suffering, and the fourth of the Path leading to the Annihilation of Suffering. Suffering which in the eyes of Buddha is a synonym of all life, consists in the transitoriness of all being, or as Dr. Grimm corrects the term, all becoming. Over against worldly existence, whose one dominant characteristic is impermanence, there is the 'I' which is permanent. The 'I' both is and is not. As contrasted with the worldly 'everything', the I or *atta* is in its essence 'nothing.' The 'nothingness,' however is not absolute. It is a [illegible] nothing,' *i. e.* a nothing which, through expressions t[illegible] attached to 'everything' and therefore suffered [illegible] anxiety ingen[illegible] soon as this existent Nothing realises that the Everything to which it is attached is *anatta*, not-self, it gets liberated. Thus every Nirvana, too, is one of extinction of thirst—of [illegible] and illusion. It is a state of supreme bliss. Only, nothing positive can be averred of it as of the *atta* or I, in as much as the latter is *nirguna*, without qualities, and therefore beyond the range of knowledge. The personality of the I consisting of the six-sense machine or body, sensation, perception, mentation, and consciousness is transitory [illegible] the I of which definition or description in words is impossible, is [illegible]nt. This I wills, grasps, mentates, and becomes [illegible]ous. This brings on it the cycle of rebirth. One [illegible] agree with the opinion of the writer in [illegible] his argument is easily follow[illegible] stre[illegible]

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and weakness without difficulty discernible. He cites chapter and verse for every affirmation he makes, and thus gives to his interpretation of the Doctrine of theBuddha a solid basis. The viewpoint of the writer is that of appreciation and not of criticism. If Buddha affirms the existence of beings higher than men, the credulous reader should assent to it, as the vision of Buddha is distinctly superior. How far this attitude is consistent with the initial declaration of the author contained even in the alternate title he gives to his work that the Doctrine of Buddha is 'the Religion of Reason.' may disturb the mind of a reader less dittoing. How Thirst which in its essence is extraneous to the *atta* or I came from eternity to possess and mislead it is a philosophical puzzle. What has from all time been with you cannot be wholly extraneous to you. And how after awakening the *atta* will turn quite a new leaf in its existence, so that the condition of its initial eternity will stand just in contrast to that of the other eternity which is to form the sequel is another conundrum in philosophy. The author will do well to address himself next time to these enigmas, for without a solution of them the Doctrine of Buddha as well as his exposition of it will present serious gaps just at the two ends of his line of reasoning. This we urge not to detract from the value of the book, which even to a cursory reader will appear to be immense. The Buddha was one of the greatest sons of India, and through India of humanity. His vision has provided light to the vision of many a prophet and apostle that followed. Every attempt to elucidate his teaching—and Dr. Grimm's attempt is particularly laudable as he taps the original sources—deserves appreciation and encouragement. Dr. Grimm has caught the essence of the religion of Buddha, and given it a modern setting so that those who have not had the good

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fortune to be the Buddha's disciples in Buddha's time may understand him.

Culture, East and West. By Pandit Bishandas B.A., Vidya Bhushan. To be had from Rama Krishna and Sons, Anarkali, Lahore Price Rs. 2.

This is a prize essay submitted by the author to the University of Saint Andrews, Scotland for 'a world-wide competition' held on the subject in 1917-18. It emphasises in a lucid style from various points of view, *viz.*, spiritual social, moral and physical, the immense potency of prayer. The writer refutes effectively the objections of materialists based on their contention that laws of nature being inviolable, prayer to a Higher Being is futile. He rightly asserts that the object of prayer is not to set aside, but to face and fulfil, the workings of nature. Wide as the conquests of science are, the domain of truth which coincides with that of existence, has not yet been fully explored. The laws of spirit which find simply a partial expression in material physical laws are yet a sealed book to physical science. Prayer places the lower soul in communion with the Soul Supreme who is immanent in the universe and guides every detail of its working. You pray best when your motive is not so much to ask as to give. You long to be in tune with the higher spiritual forces, and to help their working as best you can. You place yourself in commune with the Infinite with a view to fit yourself for this errand, and whether weal come or woe, you are indomitably resolved to help the purpose of the cosmos. The benefit of prayer is spiritual. Prayer serves the purpose of the devotee on the material plane only in as much as the ultimate life-spring even of physical efforts which fructifies in material gain is the resolve of the soul. The author has studied his subject and then written. He

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appears to have experienced the balmy effect of prayer, when his soul was lacerated by misfortune. Hence the force which his writing exhibits. Here and there he seems to be unduly obsessed by the Darwinian and Spencerian theories of evolution. Up-to-date archæological discoveries find science in the primitive man. Of metaphysical wisdom he was a greater master than his present 'evolved' descendant. Not germain to the theme in question, the theories find only an occasional mention by way simply of parenthesis. We call the attention of the author to these slips as even an unconscious error may sometimes delude the mind of an innocent uncritical reader. Considering the bulk of the book which is only $1^{20 \times 30}/_{16}$ pages, the price seems to be unduly high. The book will repay perusal.

Greater India—By Dr, Kalidas Nag M. A., D. Litt.

This is the title of Bulletin No. 1 of Greater India Society, which has been established of late 'to organise the study of Indian Culture in Greater India, *i.e.*, (1) *Serindia* or Central Asia, 2) *India Minor* (Afghanistan etc.,) (3) *Indo China* or Burma Siam, Laos, Cambodia, Champa, (4) *Insulindia* or Sumatra, Java Bali, Madura and the islands of the Malay archipelago, 5) China, Korea, Japan, (6) and in other countries of Asia, *e. g.* Iran and Western Asia.'

Prof. Jadunath Sarkar is the President and Dr. Kalidas Nag the Secretary of the Society. In this bulletin is sketched the history of ancient Indian expansion, so that at one time Indian culture came to dominate over the whole Asia, in all parts of which archæological remains of Indian civilization are, as research progresses, coming to light. The misguided notion of so-called historians that Indians have always been a 'stay-at-home' people, for

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which imaginary characteristic of the Indian physical causes have not been slow in being found out, is by a glance through its pages dispelled. The bulletin deserves being studied.

Awake! Young India! By T. L. Vaswani. Published by Ganesh & Co., Madras. Price As. 4.

The Divine Spark. By T. L Vaswani. Published by Ganesh & Co., Madras. Price As. 4.

These are No. 4 and 5 of Greater India series which Ganesh & Co. are publishing. Both are from cover to cover instinct with noble idealism with which Vaswani, as much by his own example as by his word of mouth is striving to imbue the youth of India. With his characteristic sweetness he lays bare the defects of modern education—and he has himself been a professor—and in the place of the modern system would instal the ancient ideal. Modern civilization is out and out a *quest* after pleasure. Vaswani would instead make it a *conquest*. From the state of a slave he will raise the individual to the dignity and power of a master. And this he will do by teaching *idealatry* to the Indian youth, who ere now have been idolators, worshipping empty images of pelf and prestige. His conception of *vidya* is quite a different concept from that of knowledge cherished by the modern educationist. He derives his inspiration from the ancient life-sources of Ind, *viz.* the *shastras* of the Aryan race. An extract from his own writing will bring his teaching home to the reader more than any review can:—

Vidya is a spiritual activity. It is energy of the soul. It is not mere awareness or conceptual understanding of some phenomenal relations. It is knowledge charged with *Spiritual emotion*. So we read that Vidya is coupled with "devotion." In one passage, Vidya is even called "devotional knowledge." May I not say that Vidya is knowledge not of mere Facts but

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of Ultimate Values ? The ultimate struture of Reality is not revealed to conceptual understanding, but to consciousness in which knowledge mingles with moral, æsthetic and spiritual emotions. Understanding gives us analysis and classifications, not ultimate values. Understanding has been evolved under pressure of *maya* upon the soul. Understanding is, in a sense, a sign of subjection to *maya*. When the soul is vital, the veïl of *maya* is lifted and the Ultimate is intuited.

What is the Ultimate ? Not pleasure. Sensations are not what a wise man seeks. "Freedom" is regarded by many to-day as the ultimate of life. Recent French thought bears upon "the Philosophy of Freedom." And young India can think of nothing higher than Freedom. There is a sense, indeed, in which Freedom is the highest noblest thing we know. The Hindu Books name it *Mukti*. But nation-cults in Europe have often degenerated into cults of "power." And the result is—exhaustion of European civilisation. True Freedom does not seek to dominate others. True Freedom is self realisation for the Service of Humanity.

The Quarterly Journal of the Andhra Historical Research Society. Edited by Bhavaraju v. *Krishnarao B.A.,B. L. Pub ished by the Andhra Historical Research Society Rajahmundry. Annual subscription Rs.* 9 *for India and Shillings* 12 *for foreign countries*

Every part of India is a repositary of ancient remains. To construct a composite history of India, historical research has to be carried on in every province, East, West, South and North. When details in every individual quarter have been sifted and scrutinised, then it will be time to collate and collect them and give them a systematic shape in a complete organic history of India. We welcome this new venture in the field of research, as the society which is responsible for the starting of this journal has its field of activities in a province which has played an eminent part in Indian history, and deserves the

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attention of the antiquary as much as, if not more than, any other. Part II of Volume I which is on our study table is full of informing articles, judiciously conceived and thoughtfully written. Photographs of plates illustrating one of the contributions considerably enhance the value of the matter contained in it.

The Modern Metaphysician. Edited by W. Frederic Keeler, Tujunga, Calif. (U. S. A.) Annual subscription a dollar and a half.

Rural India Madras. Edited by A. Swaminatha Aiyar, a monthly Journal of the Madras Forest Panchayats. Annual subscription Inland Rs. 3/. Foreign Rs. 4/8/.

EDITORIAL REFLECTIONS.

THE LEAVEN OF VEDIC THOUGHT.

They misjudge the success of the Arya Samaj who to form an idea of its strength look to the numbers that have come under its direct influence. Between conversion of heart and conversion in form there is, in the case of the common man, a big gap. From time to time all societies and communities feel constrained to reshuffle their philosophic and sacerdotal wares. The warcry of the Apostle of the age may not be submitted to in form but in spirit it must of necessity pierce to the heart even of the opponent. The orthodoxy who cry down the Apostle as the master heretic find themselves compelled by an inexorable necessity to adore and adopt—with adaptations perchance—his advice. The ferocity of the opposition which the message of Dayananda has met with wherever it has till now made headway has to us always appeared to be the measure of the esoteric success it is going to win. It has converted, if not the orthodox, their orthodoxy itself,

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so that today the Sanatanist—paradoxical as it may seem—is at his heart an Arya Samajist Sanatanist and the Mohammedan—leaving aside sections among followers of Islam whom their own community brands as 'diehard' and 'obsolete'—is an Arya Samajist Musalman. Their very faith has undergone conversion. This will be patent to any one who takes the trouble to go through modern Sanatanist and Islamic literature.

MODERN HINDUISM.

In October 1924 was held a Conference on Some Living Religions, where among other faiths, Sanatan Dharma and Islam, in some of their ramifications, were represented by accredited representatives of societies professing these faiths. The representative of Sanatan Dharma was Pundit Shyam Shankar M. A., 'General Secretary of the Sanatan Dharma Palini Sabha Benares, 1894-1897, a professor of the Central Hindu College, 1898, and Secretary of the Bharat Dharma Mahamandal, 1903-4.' Here are a few extracts from his learned address:—

Many modern settlements in America and Africa now have colonies of orthodox Hindus who occasionally send for priests from India. There was an old settlement of Hindus in Java, which now seeks to establish relations with the Hindus in India.

Thus Hinduism is no longer confined to India; it claims in its fold hundreds of emigrants to foreign shores. The ban on sea-voyage is automatically abolished with a breath.

Advocates of Sanatanism have been fighting hard with the Arya Samajists on the question of what name to give to the ancient faith which both profess to believe in. The term 'Arya' has not yet found as wide an acceptance as it should. But to Mr. Shankar this title of his religion comes as natural.

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In the Sacred Books in Sanskrit we do not find a distinctive term for Orthodox Hinduism—" Dharma," is the only term used for it ; and Budhism or Jainism are spoken of as *Matam* (opinion), representing a school of thought or sect.

" Sanatana Dharma " or " Shaswat Dharma " (Ancient or Eternal Religion) or " Arya Dharma " (Religion of the Aryans) do not literally signify what the words are now conventionally taken to indicate, *i. e.*, Orthodox Hinduism.

And as to monotheism which the Arya Samajist teaches, insisting that the gods Vishnu, Shiva, Ganapati, Surya etc., are simply names of the same Divine Being, says Shyam Shankar :—

But the epithets used by the devotees of each of the Gods are the same as are used for the Almighty.

Patanjali's *Yoga Shastra* deals with contemplation on or communion with the Supreme God, *i.e.* a pure Theistic doctrine which is not mixed up with any demi-god or demi-goddess.

The feeling of adoration which a Hindu harbours for certain animals, trees and rivers etc., is described to be that of gratefulness and love for what is a source of objective or subjective benefit to man. Not at all does it signify a belief in the existence of a god enlivening the animate or inanimate object of worship. What an adaptation of Arya Samajic logic and faith!

Besides, the Hindu mind is specially tender in acknowledging favours or any good turn done. It sanctifies a cow, because it gives milk ; a banyan tree, because it gives shade in the scorching sun; a river (*e. g.* the Ganges,) because it washes away impurity ; the earth, because it yields food-stuffs : a king, because he protects his people—and so on.

The following interpretation of the *Gayatri Mantra* which is recited again and again during prayers is quite in accord with his monotheistic belief to which we have already adverted :—

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OM—Let us meditate on the excellent glory of the Divine Vivifier. May He illumine our intellects with divine light !—OM.

Shyam Shankar bases caste not on birth but on *Guna* and *Karma*.

All the Hindu sacred books take notice of the *gunas* and graduate religious duties accordingly. The Caste system is based on *Guna* and *Karma*, so, too, are the Orders, the grades of Karma, Upasana and Jnana, the stages of Yoga and the transitions of the self or the individual soul.

The four original castes (*viz.*, Brahmana, Kshatriya, Vaishya and Shudra) were first instituted according to the division of *guna* and *karma*, as is said in the *Gita* :

The four Castes were created by ME on the basis of *Guna* and *Karma* division.

We note that *birth* is not mentioned in connection with caste.

His position on untouchability is but a corollary of his position on caste.

Perhaps this is enough to convey that the question of untouchability is purely one of cleanliness and is not exclusively attached to lower castes. Those castes are untouchable whose profession or daily occupation is connected with unclean things. Educated and refined members of the lower castes are, however, now freely admitted into the society of the higher castes. Spiritual merits wipe out caste-disqualifications. Some great Bhaktas and Sadhus arose from lower castes and commanded reverence from members of all other castes

The amdissibility or non-admissibility into the orthodox church, of men born in other creeds and climes is another point of dispute between the protagonists of the two Churches. But in the opinion of Shankar :—

So it is not difficult to imagine that any shade or grade of religious principle or practice existing in the world will find its counterpart, equivalent or coinciding element in the huge gospel of the Orthodox Hindus.

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MODERN ISLAM.

Nor does Khwaja Kamaluddin, the Ahmediya missionary, lag behind the Sanatanist Pandit. He makes an absolute metamorphosis of the Islamic paradise, making of it a state of the spirit, not a place of sensuous enjoyment.

Freedom from grief, fear, toil and anxiety is the chief characteristic of the Qur'anic paradise—a truth repeated again and again in the Qur'an. Could the idea of the spiritual paradise be better expressed ? Undoubtedly the Qur'an speaks of gardens, trees, milk, honey, fruits and numerous other things ; but these are not of this life ; they are metaphorical expressions. The Qur'an is too eloquent on the point to leave any doubt : " A parable of the garden, which the righteous are promised ; therein are rivers of water that do not alter..... and rivers of milk.....the rivers of honey.....fruits....." Other verses say the same ; that this all is an allegory ; and for obvious reasons. If heavenly blessings are such, as the Prophet says, " as no eyes have seen, nor has ear heard, nor has it entered into man's heart to conceive them," they can only be conveyed by parables and examples.

The Houris, upon whom so much stress is laid by our adverse critics, are no other than our own female folks, with hearts pure and eyes restrained from evil. The Qur'an says : " The garden of perpetual abode which they will enter along with those who do good from among their parents, their spouses and their offsprings."

The root of the word *Houri* means white, pure, unsullied. We read undoubtedly of the beauty of their eyes, but their very description—" Those who restrain the eyes "—refers more to their spiritual beauty than to anything of the flesh. The eyes restrained from evil means purity of heart. It is our heart under Qur'anic teachings that creates heaven and hell : " The day on which property will not avail, nor sons, except who comes to Allah with a *heart* free from evil." Speaking of hell, the Qur'an says : It is the fire kindled by Allah which rises above *the hearts*."

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Besides, only those born here will be admitted to that life with no further procreation therein. Heavenly life is simply a starting point for further progress of a different character. "Their light shall run before them and on their right hand; they shall say: Our Lord make perfect for us our light." The prayer is really a desire for perfection. "Every stage of excellence to which man shall attain shall seem to be imperfect when compared with the next stage of progress." The seven heavens of the Qur'an are seven evolutionary stages, but that is not the termination. The last heaven will be another starting-point for advancement till we merge into the Divine Essence. Here we also make great progress; but it is a life of preparation for us, to traverse immeasurably wider realms opening at our death, when the soul will become freed from physical limitations. "They shall have high places, above them higher places. They shall have reward never to be cut." The Qur'anic paradise is not within certain frontiers. "Hasten to a garden the extensiveness of which is as the extensiveness of heaven and earth." The Prophet, when asked, "If paradise be so extensive, where will be the hell"? remarked: "Allah be glorified, where is the night when the day comes"?

This explains conclusively that the Moslem Heaven and Hell are two conditions of life after death, and not two places. Here we utilize mostly terrestrial things for our growth, but there our material will be something from the whole universe, but much finer than earth. A heart free from evil will move freely in heaven and on earth, but the wicked will become crippled. He will be subjected to a course of treatment to remove the spiritual poison he himself created in his system, that stunted his faculties; but when it shall have become counteracted and he be fit to start on the onward journey to the goal, he will be no more in hell. Islam does not speak of any eternal condemnation, nor does it close the door of paradise on any human being. Hell is meant to cleanse men of the dross that hindered their spiritual progress; and when that object is gained, its necessity finishes. If fire is a good cleansing factor, the Qur'an is only consistent with its claimed

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explicitness, if it uses the metaphor of fire when describing hell. It will automatically become cold, when every soul shall have become purged of its impurities ; and the day will come on hell as the noble Prophet said, when cool breezes will blow in its avenues. This is the Moslem conception of hell which, even in this life, burns in an evil heart.

Mustafa Khan who sent his paper from Lahore, and who does not profess even to be an Ahmadi, which term is in India thought to entitle a Muslim who has accepted the Arya Samajic inspiration in giving a new colour to his Arab faith, attributes fatherhood to God, a characterisation which till lately was repugnant to Islamic divines who would not even for the sake of a metaphor assign to the Divine Being blood-relationship with man.

Thus Islam has eradicated all the prejudices of colour and creed by the two Articles of Faith. Firstly, by the Universal Fatherhood of God and the Common Brotherhood of man, and secondly by the Catholicity of the Prophethood.

A Muhammedan by associating the name of Muhammad with that of Allah in his *Kalima* is thought to stultify his monotheistic professions, making his salvation dependent on the recital of the name of a fellow human being who lived and died in Arabia thirteen centuries ago. Mustafa Khan widens the conception of prophethood by making the name Muhammad denote a type and not an individual.

It may, however, be noted that in this formula the belief in Muhammad (peace be upon him !) includes belief in all the prophets who were sent to different peoples in different times, and therefore the first Article of Faith in which unity of God and prophethood of Muhammad have been established implies a belief in all the prophets.

The explanation is ingenious, It may not be acceptable to the orthodox. Yet as a sign of the times it is significant.

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LUNAR INFLUENCES ON GROWTH.

From of old a belief has persisted among Indians, and as it is now stated after a study of the beliefs of mankind all the world over, among mankind in general that the phases of the moon influence the growth of all organic bodies, including the plant, the animal and the man. How science instead of falsifying what it has all along been crying down as superstition, is eventually coming to its aid, will be gathered from the following appearing in *The Theosophical Path.* Everything that is by the man in the street ascribed to the moon cannot of course be expected to turn out to be true. What science bids fair, as shown below, to uphold among popular convictions, is exactly what finds acceptance in the sacred literature of India. How the ancients in this country came to possess knowledge of these verities is a mystery less profound only than the other one of their communication of them to other countries as well.

In the August *Forum*, H. Munro Fox summarizes ancient and popular beliefs concerning lunar influence, and we find that the new possibilities of scientific explanation have inspired a willingness to concede the truth of some of these beliefs ; while others of them are rather explained away than explained.

The writer quotes extensive statistics which have been made to determine if there is a lunar cycle in birth-frequency and other related functions. The result of the statistics was in the affirmative ; and the fact also emerges that it is not the synodical month of 29½ days that is concerned but the period of the lunar revolution, 27⅓ days. This would go to show that alternations of light and darkness are not the reason, but some influence emanating from the moon itself, which we can now call electric or ionic or by one of several other handy names.

As to the growth of plants, we may quote the following from the same article. The opening and closing of petals had been supposed due to sunlight.

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"But quite recent research has shown that the opening and closing really depends on the amount of atmospheric electricity, which varies from day to night. More interesting to us than this, however, is the fact that the famous Swedish man of science, Svante Arrhenius, proved the amount of electricity in the atmosphere to vary with the rotation of the moon. [He must mean 'revolution.'] He then put forward the theory that periodic functions in the human body, which apparently recur with a lunar rhythm, depend really upon the atmospheric electricity."

A MATHEMATICAL PRODIGY.

The Indian Review for Nov. 1926 contains a life-sketch of Somesh Chandra Bose, the well known mathematical prodigy of India of the modern days. The account, as irresistibly suggestive of proficiency acquired in a previous life, cannot but interest the readers of the Vedic Magazine. What the reader will notice as specially striking is the highly spiritual note that runs through the simple austere life of the born 'wizard' mathematician. His love of his deceased wife, the day of whose death he celebrates with a weekly fast, is characteristic of his chaste fidel soul. In the generality of cases fidelity of this sort is a monopoly of the tender sex That the love of a husband should be no less tender is typified in the life of this marvellous son of deeply emotional Bengal.

Somesh is a native of the village of Bajrajogini in Vikrampur in the district of Dacca in Bengal. When he was only eight years old he was the only boy in his class who could successfully work out a mental multiplication set to them by a Sub-Inspector visiting the School. This was a revelation even to himself; and Somesh by the incentive of sweets offered by friends and relations gradually rose up higher till in two months he could work out mentally multiplication of a number of 14 digits by another of 14 digits. As his friends slackened in their incentives his culture in this line dropped for the time.

While spending his days over theatrical performances in Mymensingh he met his partner in life and got married forthwith. This marriage proved a most beneficient and exemplary one from start to finish. The wife was uncommonly advanced in her spiritual life and in devotion to her husband.

By this time his progress in mental multiplication halted at the stage of 14 digits by 14 digits; now he took to it like a devotee; from 14 he easily got to 20, from 20 he gradually rose on step by step to 30, 40, 50, climbing higher and higher

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he passed on 60, 70, 80, and soaring on still higher he ultimately attained the stage of being able to multiply mentally a figure of 100 digits by another of 100 digits.

In England he domonstrated before audiences representing the light and culture of the country mental multiplication up to 40 digits by 40 digits performed in 25 minutes ; his calculation of square and cube roots and in fact any up to the 15th root of any number was more startling—he correctly declared the results in all such cases in one second. He also showed his power of mental calculation in another sphere—he calculated the day of the week for any date by the English Almanac of any century past or future ; in this case also he always declared results in one second.

In America Somesh showed his demonstrations in the University of Columbia and many other Institutions and Universities. In a representative meeting in New York he was given to multiply mentally a number of 60 digits by another of 60 digits. He declared the result in 45 minutes and when this result did not tally with what the professor had done it was naturally believed that Somesh was wrong. Somesh checked his work and again declared his result correct. The gentleman who had prepared the sum was a Ph. D. and a Professor of Mathematics ; he held that he had devoted one whole week to it working two hours daily and his result could not be wrong. On further examination it was proved that Somesh was right and the work of the Professor was found incorrect in 19 places. He also demonstrated working out up to the 15th root of any number in one second and also naming in one second the day of the week for any date of any century, or *vice versa*. The performance of these marvellous feats got wide publicity in no time and the American papers reported Somesh as a " Mental Wizard," " Machines' Rival," " Lightning Calculator," " Human Ready Reckoner " and so forth. In fact his arrival at correct results in such immensely huge multiplications and in so short a time was attributed by many to witchcraft and he had to meet the challenge by naming correctly, say, the 39th figure from the left in the 47th stage of the multiplication.

WHY HE FASTED.

When at last he did reach England what was his surprise in finding himself at the mercy of the officers of Scotland Yard ! The thing is that from his habits of occasional fasting, sparing diet and almost supernatural powers Somesh was taken to be an ardent disciple of Gandhi—and in spite of Gandhi's theory of non-violence—capable of doing immense mischief. In the Scotland Yard when Somesh denied having any relationship with Gandhi as a disciple or follower he was asked to explain why he fasted on Monday just as Gandhi did and why he fasted on the 18th March—the date on

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which Gandhi was put in jail. On being closely pressed, Somesh had to give out that his wife died on a Monday and that his child died on 18th March 1919 when the imprisonment of Gandhi was not even thought of; and hence his programme of fasting on Monday every week and on the 18th of March every year.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

Winter with its bleak accompaniments has set in. The landscape is devoid of verdure and nature seems to be enjoying repose on all sides. Mornings are very cold, but clear bright suushine makes the rest of the day very pleasant. Our stream has shrunken to an insignificant size but the stream separating Kangri from the Gurukula is unusually wide and deep for the time of the year.

THE STAFF.

Dr. Amar Nath resigned his post of Professor in the Ayurvedic College before the vacation. The vacancy thus created has been filled up by a new appointment. The new Professor an M. B., B. S., of the Lucknow Medical College is expected to join shortly.

MISS LESTER.

Miss Lester one of the leaders of the Labour Party in England is touring about in India in these days. She visited the Gurukula a few days back. She was here on

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the Dewali day, and stayed for two or three days. She attended the congregational Havan of the students and the Sabha, the Sehbhoj and the display of fire works on the Dewali evening. She delivered a lecture the following day which was attended by all the professors and students. She explained in a lucid and impressive manner the history of the Labour Movement and its aspects and phases which are never reported by newspapers but which are indispensable for an appreciation of its true nature. She left the Gurukula the same afternoon. She was very favourably impressed with the ideals and working of this institution.

DEPUTATIONS.

Several deputations were sent to different places during the last vacation to collect funds for the coming Silver Jubilee of the Gurukula. All the college students were sent home with instructions to collect subscriptions for the Gurukula in their respective towns or villages. Each Brahmachari was expected to collect two hundred rupees. Nearly all the Brahmacharis have met with a remarkable success and many of them have been able to contribute much more than the share allotted to them. Many of the professors also devoted their vacation to the service of the Gurukula. Pundit Viswa Nath and Pundit Satyabrat worked in Quetta and the neighbouring places. Prof. Dev Raj and Pundit Dharm Dutta went to Jharia Jamshedpur and other places. Pundit Satyaketu and Pt. Chandra Gupta went to Dera Ghazi Khan and other places. Prof. Gopal and Prof. Nand Lal worked at Gwalior. Pundit Satyabrat and Pundit Dharm Dutta went to Jodhpur after the vacation. A few enthusiastic workers are collecting subscriptions, for the Gurukula in Lahore also. Imitations of notes purporting to be receipts for

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